

# Children's Column.

## Twice Two's Eight.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Here he began to drop the pears slowly into the bag, handing each one lovingly.

"I say, Johnny, I believe I'll risk it this time. Twice two's eight; ain't it, old fellow?"

"Sure, an' it is," answered Johnny readily, he being troubled with no scruples, never having been to school.

"Then take my pears too, and give them around at home. You'll have a regular party."

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

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

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

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

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

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

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

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

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Spiritual Life, Paper No. 4.

National Protestant Congress.

Advent.

# The Australian Record.

SYDNEY, SATURDAY, DECEMBER 5, 1891.

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

## The Week.

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

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

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

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

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

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

thankful to notice that Advent Sunday was a fine day, so that the excuse of a wet day, and as a consequence, a decrease in the offertories, will not hold good.

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

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

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

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

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

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

## Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

**ST. ANDREW'S CATHEDRAL.**

Sun., Dec. 6.—11 a.m., the Primate; 3.15 p.m., Arch-deacon Gunther; 7 p.m., the Dean.

**ADVENT.**

HALF-HOUR MID-DAY SERVICES, 1.15 to 1.45 p.m.

Mon., Dec. 7.—

Tues., " 8.—Rev. E. C. Beck, A.K.C.

Wed., " 9.—

Thurs., " 10.—

Fri., " 11.—7.30 p.m., Rev. Canon Kemmis.

**DIOCESAN.**

Sun., Dec. 6.—Cathedral, 11 a.m., The Primate, St. Luke's, Sussex-street, 7.30 p.m., The Primate.

" " 6.—Fourth Anniversary of Incumbency of Rev. J. Dixon, St. Thomas', Balmain. Preachers—Rev. F. B. Boyce and Rev. J. Vaughan.

Tues., " 8.—Christ Church, Gladsville, Confirmation, 7.30, the Primate.

Wed., " 9.—Conference of Deaconesses Institution, at Chapter House, 4.30 p.m. Chairman—the Primate.

" " 9.—Association of Lay Helpers. Annual Meeting for the Election of Officers, etc., at Chapter House, 4.30 p.m.

" " 9&10.—Special Addresses to Minister of Religion by the Rev. G. C. Grubb, in the Y.M.C.A. Hall, at 3.30 p.m.

Thurs., " 10.—Confirmation, All Saints', Hunter's Hill, 4.30.

Sun., " 13.—Cathedral, 11 a.m., the Primate; St. Mark's, Darling Point, 7.30 p.m.

## Brief Notes.

The Most Rev. the Primate preached at the Cathedral on Sunday morning and at All Saints', Woollahra, for the Church Society in the evening.

The rite of Confirmation was administered by the Primate at St. Thomas', Balmain, on Tuesday, evening, at St. Thomas', Enfield, on Wednesday afternoon, and at All Saints', Woollahra, on Friday afternoon.

The first anniversary services in connection with St. Andrew's Presbyterian Church, Newcastle, commenced on Sunday last. The Rev. J. W. Inglis of Parramatta preached both morning and evening and also conducted a floral service in the afternoon.

A concert in aid of the Croydon Public School Prize Fund was lately held at the Burwood School of Arts.

A Sale of Work was held on Saturday last at the St. James' School Hall, Croydon in aid of the funds of the Western Suburbs Cottage Hospital movement.

The fifth anniversary of the Ashfield Presbyterian Church was celebrated on Sunday by special services.

A brilliant meteor was seen at Dubbo on the 27th of last month from east to west. The place was illuminated with a bluish white light for over ten seconds.

Special services in connection with the Foreign Mission were held in the Burwood Congregational Church on Sunday last.

A Sale of Work in aid of the Rev. M. Phillips' City Temple, Madras, India, was held at the Burwood Congregational Church on Saturday last.

The Emperor of Germany has directed the publication of the sermons preached on board the imperial yacht Hohenzollern during the trip to Norway. They are read as exemplifying the duties of captains.

The French Cabinet have objected to the fine imposed upon the Archbishop of Aix being paid by public subscription.

Sunday last being the first Sunday in Advent, sermons were preached and collections made in many of the Churches throughout the diocese on behalf of the Church Society.

During the week, the Rev. G. C. Grubb has been conducting mission services at St. Philip's Church. Meetings for business men were held daily from 1.30 p.m. to 2 o'clock.

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The annual meeting of the Ladies' Sanitary Association  
was held on Monday afternoon at the Y.M.C.A. The  
chair was occupied by Mrs. Russell, Vice-president.  
The Bishop of Bathurst preached at Christ Church,  
St. Leonard's, on Sunday morning, and at St. Thomas',  
North Shore, in the evening.

The atrocities committed by the Mongolian residents on  
the Mission Stations at Tien Tsin are said to be without  
parallel. Mission converts were killed with fiendish  
cruelty, children were hacked with knives, nuns were  
brained with clubs and priests were tortured and many of  
them were put to death.

The Rev. Robert Hamilton, D.D., one of the oldest  
Presbyterian clergymen in the colony died somewhat  
suddenly at his residence in East Melbourne on Sunday  
morning.

Midday services for business men and others at St. James',  
Sydney, were resumed on Tuesday last.

The Rev. J. B. Gribble of Adelaide has notified to the  
Bishop of Goulburn his wish to resign his cure in order  
to take charge of the Church Mission Station in North  
Queensland.

Over 500 candidates entered for the Women's Christian  
Temperance Union temperance physiology examinations,  
which took place last Saturday.

Meetings for business men will be held daily in the  
Cathedral during advent. The Rev. J. Dixon took the  
services this week, the Rev. E. C. Beck will officiate next  
week.

On Wednesday next a conference will be held in the  
Chapter House with reference to the Deaconess Institute.  
Archdeacon Males has been elected Bishop of Nelson  
(N.Z.), vice Dr. Suter, resigned.

The Local Option vote, which was taken at the municipal  
elections on Tuesday, showed a clear majority against the  
issue of new licenses and removals.

The Primate presided at a meeting, held on Thursday  
evening in St. James' Parish Hall, for the purpose of  
inaugurating the Parents' Educational Union.

**Our Home Letter.**

[FROM OUR OWN CORRESPONDENT.]

THE sudden deaths of Boulanger and Parnell once more  
powerfully recall the numerous lives that have been ruined  
through illicit attachments for women. Parnell had  
attained a position whence he could look on some high  
office even in an English Government as his own, till the  
unfounded action for divorce drove him into practical out-  
lawry both in Nonconformist English politics and Romanist  
Ireland; orthodox England having never owned him or  
his ways. The old law, "Thou shalt not commit adultery,"  
is still too strong for the highest political strength.  
Parnell's death does not seem likely to heal the breach  
between the Irishmen, but on the contrary has for the  
moment at least accentuated it.

Almost as unexpectedly died William Henry Smith,  
news-vendor and leader of the House of Commons, in the  
same room as the great Duke of Wellington, at Walmer  
Castle. Middle-class Englishmen may well be proud of  
this honest, able, untiring statesman, who was to his death  
one of themselves. Though one of his daughters will be  
a countess and his wife a peeress, he himself made up his  
mind never to accept any such honour, but to die as plain  
Mr. Smith. His wealth was enormous, his charity un-  
bounded. To the building of one Church he contributed  
£28,000. He was a sincere Christian and Churchman.  
One of his oldest friends came to see him at Walmer from  
a quiet country vicarage, and remarked on the great  
difference of their present positions; to him Mr. Smith  
replied, "If I had had my choice at 21, I should have been  
as you are." His eldest son, only 21 years of age, will  
almost certainly succeed him in the representation of the  
Strand.

The Church Congress held in the town of Rhyl in  
North Wales has come and gone. It has been a failure:  
Whether it has strengthened the Church in Wales is  
doubtful. It was largely a Church Defence Congress,  
S. Asaph being the fighting Prelate of the Principality.  
Three Archbishops and many Bishops attended to give  
their aid to that part of the English Church which is  
openly threatened by the Gladstonian party. The mission-  
ary session was unusually interesting, Bishops Bligh and  
Johnson being announced to speak. Athelstan Riley, a  
young layman, made a vigorous attack on married mis-  
sionaries and on societies, and Eugene Stock, the C.M.S.  
Editorial Secretary, gave a remarkable vindication at least  
of his own. Exeter Hall was crowded at a few days notice  
to take farewell of 108 missionaries, going to C.M.S. fields  
this autumn. Many others are to follow, notably Bishop  
Tucker and his nine companions. There seems to be a  
revolt even among High Churchmen, from the *Guardian*  
and *Church Times* policy of decrying and abusing  
the work of societies (that is, of the Evangelical Societies).  
Appropos of the Blyth case, the Archbishop of Canterbury  
is reported to have said, "There is a party in the Church  
that desires to bully the Church Missionary Society, but I  
will not have it bullied if I can help it. The recent  
agitation about Palestine was, as he saw plainly enough,  
dictated by nothing else than factious dislike—but it shows  
plainly what Evangelical churchmen would have to  
undergo did these men ever secure power in the  
Church."

There was universal interest taken in the appointment  
of a Dean of Bristol, the late Dean having been an

Evangelical, the opposite side thought their turn had  
come. Others desired a like-minded successor, while some  
hoped for a Dean who might be made Bishop and  
bring his £1200 a year into the episcopal revenue.  
Dr. Pigou's translation from Chichester may perhaps fulfil  
the two last requirements.

The interest in the Salvation Army has been transferred  
to the Antipodes, where we hear of General Booth's great  
reception. Their "elevator" has been tried by a dis-  
guised Pressman, who freely condemns it, while he  
praises the Church army work, which he also tested  
practically. The Army is treating for a site on the Thames  
embankment for central offices. This would be suitable  
for advertising on an extensive scale, but the inhabitants  
of the locality have entered a strong protest against it, doubt-  
less considering that crowds and noise, the inevitable  
accompaniment of the S. A. would not conduce to business.

The people of a little French village have just gone over  
en masse to the Protestant Church. The Bishop of Cahors  
declined to allow the Priest to celebrate Mass more than  
once on Sunday, so they took their revenge. Probably  
there is more behind than we are told; a revival may have  
taken place and an enquiring spirit arisen which led to the de-  
mand for a second mass. A similar case occurred in the Italian-  
Swiss country, when the Roman Catholic cure neglected  
his duties. According to foreign law, it appears that the  
inhabitants of the Commune can decide to what form of  
faith the Church shall be dedicated.

Mr. Arthur Balfour has been generally recognised as  
the man to be leader of the Unionists in the House of  
Commons, and his uncle has appointed him to the office of  
First Lord of the Treasury. The new Irish Secretary will  
not improbably be Mr. Jackson, M.P. for Leeds, an able  
and unassuming member of the Government. The great  
towns, Liverpool, Manchester, and Leeds, are rapidly  
becoming strongholds of the Conservative party, while the  
ill-educated, rustic voter is a quantity upon whom you  
cannot calculate.

The rain and wind has been extraordinary during the  
last weeks. Happily, the harvest was over before the  
storms began.

October 23, 1891.

**Rev. G. C. Grubb's Mission at St. John's,  
Parramatta.**

NOVEMBER 14TH TO 23RD.

THE Lord has done a great and blessed work in this town  
through His servant, Mr. Grubb and his band of six  
fellow-workers. It has been the Master's work from  
beginning to end, and people have been forced to acknow-  
ledge that none other than the Spirit of God could have  
stirred up the people of Parramatta, both the religious  
community and the utterly careless, to a sense of the  
desperate state of sleepy indifference on the part of the  
former and the deliberate rejection of Christ by the latter.  
Human agents would have been powerless to remove these  
mountains which so effectually barred the free flow of  
Gospel truth, light, and full salvation in this town. But,  
truly as we write this, our hearts rejoice, and we can say  
that He has made the mountains flow down at His presence.  
It is difficult to adequately describe this thrice blessed  
mission in Parramatta. A Divine pen is needed to describe  
a Divine work, and all we could put down on paper would  
convey but a poor idea of the real depth of the spiritual  
work wrought in the hearts of hundreds during those ten  
days. "The Christians must get right with God first,"  
were the words on the lips of all the members of the mission  
party for the first few days of the mission. How are the  
unsaved to be brought in with the Christians in a spiritual  
stupor? was a problem too difficult for solution. So  
the beginning of the mission was chiefly spent  
in bringing Christians to see that their lives had  
not been what they should be, nor anything near it;  
in fact, they had been stumbling blocks in the way of the  
unconverted coming to Christ, by their formality in the  
worship of God, want of love and seeming indifference  
as to the eternal welfare of those about them, so that they  
must humble themselves before God, confess to Him their  
unhealthy state of soul and ask Him to "put them right."  
Praise be to God! He gave them grace to do this, and it  
was not long before they were all praising God with the  
joy of Salvation fully restored to them, and a new Power,  
Love, and Purpose in their lives. Then, indeed, we  
glorified our God as we felt assured the walls of the spiritual  
Jericho would fall down and sinners would come for  
mercy and Salvation to the Saviour. Nor were we mis-  
taken. No less than seven meetings were held daily from  
Tuesday (the 17th) to Friday (the 20th). An early prayer  
meeting from 7.30 to 8 a.m. conducted by one or other of  
the mission band. Bible exposition at 3 p.m. by Mr.  
Grubb, followed by a Holiness meeting for Christians  
anxious to get the full blessing of the Christian life, which  
was taken by "David," the Tamil evangelist. These  
meetings are worthy of special note, as God greatly blessed  
them, and was pleased to use his black servant in a wonder-  
ful way. Mr. Millard held a Children's meeting in the  
Schoolroom at 4.15, and then came Mr. Grubb's Mission  
Service in the Church at 7.30 p.m., but mention must be  
made of the open-air services held each evening at "the  
fountain" about 6.30. These were conducted by  
the various members of the Mission party, including  
Mrs. Millard, and were used of God to the  
salvation of souls. Crowds came round each  
night to hear the "old, old story of Jesus and His love,"

and the Spirit of God fell on all who listened, convicting  
deeply of sin, and leading halting ones to full decision.  
another feature of the mission was the great and glorious  
work among the young men and boys of the town.  
Special meetings were held for them each evening at 6.30,  
in the schoolroom adjoining St. John's Church, and it was  
a blessed sight, indeed, on Saturday evening, to see some  
40 young men, headed by some of the mission party,  
march down the street singing a Gospel hymn, and then  
assembling at "the fountain," where a wonderful meeting  
was held, and ringing testimonies were given by many of  
the young fellows, to the saving power of the Lord, each  
holding in his hand the Word of God, "quick and power-  
ful." A glorious thanksgiving service was held in the  
church on Monday night, (Nov. 23rd), when Mr. Grubb  
spoke on "Glorifying God," and at the close read out the  
number of thanksgivings that had been sent in. The  
church was packed as full as it could hold, double rows of  
chairs being placed up the aisles, and people crowded into  
the porches, contented to stand the whole time, so long as  
they could hear the words of the preacher. A missionary  
meeting was held in the afternoon of the day, when Mrs.  
Millard (China), David (India), and Mr. Martin, of  
Melbourne, who is about to proceed to the Ceylon mission  
field, spoke about the claims of the heathen; and a lady  
who, during the mission at Parramatta, has offered herself  
for work in Ceylon, told how the Lord had led her to do  
this, and said she would be willing to go at once, if God  
sent in the necessary money for passage, &c. Most of the  
money came in that day. Glory to God! The mission,  
though nominally ended, is, by God's Grace, to be carried  
on in Parramatta. "till He come."

**The National Protestant Congress.**

THE interest shown in the earlier meetings of the  
National Protestant Congress at Brighton seemed to in-  
crease in those of the last three days, and certainly it has  
been proved that, as someone put it, "The British lion of  
Protestantism is awaking." That the zeal of the Protesters  
has been so tempered with discretion is a matter of con-  
gratulation—nay more—of thankfulness. It shows, too,  
allegiance to the leaders of the movement, who from the  
first strongly deprecated anything like personalities or  
bitterness of expression, and obedience to command  
always augurs well for victory. Probably the deeply  
spiritual tone which has pervaded the whole proceedings is  
accounted for by the honour which has been paid to that  
Divine Spirit, whose aid has been continually sought.

On the Wednesday morning, October 14, the chair was  
taken by Mr. Edward Habersher, the subject being  
"The Mass versus the Lord's Supper." The Chairman  
sketched the institution of the Lord's Supper, and touched  
on the way in which human nature has come into it,  
remarking that human nature can never find out God's  
ways. The Reformers saw that this false view affected  
conscience, truth, futurity and protested boldly.  
The paper read by the Rev. J. G. Gregory (so well  
known in Brighton as one of the bulwarks of Protestant  
truth) was clear, definite and logical, showing first what  
was meant by this Romish doctrine of the Mass, and con-  
trasting it with the Lord's Supper. Quoting at some  
length from various authorities, as the decree of Pope Pius  
IV., the Council of Trent, the Douay Catechism, and  
passing on to quote from Ritualistic manuals, he showed  
that the doctrine of the Ritualists with regard to this ques-  
tion differed but very slightly, if at all, from the Romish  
Mass. To use one quotation, "The Holy Eucharist, con-  
sidered as a sacrifice, is commemorative and propitiatory."  
The doctrine of the sacrifice of the Mass, involving, of  
course, the use of the word "altar," and also a sacerdotal  
priesthood and apostolic succession. The quotations given  
were clear and unmistakable; in every case where these  
manuals were quoted from, the name of the book, author,  
and publisher, were given with Mr. Gregory's character-  
istic fearlessness. Passing on to the Lord's Supper, he  
argued that to be the only name by which the institution  
is known in the Scriptures, and that such terms as  
Eucharist, Sacrament, Holy Communion are not to be  
found in the Bible, nor did he for a moment suppose that  
any thoughtful Bible student could consider the sixth  
chapter of the Gospel of St. John to refer to the Lord's  
Supper. It was also the opinion of Bishop Ryle that it  
did not refer to that. He scarcely liked to insult his  
hearers by reminding them that the words, "This is my  
Body," was a mere Hebraism, which was used all through  
the Old and New Testaments merely meaning this repre-  
sents As I am the Door, the Vine, etc. With the precision  
of a mathematician the subject was worked out, resulting  
in the conclusion, Could our Lord sit at the table with His  
body and yet give it to those surrounding Him? Can He  
be in Heaven with His glorified body and yet be present  
materially in hundreds of "altars" on earth? He em-  
phatically said such doctrines entirely denied the human  
nature of our Lord. Passing on he noticed in detail such  
points as Christ took the cup after supper, which was in  
opposition to receiving it fasting, that it was in the even-  
ing, which was a plea for evening communion, and con-  
cluded that the Lord's Supper stands before us as a simple  
and memorial service. The paper of the Rev. William  
Gooderidge followed much the same lines; in fact, he  
said, it was a little trying to have nearly all one's quota-  
tions used by the previous speaker. He drew attention to  
the effect of such teaching upon civilised heathendom,  
giving a false view to them of Christianity and making  
them regard us as something akin to cannibals in profess-

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ing to drink the real Body and Blood of our Lord." Alluding to the Bishop of Lincoln, he declared that "the contest in which he was engaged was for the sacerdotal ministry." He (the speaker) thanked God that such was not the teaching of the Church of England, though it was a fact that it is the teaching of a Bishop of that Church in the nineteenth century. A large portion of his paper dealt with the same question, which had been similarly treated by the Rev. J. G. Gregory, but the remark in particular is worth re-production, "Does not the Church of Rome call the sacrifice of the Mass an unbloody sacrifice? Then how can it be propitiatory? For 'without shedding of Blood there is no remission of sins.'" The speaker finished with an impassioned appeal to the audience to maintain those rights and privileges for which our forefathers had laid down their lives, the history of which had been written in blood and flames.

The meeting was then thrown open for discussion. Mr. Louis F. Liechting drew attention to the intense importance of the danger, and remarked that the clergy present had the courage of their convictions, for attendance at such a meeting "was not the way to preferment." The Rev. H. Phelps (Eastbourne), quoted Wellington's words at Waterloo, "Up, Guards, and at them," urging all to rally under the Protestant flag. He thought the people of Brighton had much in their own hands to put down Ritualistic practices in their midst. The Rev. Elliot Bradwater (Worthing), in a few calm, thoughtful sentences, urged the importance of being able to combat a Ritualist on his own grounds. Colonel Marsh (Tunbridge Wells), thought the Congress would not have done its work if it did not endeavour to furnish a list to outsiders of churches and societies teaching Ritualistic doctrine. Dr. Hitchings (London) had obtained a list of the members of the "Confraternity of the Blessed Sacrament," and found that it contained between fifteen hundred and sixteen hundred clergy of the Church of England, besides several Bishops. The Rev. Charles B. Cooper spoke on the growing audacity of the Ritualists, and the difficulty of getting any help from the Bishops in this question. The Rev. J. Adamson (London) spoke of the necessity of educating the younger generation in Protestant principles; of the danger of compromise; and detailed extreme instances of Ritualistic practice as regards mass for the dead.

The subject for the afternoon meeting on Wednesday was "Education in Protestant Principles." (a) Pulpit, Platform, Press; (b) In Colleges and Schools.

There was a large gathering in the Dome on Wednesday evening, when the subject was "The Confessional a Danger to (a) the Family, (b) the State." The chairman was Mr. Robert A. McLean, F.R.G.S. His opening remark was: "We all agree with the Roman Catholic Church as to the presence of sin in the heart, but we differ in the way of getting it out." Showing that the Romanists based their plea for the Confessional on the words of our Lord, "Whosoever sins, ye remit," etc., at some length, he went on to prove that this was a false basis, and that the Confessional was contrary to the teaching of Christ and of His Scriptures. Many instances were given from the Bible to prove that Christ's was a full and free forgiveness, unhampered by the Confessional. Although we were enjoined to confess our faults one to another, and for his own part he was prepared to confess his to a priest, if that priest would confess to him, but the Confessional was instituted to enable man to have complete control of his fellow-man, so that man by it ceased to be a free agent. The immorality of the Confessional was touched on. For two hundred years after Christ and His Apostles there was no mention of the Confessional; then it was introduced for those who were apostates from the faith, and was voluntary, not compulsory; and in the fifth century St. Chrysostom pronounced upon it as not obligatory. The Confessional places the household in the hands of the priest. There is no freedom for the household or State under the domination of the Church of Rome. The position of those countries which are under this domination were contrasted with those of Anglo-Saxon nations who hold the Protestant faith. The Rev. Thain Davidson said it was difficult for one who had received from his Scottish ancestry for many generations a heritage of Protestant faith to speak with moderation in this pulpit. Starting from the point of Sacerdotalism, he said that once admit the priesthood of the clergy, and he doubted the logical power to discipline them by the right to hear confession; but they had no claim to the priestly functions. He traced the gradual rise of the Confessional as it now stands, much as the Chairman had done, from the time when it was first introduced, some time after Christ and His Apostles, till its full and formal promulgation by the Council of Trent. Touching on the manner in which confession is noticed in the Communion Service of the Church of England, he remarked that he was afraid it was one of those unfortunate compromises which exist in that Church. The Confessional comes between husband and wife, parent and child. It is scandalous that such a thing should exist in the land, and the civil law should wink at it. Its result is proved to be evil, and that continually. The hearthstone of England has been invaded, and it was only a sense of shame which obliged him to draw a veil over the scandals of this system. It was his deliberate conviction that those who encouraged the Confessional were traitors to their country. Better the scourge of pestilence, or of famine, or of war than that Rome should regain her ascendancy in this land.

The Rev. Thomas Connellan (ex-priest of the Church of Rome) was received with great applause, and thanked the

audience for giving such a welcome to a Roman Catholic priest; but he believed that it was in testimony that they rejoiced that he had been brought out of darkness into light. They must excuse his saying that if the people of England were unable to throttle the Romanism in their land, then the Anglo-Saxon race, of which he had heard so much, had sadly degenerated. He believed if you could get a man to receive Transubstantiation he would believe in holy coats or anything else. It had been said that "She who rocks the cradle rules the world," and it was certain that Rome had great power over those who rocked the cradle. He then went on to prove the power which the Confessional held over women, and its disastrous consequences as regards the family; of the power to which Rome put it for her own ends; of his personal experience of its being turned against him in his present work since leaving the Church of Rome. How could any civil government feel itself safe with such a powerful agency as this in its midst? These evils had arisen from the fact that Christ, the Saviour, had been dethroned, and these things put in His place. As one who had passed through the fire he pleaded with them to resist this great evil. The Rev. James Ormiston prefaced his paper by saying that he endorsed every word that had been said on the Scriptural aspect of this great question. He wished to say this, as his paper dealt with the civil side. He then proceeded to read what proved a very able paper on "The Confessional, a Danger to the State, showing that if a danger to the family, it must be to the Commonwealth, which, thanks to the Constitution of England, is founded on family laws. Showing that the priests are the wire-pullers to forward the tactics of Rome, and so greatly through the agency of the Confessional he touched on many political questions—Home Rule, the assassination of President Lincoln, the Phoenix Park murders—attributing these things more or less to the machinations of Rome, and the shelter which crime got from the Confessional. He showed the danger to the Throne itself from Papal supremacy, and concluded by urging those present not to forget that they still possessed their electoral hereditary rights, and that they might be still able to return at the next election such a strong and resolute Protestant party of patriots as to render the Protestant religion safe in our land.

On Thursday morning Sir Robert C. Lighton was in the chair, and noted specially the deeply spiritual tone which had characterised the whole proceedings, remarking that the key-note had been struck on Monday evening by Sir Arthur Blackwood, Professor Redford, and Mr. Figgis, and had been maintained throughout. As the practical outcome of the Congress, he suggested that a van should be procured for the purpose of circulating Protestant literature through the towns and villages, for the "King's highway," at least, was free and open, whatever other doors might be closed. In some cases it was very difficult to get a foothold for Protestantism, but it had not been so in Brighton. The subject for the morning was "The Spirit of Power, and of Love, and of a Sound Mind," and the Rev. G. Gregory read the first paper, drawing attention to the truly spiritual character of real worship, which necessitated the right comprehension of the idea that "God is a Spirit, and they who worship Him must worship Him in spirit and in truth." The only way in which we can apprehend God is by the Divine Spirit. To the unregenerate man the Bible is a book he irreverently tears to pieces at the dictates of his own mind; to the regenerate man it is the inspired Word of God. Acknowledging the power possessed by intellect and money, the speaker went on to show the immeasurable superiority of the Divine power, and made the matter practical by asking what those present knew experimentally of this Power. It was not their putting their hand on God, but the Hand of the Omnipotent laid upon them, and that it was not they working for God, but God working in them. Alluding to the "Higher Biblical Criticism," he said wherever God gives a truth in the New Testament He has given an object lesson respecting it in the Old. The Bible should be always carried, so that we may be soldiers fully equipped; it was as easy to carry a Bible as a bag, a new Testament as a pipe! The Rev. Henry Sharpe read a paper full of deep spiritual truth, yet withal very practical. We have only space for a few points. He felt very thankful that so much prominence had been given at this Congress to the personality of the Holy Ghost. Then followed the conditions necessary for the indwelling of the Holy Ghost in the believer. There must be self-abasement, self-effacement, self-abandonment. The Holy Spirit is the Author of all life in the souls of God's believing people, and we need Him to come to us, not only as a royal visitor, bringing royal gifts, but to dwell in and abide with us every one of the 365 days of the year. A beautiful explanation was given by Paul's use of the term, the "sealing of the spirit," as being an expression which the Ephesians would well understand. Ephesus was a seaport, and when merchants brought timber, they were accustomed to seal, and leave it, until the day of appropriation, then send some one to fetch it. The application is obvious. In speaking of the spirit of love in reference to the subject, it was remarked that the best of the graces of the Holy Spirit given in Galatians is but the expansion of love.

Such a quiet hush seemed to have fallen on the assembly from the solemnity of the last two papers, that it seemed quite in harmony when the gentleman who rose at their conclusion to tender the thanks of the visitors for the welcome which had been extended to the National

Protestant Congress in Brighton, seemed to realise that it would jar, although it was a matter which was in place just then, as it was the last meeting of the Congress proper; although the ladies' meetings held later in the day, and convened under the auspices of the Women's Protestant Union, were in sympathy with the Congress. Thanks also to those who had extended hospitality to the visitors was expressed, and the services of the Press acknowledged.

The Rev. Warden Stubbs announced that invitations to hold the Congress there next year had been received from Manchester, Cambridge, and Bath, also from Portsmouth; and the latter was the most hearty. Mr. Stubbs read the letter of invitation, with the signatures attached, and it appeared as if Portsmouth was practically the town decided on, though this was not absolutely stated.

The final address was given by the Rev. C. Spurgeon, jun., and we were forcibly reminded of the invalid whose health has been such a source of anxiety to the whole world of Evangelical Christendom this summer, and whose progress towards convalescence has been so anxiously watched and rejoiced in. A bit of the father showed itself in the son as he told us to let the world see not only that we were alive but "kicking." Dealing more especially with the latter part of the subject, the "Spirit of a Sound Mind," he said there was something about the air where the Holy Ghost was which kept the mind in perfect balance. While realising, like Paul, that we were "less than the least of all," there was such a thing as self-appreciation. After this fashion Satan comes to tell one of one's tripping, and "I agree with him, but in Christ I am perfect and complete. Ah! there I have got him (said the speaker); resting in that power Satan cannot follow you there. So, though called to meet the serried ranks of a powerful foe, we may be strong in the Lord, and in the power of His might."

The ladies' meetings in the afternoon were so crowded that both then and in the evening an overflow meeting had to be held, the same speakers going from one room to another. We remember that during the Congress some one suggested that women had a tongue, and seemed to think it was a talent which might be well consecrated to the Protestant cause. At all events, it was put to this purpose on Thursday. Mrs. Gregory presided at the afternoon meeting, which was for women only, though we gathered, as far as the matters discussed went, there was no reason why it might not have been an open one. After well defining the object for which they were met, as a "striving together for the faith of the Gospel," and pointing out that a system which disallowed an open Bible could not be right, she gave an intensely practical turn, showing the dire results which accrued to the young people of the home from Romanistic influences, brought in under the guise of nursemaids and governesses. Did they say Christian Protestant nursemaids were not to be got? Then let ladies do the nursing themselves, rather than expose their children to such danger. The same principle applied to books. If they had not time to read the books which fell into their children's hands, do not allow them to have them. Schools, and churches too, should be carefully selected. "Our hope is in the young," said Mrs. Gregory. "Let us see to it that they are trained in Protestant principles." Mrs. Anderson followed on much the same lines as Mrs. Gregory, but gave startling instances of results which had come under her personal knowledge from influences of this kind in the home—in one case from a Roman Catholic servant in the house; in another from a governess. The address by Miss Alcock, authoress of *The Spanish Brothers*, a well-known Protestant story, spoke with power, and after claiming that our greatest poets were on the side of Protestantism, she summed up with the words, "But the greatest glory of Protestantism is her allegiance to Christ." Her motto is, "Christ for us, Christ with us, Christ in us." Mrs. Arbuthnot, the Hon. Secretary of the Women's Protestant Union, then explained its formation and constitution. And we may note here that, speaking again in the evening, she mentioned that though the Union had been only formed two months, it had a membership of 400, and application had been already made for permission to form branches in Ceylon and Calcutta. Some time at the close of the meeting was devoted to prayer. In the evening Mrs. Meredith, of the Prison Mission, presided, and spoke forcibly on the neglect to train children in Bible truth, remarking that the neglect of Bible teaching was the great evil of the age. She urged confession of sin on account of this neglect, and called on Mr. Gregory to lead in prayer for pardon. Mrs. Anderson and Mrs. Arbuthnot then addressed the meeting. The Rev. Warden Stubbs during the evening read a telegram received in reply to the one sent earlier in the week to the Protestant Evangelical Union, then sitting at Manchester, returning greetings. Mr. Louis F. Liechting, who was designated the parent of the National Protestant Congress, spoke a few practical words. Again thanks were returned for hospitality received, and a special tribute paid to the "triumvirate" of hon. secretaries who had worked so hard and with such good results, and with prayer and the blessing of the meetings of the National Protestant Congress of 1891 were at an end. So we speak. But, if we mistake not, last week in Brighton seeds were sown which are destined to spring up, take root, and, perchance, become a great tree, spreading its branches over our beloved England, and, maybe, bearing fruit which will reach the uttermost parts of the earth. May God speed this work of National Protestant Institution!—*The Rock*.

## Papers on the Christian Life.

[By REV. ARTHUR KILLWORTH, B.A., LL.B.]

(Author of Papers on Modern Thought.)

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

## FOURTH PAPER.

### SOME DANGERS AND DIFFICULTIES OF THE CHRISTIAN LIFE.

All life as we know it is exposed to dangers, and by no means free from difficulties. The tiny insect that clings to the trembling leaf or hides in the stubble of the field, the pretty-coloured butterfly that flits about merrily in the light and warmth of the midday sun, the lark that singing up to heaven's gate and its notes bears praise to heaven's King, the squirrel that leaps from bough to bough in the sunny laughter of the early morn, the flying fish that skim the surface of the rippling wave, the infant child whose every movement is watched by a mother's love, and that cheers the home by its dimpled smiles; these and all other forms of life are exposed to innumerable dangers, seen and unseen, and must develop their life, if at all, in the face of countless difficulties.

This militant aspect of nature has been the subject of many inquiries, and both poets and philosophers have at times been almost paralyzed by it. But here and now we have not to deal with the philosophical aspect of the great and universal struggle on its physical side. We refer to it merely for the sake of observing that since we find natural life in all its varying forms surrounded by "so many and great dangers," we may well expect to find the Christian life similarly circumstanced. And so indeed we do. Whether we consult the lives of the blessed Saints whose history is given us in the inspired Record—from the martyr Abel to the aged Apostle whom Jesus loved—or the manifold testimony of the many sons and daughters of the faith, who have witnessed for God and truth in the world during the last eighteen hundred years. One and all tell us, more or less emphatically, that in seeking to live the Christian life, there are numerous dangers that must be avoided or overcome, and difficulties that must be surmounted in the strength of the Living Christ.

But we may well conceive that while there are certain common dangers and difficulties threatening the Christian life that are the same at all times and everywhere, yet every age brings with it certain elements of danger that are peculiar, and difficulties that are specific—at least in form.

Out of the many dangers to the Christian life specially characteristic of these times, I would mention two. First of all there is the danger of *distractive*. That this is a real danger, I venture to think most Christians will allow. Whence does it arise? It arises from the terrible over-pressure of our modern life. There is movement and hurry everywhere—in work, in pleasure, in social intercourse, in reading, and even in Christian worship. To attempt many things is the order of the day. The tension is so great that a good deal of sunshine is literally struck out of life. It was once observed by an English gentleman on a visit to Australia that in this fair land the birds don't sing, nor the flowers smell, nor men and women laugh, as in the old country. When asked to account for the latter fact, he remarked that it was probably owing to the unhealthy rush for wealth, and the ungracious struggle for artificial greatness—specially prominent in Australian life. Be this as it may, there is no question as to the over-pressure; and it is easy to find those who complain of the distraction consequent thereupon.

Now, I submit that this is a serious danger to the Christian life—for the Christian feels it equally with, possibly more than, those who are not striving to live to and for God. But how avoid this distraction? Possibly we cannot avoid it. What can we do, then? We can fortify ourselves against it so as not to be hurt by it. In this regard our motto must be, "In the world; not of the world." And this motto will become real to us if we cultivate, as a habit of the mind, communion with God. To resolutely set apart a certain portion of each day, when we can retire from the world, get alone with God, and make Divine fellowship a real exercise of faith and prayer. The solemnity of the throne of grace, the majestic calmness and subduing power of communion with our Father, will do much to steady our souls in the midst of the thousand and one diversified attractions and distractions of the present age.

St. John xvii. 11-14.

Give me quiet, O, my Father,  
Just a moment's pause of rest,  
Just a moment's dreamless slumber,  
O, my Father, on Thy breast.

I can bear the ill Thou sendest—  
Pain, and poverty, and woe;  
I can fight, when Thou upholdest,  
With the fiercest of the foe.

But I faint beneath the racking,  
And the pressure, and the strain,  
Of these cares that hurry through me  
Like a whirlwind of the brain.

O, my Father! O, my Father!  
From Thy cloudless heaven above,  
Where no breath of faintest passion  
Stirs the souls that round Thee move,  
Let one calm glance, shining earthward,  
Stay this agony of will;  
Just one moment, in Thy pity,  
Bid this stormy soul, Be still!

—(Hatch.)

In the second place, closely allied with the danger of distraction, is that of *instability*. We may thank God that we have outgrown the terrible persecutions of the early Church. We are not likely to be called upon to suffer as the early Christians suffered. But because we have escaped anything like their sufferings, we must not suppose that there is nothing in our modern life to try and test the reality of our faith and the stability of our Christian character. I am bold to think that the forces of these times are more subtle than those of primitive ages, and therefore more dangerous to the stability of faith.

Those who are engaged in religious work know how terribly real is the backsliding and instability of many a professing Christian. "The nursery does not last forever," observes Dr. Martineau, "the time comes when its threshold must be passed, and from a distance, the hum and murmur begin to flow upon the ear from the great halls of life; and how often does that dizzying sound act with a fated charm and confuse the native religion of the young heart." The same writer goes on to say, "It is of all things the most melancholy to watch the moral clouding over of life's early dawn; to trace the dim veil stealing over the artless look; to notice how the earnest tone begins to leave the voice, and every worthy enthusiasm dies away into indifference; how it comes to be thought a fine thing to speak coolly of what is odious for its vice, and critically of what is awful for its beauty."

The reasons of instability are not always obvious, even to those who are unstable. The unhealthy influence of workshops, the sarcastic and disparaging remarks of some sceptical writer, the audacious and ill-founded assertions of writers of religious romance, the bravadoes of those who love to be called "men of the world," the fallacious and historically disproved notions that men can live as good lives without Christ and Christianity as with them, the presumptions and insulting reflection that wisdom and learning are only to be found among those who reject Christianity; these and other social influences that pervade largely our modern literature and life, all tend to the instability of the Christian character, where there is not absolute conviction of heart and entirety of devotion to the religious life.

What is the remedy here? I believe it is a settled conviction, and whole-heartedness in the service of God and man. Let the Christian ever remember that *Christianity presents to us the highest form of Spiritual truth, and the most exalted view of the Almighty Father that can be found in the world*. There should be no mistake on this point. The Christian may challenge the sceptic or the writer of religious novels to produce a substitute religion that can in any shape or form or degree, compare with Christianity. For eighteen hundred years unbelief has been trying to find such a substitute, and up to the present moment it has lamentably and ludicrously failed. Men have often injured Christianity by their false representations and base misconstructions, but they have utterly and absolutely failed, either to discover or invent anything that can equal or surpass it. This fact, which is an argument from the *failure of unbelief*, ought to contribute towards a settlement of conviction as to the reality and divine certainty of the revelation we possess in our Sacred Books as being the product, not of the genius of man, but of the Spirit of God. It is such an exalted representation of divine facts and spiritual truths as "man could not have written if he would, and would not have written if he could."

Following on the settled conviction, there should be whole-heartedness in the service of God and man. Dr. Watts' hymn is still true all the world over:—

"Satan finds some mischief still  
For idle hands to do."

The question of service will come before us in a subsequent chapter. What we desire to emphasise here and now is the necessity of being whole-hearted in everything we undertake to do for God, and not least in our religious worship. Religious worship itself often requires an effort of the will—a deliberate setting of ourselves to do that which our highest and best nature approves and commends. By doing this we shall be cultivating the positive side of our religious life, guarding ourselves against the bad influence of unhealthy surroundings in the midst of which our practical life may have to be lived, and so escaping

8. "Hours of Thought," Vol. I, p. 338.

that miserably low standard of Christian life and thought with which so many who call themselves Christians are unhappy content.

"Jesu, Lord of glory, as we breast the tide,  
Whisper Thou the story of the other side;  
Where the saints are casting crowns before Thy feet,  
Safe for everlasting, in Thyself complete."

## A Little Further On.

### A FRAGMENT.

He had been an energetic curate from 1870 to 1880, filled to the brim with all the schemes and methods of his time. He was now, in 1900, an energetic rector, whose principal thought, day and night, was for his parish and the Church he served. By his side at his curate, a young man with a puzzled and hunted expression of countenance, and on the opposite side of the room another young man—the organist—sat before a small harmonium, turning over a heap of music. The three appeared to be discussing a harvest thanksgiving for the following week.

"We begin at the Lord's Prayer, of course," said the rector, then "Venite, one psalm—I think it had better be Psalm cxvii.—a lesson (and, Smith, I shall only read two verses), the Te Deum, a hymn, the Creed harmonised, an anthem, one collect and a hymn. Will you make a note of it, Brown?"

"You will not introduce a sermon?" asked the curate. "Better not," said the rector. "Don't you remember what a fuss they made when you preached on Good Friday?"

"It was not more than five minutes," said the curate, humbly.

"But," said his rector, "they said it was the thin end of the wedge, and that it took all the brightness out of the service; and you know it is of the last importance to get the young men to church."

"There was a young man at church last Sunday," said the organist, hopefully.

"It was Gubbens, and he yawned," said the curate.

"Yawned!" said the horror-stricken rector; "that must not occur again. We must leave out the collect or something. What can we do to amuse him? He must be amused! Brown, can you suggest anything?"

"I did stand on my head on the organ-stool at the end of the lesson," said the organist, rather aggrieved; "but some of them didn't notice me, and some of them said they had seen it better done. I can't think of anything else at the moment."

"You are always kind," said the rector, warmly, "and you know how difficult it is to keep up the interest. When I was a curate the barjo was one great means of obtaining influence in a parish, but now, even the infant school refuses to listen to it!"

"Still, a few men used to come occasionally," Robinson, for instance.

"I'm afraid Robinson isn't as steady as he was," said the rector. "He is not as regular at billiards and the bi-weekly dances as he should be."

The three good men looked at one another wearied and cast down.

"I spoke to him about it," said the curate, "and he explained that billiards and dancing were too stale; but he would join a balloon club if we started one."

"Yes," said the rector, "I wish we could; but balloons are so frightfully expensive, and the duchess won't help, because she says she had to give £100 to the choir excursion to the West Indies, and she was perfectly correct. They were not satisfied: because they heard Parkinson took his choir to Khiva!"

"It was the society for sending everybody to Homburg for a fortnight that spoilt our choir treat," said the organist. "Before the S.E.H.F. they were contented with Boulogne for a day or two."

"And you must remember," said the curate, "that the duke was not encoered when he sang a comic song in character at the 'Half-hourly Amusement Club.'"

"Well," interposed the organist, "he of the 'Free Clothing Guild,' complains that the women will not wear a dress which is not imported from Paris!"

"And," continued the rector, "there was a row at the 'Free Board' to-day, because you put clear turtle on the menu two days running."

The curate hesitated.

"Suppose," said the curate, diffidently, "we were to try a little religion?"—"Spero," in *The Monthly Packet*.

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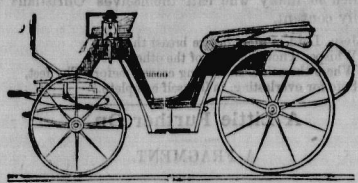
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## CARRINGTON HALL, CASTLEREAGH STREET

SUNDAYS IN ADVENT, 7 P.M.

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

DECEMBER 6th.—"A New Creature."—II Cor. v. 7.  
Bring Bibles. All Seats Free. Hymn Books Provided.

DECEMBER XXXI Days.  
Second Sunday in Advent.

MORNING LESSONS. EVENING LESSONS.

6th.	Isaiah 5	2 Peter 3	Isaiah 11 to 11	John 15
7th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
8th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
9th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
10th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
11th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
12th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
13th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
14th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18
15th.	Isaiah 5	1 John 1	Isaiah 30 v 18	Isaiah 30 v 18

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, DECEMBER 5, 1891.

### ADVENT.

IN another column we publish a letter from a correspondent in which the important question is asked "Where are we drifting?" This question has been provoked "by the growing disregard of the quiet observance of the Day of Rest." We are reminded of our Sunday concerts, and Sunday excursions; we are told that the aquariums, the theatres, and rinks are thrown open for amusement—that Sunday newspapers are sold in the streets, that socialistic gatherings regularly take place, and that the Woman's Suffrage League hold regular meetings; that at all these political and other questions are discussed, which are quite out of harmony with the spirit and sacred observance of God's Holy Day. The question is then asked, "If these retrograde proceedings continue, what will the end be?" It is a very important question, and it ought to arrest the attention of every thoughtful man, and of every attached member of the Church of Christ. It is a subject that may be appropriately considered this Advent season, for the call of Advent is to duty. And if the Church of Christ would only do its duty in this matter, it could within three months, close the doors of every concert-room, lecture-room, and place of amusement now open on Sunday. How is it that we do not discharge our duty in this respect? The answer, we believe, is because we do not live up to our privileges. We are content to live a mechanical life, and we lack that enthusiasm and holy violence which the love of God cultivates. Without love there is unbelief, unbelief becomes disbelief, and disbelief becomes atheism in practice. This is a short course to the devil, and the Church needs a thorough awakening. "It is high time to awake out of sleep." The Advent call is to wakefulness and watchfulness. It reminds us that we are not living in bondage, but that we are free in Christ. If the Second Coming of our Lord was a theme on which we thought about more frequently, and believed in more heartily, what a change would come over us individually as Christians, and collectively as a Church. Every morning would be as a gate which opens upon a fresh field where we would find work, and bread, and health. Every morning, as the darkness of the preceding night was chased away by increasing light, we would send our best thoughts of love to the Throne of Grace and get a firm hold of the work we had to do, and rule it by faith and hope. As we looked for the coming of our

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

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work for Him. How diligent we should be if we thought that Christ should come to-day. He who is labouring in this spirit, is joyful; but He who has it not, in many instances, does his work in a cold mechanical way, without gladness, and destitute of hope. During the season of Advent, what a blessing would be obtained by the Church if every member would examine himself and seek for purity of heart, and live in the spirit of expectation. The Church would be calm and hopeful, there would be "a deepening of spiritual life, an increase of spiritual energy, and a promotion of spiritual co-operation."

## Australian Church News.

### Diocese of Sydney.

**Burwood.**—An organ recital was given on Thursday night, the 26th ult, in St. Paul's by Miss Amy Thompson, in aid of the organ fund. There was a good audience. The following selections were admirably rendered:—"Fugue (St. Ann's, Bach); melody in F (Rubinstein); sonata, No. 4, "Adante Religioso Allegretto," "Allegro Maestoso e Vivace" (Mendelssohn), "Rock of Ages" (arranged by E. H. Smith), and "March of the Israelites," from Costa's "Eli." Miss Eva Thompson, A.R.A.M., sang with exquisite taste "Angels Ever Bright and Fair," and was also successful in a very pretty piece by Miss Amy Thompson, entitled "Only."

**Parramatta (St. John's).**—At the recently-held annual meeting of St. John's branch of the C. E. Temperance Society, Archdeacon Gunther urged the necessity of making some efforts on behalf of the railway men. Large numbers were employed on Sunday last near Strathfield and elsewhere. If the Government and contractors could not be stopped from taking the Lord's Day from their employees, it was no wonder people talked of our national demoralization.

**The Labour Home.**—A meeting of the committee of the Labour Home was held at 555 Harris-street, Ultimo, on Friday afternoon, the 27th ult. The Rev. J. D. Langley, who presided, reported that during the week ended 21st November 568 meals had been supplied; No. of beds occupied, 183; employment found for 6; remaining in the home, 30.

**Balmaln.**—A confirmation service was held by the Primate on Friday evening, the 27th ult, in St. John's Church, Balmaln North, when the Rev. W. A. Charlton presented 30 candidates—8 adults, 5 young people, and 17 boys of the N.T.S. Vernon. The Primate based his address on the text "With my whole heart I have sought Thee, O let me not wander from Thy Commandments." At the close of the service an adjournment was made to the school-room for some light refreshments, when the confirmees, together with those of last year, were introduced to the Primate. At the invitation of the Incumbent, Miss Snowden-Smith presented each of those confirmed with a small book and card or remembrance. About sixty were present, together with the Church officers and officers of the Vernon. During the afternoon a visit was paid the ship Vernon by the Primate, his son and daughters, and Miss Snowden Smith.

**North Sydney.**—The Bishop of Bathurst preached on Sunday evening last, in St. Thomas'. Notwithstanding the rain a large congregation assembled. The sermon was on "Work," being the first of a series on "Social Questions in the Light of the Advent." The Bishop spoke of the nobility and consecration of work; he touched on some of the labour difficulties of the day, noting their causes and dire results; and concluded an earnest and eloquent address by exhorting his hearers as Christians and patriots to strive for peace and to exhibit goodwill to all.

**Norwa.**—At St. John's on Sunday last, the Rev. Joseph Best preached a special sermon having reference to the dreadful tragedy which took place there on the Tuesday previous. Speaking of the unfortunate victim, Mrs. Williams, he said that the church in the district had lost one of its most steadfast adherents and a thorough Christian. The deceased had made it a rule of her life for the last five years to give one penny out of every shilling she earned for the furtherance of Christian work.

**Mulgoa.**—Sorrow is widely expressed at the determination just arrived at by Rev. J. Shearman of absenting himself from the district on a three months leave of absence. This step has been rendered necessary through the failing health of Mrs. Shearman, which it is opined the bracing air of New Zealand will renovate; and it is the intention of Mr. and Mrs. Shearman to repair thither in the Tekapo, on December 3rd. Though, doubtless, Mr. Shearman and his good lady are deserving of a holiday, we are sorry that they are to leave us even for so short a time, as, since their residence of some years in our midst, they have identified themselves so kindly with people of all denominations as to cause a bond of union to exist, which it is extremely hard to sever. One and all wish them a safe and happy holiday. The Rev. T. C. West will act as *locum tenens* during Mr. Shearman's absence.—*Nepian Times*.

**St. Andrew's Cathedral School.**—The annual picnic was held on Saturday. The steamer Ivy took the boys numbering over 70, to Middle Harbour, where, in spite of the showery morning, a most pleasant day was spent.

**The Cathedral.**—On Monday, St. Andrew's Day, the new Cathedral bell was dedicated by the Primate during the course of the evening service. After the sermon His

Lordship was conducted to the font near which a rope was attached from the Belfry. The Primate chimed the bell three or four times, and at the conclusion of the service it was properly rung from the Belfry. The tone is rich and deep, and the general impression was that the bell is worthy of the Cathedral Church.

**The Clerical Society.**—The following matters will appear on the business paper of the Committee at the meeting on Monday next: I. Report of the Finance Committee on applications for grants towards buildings; (a) Parsonage (repairs) Cook's River; (b) St. Bede's Drummoine. II. Resolution "That whenever the monthly meeting of this Committee shall fall upon a duly proclaimed public holiday, the meeting shall be postponed to the same day in the week following, or to such other day as shall be arranged by the secretaries in consultation with the Bishop: such postponement to be duly advertised."

### Diocese of Newcastle.

**Bishopscourt.**—It will be remembered that when the Right Rev. Dr. Stanton was translated to the Bishopric of Newcastle, his Lordship would not at once decide where he would reside. And it was thought Newcastle would be favoured instead of Morpeth, the residence of the Bishops of Newcastle up to the present. The people of the district will be glad to learn that Bishopscourt, Morpeth, will continue to be the episcopal home. The building is now being put in a habitable state for his Lordship. Extensive repairs had to be carried out. The whole of the building has been re-roofed. The verandah running along the front and portions of the sides has been replaced by a new structure, and in doing so the appearance of the front has been much improved, the wooden posts being superseded with neat iron columns, and the roof raised 18 inches or a couple of feet, which will make the verandah much more convenient. In passing we may mention that a splendid view of the surrounding district is obtainable from the verandah of the house. The building is situated on a high hill, while extending out in front are the agricultural flats reaching to Large, East Maitland, Wallalong, and surrounding places, with the river winding among the green fields, while the various towns and villages can be seen in the distance. The floors throughout have been repaired, in some places entirely renewed, and the whole of the woodwork outside has been painted and the cedar fittings in the interior varnished. Inside, the rooms are being thoroughly renovated. The drawing room is papered with a rich paper of Japanese design, having a high dado; the covering for the walls of the dining room is a gold pulp paper with contrasting dado, and that of the hall is of Japanese pattern also with dado, while the cornices and ceilings are picked out with colours to match. Each of the other rooms are covered with paper of tasteful pattern, and of different design. Mr. Stewart, of Hinton, is the contractor, and the painting and paperhanging has been carried out by Mr. Rooney, of East Maitland, the Rev. Mr. Anderson having at the request of the Bishop selected the various papers, and maintained a supervision of the work. Dr. Stanton is, as was the first occupant of the see, a bachelor. His household will be under the arrangement of his sister, Mrs. Lart, who is now on her way out from England to take up that position. She is a passenger by the P. and O. Steamer Britannia, which left on the 13th instant, so that in a very short time she will be in our midst, and the episcopal residence at Morpeth again be occupied.—*Maitland Mercury*.

**Sunday Schools.**—The Diocesan Examination of Sunday-school scholars took place on the 27th Nov. The questions were set by the Bishop of the Diocese, who will apportion the marks for the answers, and issue the class list. The interest now evinced by the Religious Education Committee with its diligent secretary in the work devolved upon it by Synod, vigorously supported, as both are by the Bishop, should prove highly advantageous. The clergy have associated with them in Sunday-school work, many earnest devoted helpers to whom the recent arrangements of the Committee will prove serviceable. The Bishop was known in London for his interest in this important branch of Church work and for his Bible class of men. Perhaps he may ultimately ask the clergy and superintendents of the various Sunday-schools in the Diocese for reports, to be made to himself containing particulars of progress and suggestions as to what may be considered helpful in Sunday-school work.

**Townsville.**—The Bishop has met with an enthusiastic reception in revisiting his former head-quarters in North Queensland. He and all were delighted to welcome him, and have him express his opinions on his new sphere of labour. The Diocese of Newcastle will be glad to see him back again from his trip North, which we hope may have afforded him at least some rest after his almost incessant engagements during the last six months. We are looking forward with pleasure to soon seeing our Bishop in his home at Bishopscourt, brightened and presided over by his sister who is now on her way from England. The clergy and laity will then once more as in the former days have a centre to rally round, and, if I mistake not, a hearty cordial reception when occasion takes them thitherwards.

### Diocese of North Queensland.

**Townsville.**—The occasion of the first re-visit to Townsville of His Lordship, Bishop Stanton, since his installation to the see of Newcastle, was made use of by his

numerous friends to further testify their admiration of his estimable qualities, and their appreciation of the honour done them by his presence. At the Norman Hall, last evening, His Lordship was entertained at a conversazione, or perhaps it would be more correct to say that he entertained the large assemblage therein gathered, for his genial chats with every individual and his address to the audience at large were the features of the evening, and were really what all went to enjoy. Chairs were disposed in unstudied groups about the hall, the walls of which were gay with flags, while on the stage was a tasteful arrangement of foliage plants, the whole scene being bright and cheerful, yet homely. The Rev. Canon Tucker made a most attentive and hospitable host. The Orchestral Society, under the leadership of Mr. C. A. Pollard, having played an overture, and Mr. Fulcher having exhibited his fine tenor voice in a pretty song, His Lordship, Bishop Stanton, His Honor Mr. Justice Chubb, and Mr. W. S. Warren mounted the stage, when Judge Chubb said that he had been asked to say a few words of welcome to the Bishop on behalf of lay members of the Church of England in Townsville. He was sure that no words that he could say could add in the slightest degree to the warmth of the welcome that Bishop Stanton had received from his friends already. He (the speaker) was comparatively a new chum in Townsville. He was not here when the Bishop started the diocese, and did that pioneering work in North Queensland which had endeared him to the people at large. He could not speak from personal knowledge of the toilsome journeys undertaken by the Bishop, of his camping out beside a log, and taking his tea with the man on the wallaby track; but he knew of the great and good work that he had done notwithstanding. The Judge went on to speak of the twelve years that the Bishop had spent in the North, which were some of the best years of his life; and said that some of the people would have been poor in spirit indeed if, after the Bishop's translation to Newcastle, they had failed to give him an enthusiastic and hearty welcome on the occasion of his first visit. Although they might miss the familiar white helmet, and the white silk dust coat; although they saw signs of perhaps more elegant style in the cut of the coat and the new kind of hat, the Bishop was the same good Bishop after all. (Applause.) The speaker having referred to the larger life of the Bishop of Newcastle, expressed the cordiality of the people of Townsville towards him on his present visit. Mr. W. S. Warren then read the following address:—"To the Right Rev. C. H. Stanton, D.D., Bishop of Newcastle, N.S.W.—My Lord: The parishioners of St. James', Townsville, offer you a most hearty welcome to your old Diocese. It is to us a profound pleasure to have you with us again. We remember the apostolic labours, the acceptance of new and difficult conditions, the self-denial and generosity of sentiment, which endeared you to the whole community, and have identified your name with the early history of North Queensland. For your great services to the infant Northern Diocese we shall be ever grateful; and we pray that you may be enabled to render services not less splendid to the older and more highly organised Diocese over which you have been called to preside. We desire for your Lordship God's richest blessings; and we remain, your Lordship's faithful servants." (The address bore the signatures of the Rev. Canon Tucker, Vicar of St. James', Rev. Broughton Stevenson, Rev. H. Dainty, Mr. W. S. Warren (People's Warden), C. P. Walter Hays, (Vicar's Warden); Messrs. H. Chandler, E. J. B. Warren, J. Tait, R. Armstrong, F. Walby, G. F. Elliot, A. W. Butt, F. Galloway, W. H. Mills, (members of the Parochial Council); Messrs. A. Halloran and G. A. Roberts, (members of the Diocesan Council). Loud and long continued applause greeted the Bishop when he stepped forward to reply. He said that from the top, bottom, and four sides of his heart he thanked all those who had arranged the meeting and those who were present for their cordial greeting. Since he had left North Queensland in last May he had reproached himself, because he had left Townsville in sly, creeping, cowardly manner. He had known at the time what was in the minds of the people, and it was that they should give him a good "send off." But he could not endure to say those terrible words "farewell," "good-bye." He felt that he was like a man walking on a very narrow plank whom the slightest push would send him into the sea. There was so much to attach one to North Queensland that it was a painful duty to go away. He was like a man whom he had known who when he went on a visit always left something at his host's house, and always had to write and request that it be sent after him. He candidly confessed that he left his heart in the middle of this dear old diocese of North Queensland, but he did not ask that it be sent after him. They had vastly overestimated his petty paltry services in starting the Diocese of North Queensland; it was their sympathy and help that had pushed them on. They had been kind enough also to take interest in what little he had been doing in New South Wales. When he accepted the Diocese of Newcastle his mind was as much influenced with the thought of doing good to the Diocese of North Queensland as it was for the good of Newcastle. He felt that the Diocese of North Queensland ought not, should not stand by itself; that it should be connected with some southern diocese. It was essential after the clergy had worked for three or four years in the North that they should retire to a cooler climate for a while, to a recruiting ground. In all the years of his work in the North, the greatest difficulty he had experienced was how to supply clergy, it being almost impossible to get all he wanted

from the old country. If his anticipations were entirely fulfilled, he would ride and ransack among the young men down south of pluck and spirit, and with God's help would make North Queensland the place where they should take their first exercises. "How did he like his present work?" He liked the climate greatly. It was one of the best and purest climates for health and longevity that could be found anywhere. He had received a most cordial welcome from the good people down there, because his northern friends in the height of their generosity had given him a good character. In the new place that he had got the people had greeted him cordially and had made him most comfortable. "How did he like the work?" Well, Newcastle was the best field for work that a hard-working soldier of the Lord Jesus Christ could work in. Newcastle with its 40,000 or 50,000 inhabitants, and in the surrounding district they had eight or ten churches, and the people were active thinkers, full of the great and complex problems of the day. He liked working amongst such people. "The district?" Well, it was one of the loveliest districts outside Eden. He liked the climate, the work, the people and the place. But between the North Queensland diocese and that of Newcastle it would be perfectly impossible to find more distinctly marked contrasts. In the North they were amongst some of the newest settlements in Australia; the Newcastle diocese was the oldest settled part. There was plenty of business enterprise among the people, but he noticed an entire absence of that push and go that was amongst them in the North. The towns had been established for many a long year, and the inhabitants were steady-going, home-loving people. He had not heard the word "boom" since he went down. Down there they had no Charters Towers to set them all a-going with big speculations. They went about their business in an every-day steady fashion and lived their lives very pleasantly indeed. His Lordship stated briefly that he had met in his diocese the Rev. Mr. and Mrs. Marshall, who had visited Townsville in 1876, and who had still a most affectionate remembrance of the place, and who had water colour pictures of the town as it then was, and referred to the visit of Bishop Barlow to Newcastle. His Lordship concluded by thanking Canon Tucker and those who had assisted him, and all those who had gladdened his heart by their presence and so afforded him the opportunity of perpetuating those friendships which were amongst the best of his life's experiences.

His Lordship will visit Ravenswood and Charters Towers, holding an ordination at which the Rev. G. B. Stephenson will receive priest's orders on Dec. 6th, and returning south on the following day.

**Herberton.**—Rev. C. F. Seymour has given notice of his resignation of the parish of Herberton, and intends to return to England.

**Cairns.**—It is understood that the Rev. J. B. Gribble intends to return in December to inaugurate his mission to the blacks.

**Ravenswood.**—A parish magazine has been started, the editor of the local paper setting an example which might be followed elsewhere, by volunteering to print and publish the same free of all cost.

### The Bell Organ.

We wish to draw the attention of the readers of the Record to the following testimony given by one who undoubtedly is an authority on the excellence of tone of musical instruments:—

"Craig-y-Nos Castle, Ystradgynlais, Swansea Valley, South Wales, August 26th, 1891.

Dear Sir,—The exquisite American Organ I purchased of you gives entire satisfaction. The tone is the most pipe-like I have ever heard in a reed instrument.

Yours faithfully,  
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ACCOMMODATIONS AND LADIES' NURSES.—Miss E. L. FORWARD, 52 Young-street, Redfern, having successfully studied the profession, is prepared to take cases.

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## Correspondence.

To the Editor of the Australian Record.

DEAR SIR,—I hope I shall not be thought by my Rev. brethren needlessly intrusive, if I venture to invite their attention to the necessity of watching carefully, and tenderly nursing, those who may be spiritually benefited by Mr. Grubb's Mission. We have seen in several former missions, many who appeared to be not only thoroughly awakened, but also sincerely resolved upon leading a new and Godly life. But in large numbers of cases, the effect was only temporary. And this, I believe, is not unusual. I have seen the same results after confirmations, when great pains had been taken with the candidates to induce them to surrender their hearts fully to Christ. I have known tears shed and strong resolutions formed by the young candidate, and within a brief period, there has been a falling away, and a resumption of former habits and mode of life. It therefore appears to me, that we, as parochial pastors, ought to endeavour to provide, if possible, ways and means for keeping hold and strengthening in faith, those who seem to be earnest about their salvation. We should endeavour to keep our eyes upon them, and to let them feel that we are anxious that they do not fall back, but go forward. And, if we can obtain help from the older and more established Christians in our Parishes or congregations, to shew them sympathy, and to encourage them to persevere, it will be a great advantage. This is the kind of brotherhood and sisterhood which ought to exist amongst us, far more than it does—founded in love for one another as members of the Church of God. And it is very much for want of this that our Ministry often fails of the effect which it ought to show.

In conclusion, I would commend, not only to my brethren in the Ministry, but to all members of our Church, the careful study of Ephesians, iv Chap. 15 and 16 verses.

Yours faithfully,  
WILLIAM M. COWPER.

### WHERE ARE WE DRIFTING?

DEAR SIR,—Is it not time to ask this question with regard to the growing disregard of the quiet sacred observance of the Sabbath?

"Remember the Sabbath day to keep it holy," etc., is one of the most benedict commands of God, and its cheerful and reverent observance is fraught with great good. Its non-observance is sure to bring upon us Divine disfavour and punishment.

The good old Book says: "Them that honor Me I will honour, and they that despise Me shall be lightly esteemed." In Scripture history we read of frequent chastisements and national reverses consequent upon the profanation of the Sabbath.

What do we find taking place now? Advertisements announce that a concert will be held in the Exhibition Building every Sunday evening, under the patronage of the Governor. Other advertisements state that harbour and ocean excursions will take place; trains will run to the mountains and the Hawkesbury; the aquariums, theatres, and rinks will be opened for concerts; bands of music will play in our parks, etc., etc., to which some portions of the press call favourable attention, and thus aid the rapidly-growing evil of Sunday pleasuring. Further, to disturb the quiet of our Sunday, we are now incessantly bored with the cries of Sunday newsboys selling papers which had much better be left unread. Another phase of Sabbath-breaking is the flagrant opening of the shops in all our main streets. Socialistic gatherings are also held at various places, where political and other questions are discussed, which are quite out of harmony with the spirit and sacred observance of the holy day.

If these retrograde movements continue, what will the end be? The further we drift away from God and His gracious and benevolent laws, the less happy, secure, and prosperous will our condition be as a nation.

Is it not possible that our national troubles at the present time are sent to us by a wise Providence to chasten us for our misdoings and non-observance of His laws? Note the widespread and terribly fatal effects of the influenza, the distressing results of the failures of so many of our companies, the rapid decline of our credit in the parent land, the strife between Labour and Capital, the political unrest, and the general commercial depression.

This great question of Sabbath observance demands serious consideration. Some united public protest should be made to the powers that rule, that the laws upon our statute books relating to the Sabbath should not be set at naught. Hoping this may be of service in calling attention to this grave subject, I am, yours, etc.,

HENRY FRENCH.

### THE VACANT CANONRY.

SIR,—Through long years of patient loyalty to our English Church in "the old paths," it seems to us the Rev. Robert Taylor, Incumbent of St. Stephen's, Newtown, has fairly earned a good degree, and great boldness in the faith which is in Christ Jesus. Let his brethren confer this vacant canonry on so thoughtful a divine and God will be glorified thereby.—Yours, etc.,

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## The Portfolio.

## "Come Holy Ghost in Love."

Archbishop Trench says of the following hymn: "The loveliest of all the hymns in the whole circle of Latin sacred poetry has a king for its author—Robert the Second, the son of Hugh Capet, succeeded his father on the throne of France, in the year 997. He was singularly addicted to Church music, which he enriched as well as the hymnology with compositions of his own." He died 1081.

"Come, Holy Ghost, in love,  
Shed on us from above,  
Thine own bright ray:  
Divinely good, Thou art,  
Thy sacred gifts impart  
To gladden each sad heart:  
Oh come to-day!"

"Come, tenderest friend, and best,  
Our most delightful guest,  
With soothing power;  
Rest, which the weary know,  
Shade, mid the noontide glow,  
Peace, when deep griefs o'erflow,  
Cheer us this hour!"

"Come, Light serene, and still,  
Our inmost bosoms fill;  
Dwell in each breast:  
We know no dawn but Thine;  
Send forth Thy beams Divine,  
On our dark souls to shine,  
And make us blest!"

"Exalt our low desires;  
Extinguish passion's fires;  
Heal every wound:  
Our stubborn spirits bend,  
Our icy coldness end;  
Our devious steps attend  
While heavenward bound."

"Come all the faithful bless;  
Let all who Christ confess,  
His praise employ:  
Give virtue's rich reward,  
Victorious death accord,  
And, with our glorious Lord,  
Eternal joy!"

Translated by RAY PALMER.

## Household Papers.

## My Wife Elizabeth.

The scene is before my eyes even now, though the blossoms of spring have seven times wakened since the shadows of our trouble fled away. I see before me again and again in my dreams that one sweet face, pale and calm amid the crowded court; I am conscious dimly, vaguely, of the grave-eyed magistrate, the whispering townsfolk who throng the place in wonderment and concern, yet disposed to banquet conversationally on so rare a morsel for discussion; I know that a burly policeman is giving prosy evidence as to having been called to arrest "the prisoner" by a clerk from Messrs. Turner and Thorpe's; and through the suppressed murmur around I hear the indignant protest of Maria, our cook, and the sob of our young nursemaid, in whose arms lies Joey fast asleep; but beyond all else, my eyes watch hungrily the patient, tired face of my darling, whom I am powerless to help. She, my pure, sweet, tender wife, shrinking as a violet, known best in her own quiet home and where sickness and need are lingering—she to stand in the midst of this whispering crowd, on the very brink of condemnation as a felon, and I to be helpless as our own unconscious child! Like the surging of the distant sea, I hear the voices that witness against her, and wonder when the dark nightmare will end, and I shall awake upon my peaceful pillow, to realise, perhaps, that someone is ringing loudly at my night-bell, and thus causing the agitation that has fallen upon my dreams. But this is no nightmare—in the eyes of all Linderston my Elizabeth has fallen from her high estate. Was not the priceless brooch found in her own pocket? Was not the priceless brooch of sapphires hidden in the down coverlet of our little one's carriage?

And Elizabeth is so fond of gems, though she has nothing beyond the pearl ring that was once my mother's. How often has she stopped me to admire the flashing diamonds, the flaming rubies in that very shop! We have laughingly chosen rings and bracelets for my darling when I became a fashionable M.D. in the West End square. Can it be possible?—but her sweet eyes look calmly into mine, filled with infinite tenderness and compassion, and the dark doubts lift themselves from my spirit as midnight shadows at the star of morn.

"My senior partner is, like myself, extremely distressed to prosecute alady in Mrs. Kerr's position"—I catch the words from Mr. Thorpe like a far-off murmur—"but in an establishment like ours we have no option but to prosecute. The utmost leniency that can be shown to the prisoner." And then I remember no more till the nervous clerk is speaking—the resplendent young man who is the admiration of female society in Linderston Park every

Sunday, and who breaks down before his many admirers with a boyish sob as he has to give evidence against my wife.

"Mrs. Kerr came to our establishment," he says, "to ask our advice as to her husband's watch, which was out of order. I was some little time examining the works, and I explained to her that it would have to be left in our charge for a while. I happened to glance down at my show case—the special case entrusted to my care. I realised in a second that something was wrong, though what was wrong I could not immediately discover. I gave a sign to a fellow-clerk, who engaged Mrs. Kerr in further talk concerning the watch; presently I saw that a diamond bracelet, value two hundred pounds, had been abstracted, and a sapphire brooch that Mr. Thorpe values at five hundred pounds. The stones are remarkable—I have never seen sapphires so fine. It occurred to me, too, that Mrs. Kerr had for a moment or two hastily left the shop during my examination of the watch. I had heard of kleptomania in ladies, and I felt it right that the heads of the firm should be informed. In Mr. Thorpe's private room Mrs. Kerr emptied her pocket; the bracelet was there plain enough, and the brooch was in the basinet perambulator outside; but she looked dazed and stunned when the things were found, and I believe she was not answerable for herself when she took them. They say some ladies cannot keep their hands off things—it's really a disease."

The lawyer who is prosecuting for the firm of jewellers tells him to keep to his evidence, and I listen hopelessly to other assistants, who witness that my darling had opportunity to conceal the brooch, for she hurried from the shop they assert, with an agitated look during the examination of the watch.

"Is there any trace of kleptomania, any suspicion of mental weakness, in Mrs. Kerr's family?" the counsel I engaged for her has asked me; "or is her state of health such as to account for vagaries otherwise inexcusable?" But I have had to tell him dearly my wife is in perfect health; she is an orphan, without brothers or sisters; I am all she has in the world, and I am impotent to save her now; but there is no record of mental aberration in either parent or in her remembrance of her family history. The barrister says something sympathetic about "unaccountable impulses even in refined and delicate minds," and asks me confidently if we have happened to be specially pressed for money of late.

Does he, then, think in his heart my queen among women is a thief? As surely as the Judge of all liveth and reigneth on high, so surely, I tell her defender, He will one day bring forth her innocence clear as the noon-day.

The defence even to me seems poor and lame. My wife has told the counsel she cannot form the smallest idea how the bracelet found its way into her pocket and the brooch into the baby's carriage; the counsel informs the jury that she drew the perambulator up to the door, thinking she would be but a minute or two inside, and hearing her child cry, she hurried out to him during the inspection of the watch, to find him alarmed by a passing dog. The matter of the trinkets remains a mystery she cannot explain; he speaks eloquently of our shadowed home, of a husband's stricken heart—merciful Heaven! what does he know of a heart that is breaking for Elizabeth's sake?—and of my social position as medical practitioner in Linderston. How it all goes on I scarcely realise; but someone touches me on the arm at last, and tells me I can see her for a few minutes; they have been very lenient with her—her sentence is only "six months, without hard labour."

Without hard labour! Would the convict toil kill her less surely than the dishonour, the disgrace, the separation from home and child?

Presently she is to go off to the prison van, the inspector tells me, in that tone of pity that seems to cut my spirit like a knife. "Don't take on so, Dr. Kerr," he says—"though I have not shed a tear, or muttered an excited word—"six months will soon go by, and I know the matron where she's going—they'll be kind to her there: and after three months she can write you a letter."

Again I seem to see the chill-looking cell, the bench on which she has sunk in momentary faintness, though she is stronger than I am as she takes my cold hands in hers, and quietly gives me some instructions for nurse, who has gone home in a cab hysteric, the sleeping child in the arms of cook, who defies policemen, jury, and justice alike while she is driven off.

"And you will wrap up when you are called out at eight, Jack? You will promise me to wear your warm ulster? And you will not neglect your meals? You will always try and get back to dinner at six? You must keep up your strength, you know, Jack; and ask Emily to be careful what she gives Joey."

"But you my heart's darling, you," I falter, holding the frail little form, soon to be robed in prison-garb, to my breast, and longing—oh, how vainly!—that I could go to gloom and privation in Elizabeth's stead.

She does not tell me, as the inspector did, that six months will soon pass; I think she is feeling, as I am, that she will fade as a leaf, with the prison walls around her; but her sweet eyes look solemnly into mine as she asks, "Husband you know I am innocent?"

"I know it, my wife, and that is what maddens me. I am helpless to prove it, and the accursed thing they call justice—"

(To be Continued.)

## Religious Life &amp; Work.

## "Yet Speaketh."

We are accustomed to think of men only as we see them, in those circumstances in which they come prominently before us in life; and so we may know very little of their real life at all. Many, no doubt, have been accustomed to associate the great German commander, Von Moltke, entirely with sieges and battle-fields, and to look upon him only as a great soldier, as in truth he was. But beneath a rugged exterior there dwelt in Count Von Moltke a tender heart; "silent in many languages," the voice of love reverberated whispered softly and sadly in his breast; with armed soldiers lay the business of his life, but with little children its delights. In a little chapel near the Count's country house lay the coffins of his wife and sister; and we are told that, when he was at his country place, he went daily to this little chapel and laid his hand upon his wife's coffin on that part beneath which lay the face of the one he had loved so well. Years upon years had passed since he had gazed fondly upon those features in life, but so precious had they made themselves that, as far as might be, he loved to be near them even in death. Oh, women! so live in married life as to create lasting memories of blessedness in the hearts of men. Oh, women! so live as that, though being dead, you yet may speak, your husband treasuring above all that earth can give, even the memory of your dear voice, and of your face.

## "TO BE READY IS EVERYTHING."

When one day in 1870, Count Von Moltke was told in his office that hostilities between France and Germany were inevitable, he quietly touched an electric button, and, taking a speaking-tube in his hand, spoke into it one word, "Mobile!" That one word set in motion a million of men perfectly equipped and armed. An hour later the great strategist was taking his usual stroll, when a diplomatist came up to him, and, shaking him hurriedly by the hand, muttered something about not trespassing upon his time at such a crisis. He was about to withdraw, when Moltke said, in his quietest manner, "I have really nothing to do." It was the simple truth. All preparations had been made years ago in accordance with his favourite motto, "To be ready is everything." Here is an illustration of how we should prepare at once for death, which we know to be inevitable, so that when we actually do face it we may have "really nothing to do."

## "THOSE THINGS THAT WE OUGHT TO HAVE DONE."

When we get on in life and look back upon the past, we are surprised and grieved at the prodigal manner in which we throw away, as of no value, our chances of happiness, and determine to make the most of all that come to us for the short time that still remains. There is, however, a much worse kind of waste, and those of us who are guilty of it who have thrown away the many opportunities of usefulness that come in our way.

## DOMESTIC COURTESY.

Rowland Hill was right when he said, "I do not think much of a man's religion unless his dog and cat are the happier for it," and therefore much more his wife and children. Why should we think that friendship authorises us to say disagreeable things to our intimates? On the contrary, the nearer we come into relation with a person, the more necessary do tact and courtesy become.

## A CURE FOR GRUMBING.

"Not long ago," writes one of our friends, "I went for a walk, feeling rather a martyr, because a new boot hurt me. I had not gone more than a hundred yards when I saw a boy in a sort of box on wheels, who had no feet. On another occasion I felt the most ill-used person in the universe, because a slight accident had disabled my right hand for a day or two. Taking another walk through crowded streets, I met one man with a leg deficient, another without the usual number of arms, a blind woman, a girl with her face terribly disfigured, two deaf and dumb men talking the language, an old man with a 'churchyard cough,' two funerals, and a van full of prisoners going to be tried. Having passed these, and then come to a place where I was confronted by a lunatic asylum and a workhouse, it occurred to me that, instead of grumbling, I should be very thankful that I was not as badly off as thousands of more deserving people."

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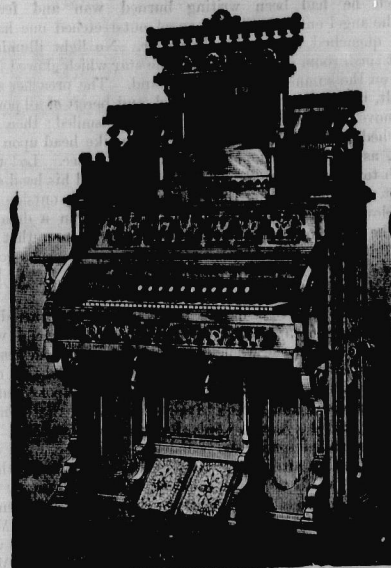
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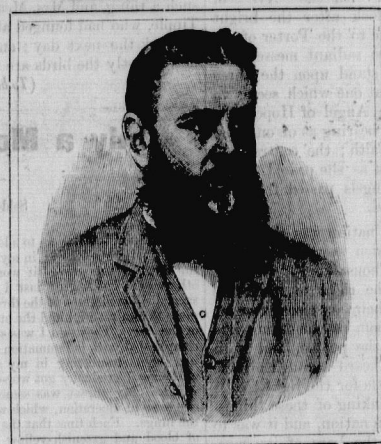
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## Children's Column.

### The Ministry of the Graces.

GOD'S THREE ANGELS.

By THE BISHOP OF RIPON.

Three angels stood before the Eternal Throne, and their robes kept constant lustre. The light supreme as it fell on other angel-rainments ebbed and flowed in ever-changing colour and ceaseless movement; but the robes of these three angels wore a changeless glory. They stood waiting the Eternal's commands; for these three are the Three Changeless Angels, who abide the same and who never rest in their tireless ministry among the sons of men.

"Return," then spake the Voice of the Eternal to them waiting—"Return to the Earth, for the sad Earth cannot do without you. Minister again faithfully among men, strive to lift their thoughts higher, be to them ministers who can elevate and strengthen, cheer and console; do each of you your ministry with the utmost strength. To this end will fresh virtue be yours. Exercise fully and greatly the new virtue given; minister in my strength, and having ministered, return."

Then the hearts of the three angels throbbed with the pain which the access of new power brings. A great and strong yearning possessed their souls, as, veiling their faces in all reverence before the Eternal Throne, they passed on their way to do the Eternal bidding. As the angels passed out of the portal a pilgrim was entering in. One of the three greeted the incoming pilgrim with the "Ave" of Heaven. The pilgrim turned to look after the bright vision of their beauty, and then spoke to the Porter of the Gate, asking the names of the three radiant messengers. "These are the three angels which stand upon the three top-most steps of God's throne. That one which seems to lead, and moves so lightly, is the Angel of Hope; the other, which has a high courageous bearing as of one who has known war, is the Angel of Faith; the centre one, sweet-eyed and tall, who greeted you as she passed, is the Angel of Love." Thus the three angels passed from the Gate of Heaven to do the will of God.

The gloom which rested upon the nation was the gloom of fear, for the cause of freedom, which seemed so nearly won, was threatened with defeat. Thousands had wrought and suffered to secure for the land the right to speak the thing they list, and to worship as their conscience taught. Success seemed near; but now a gloom of something like despair spread over the hearts of the people, and with despair came silence. No voice was heard through all the land rousing the souls of men to battle for the right.

A poet sat in his attic at night thinking of these things. He saw in his vision the spirit of the nation, and it was to him like a bird struggling against the bars of its cage. He longed for the hand that would set it free. He saw the spirit of the nation, and it was to him like a pent-up river chafing against its barriers, and he longed to break down the barriers and let it sweep onward in its majestic course. He saw the spirit of the nation, and it was to him like a great thought locked within dumb lips! and he said, "Oh, that I might give voice to this people's thought."

And as he spoke he felt a light kiss as of Heaven upon his brow, and a veil fell from his mind, and he saw, as he had never seen before, what his nation needed. His heart and mind sprang into sudden union in the vision of a people's need. He took his pen and wrote. Words came at his need like angels to do the bidding of his thought. He printed his song. It was read at the corners of the streets; it was sung in every house. The whole nation awoke, and waking, found its power of utterance and action. The yoke was broken; the hand was found to unbar the door of the cage; the barriers were broken down, and the full spirit of the nation set free swept forward on a fresh course of triumph.

The preacher was pacing his room full of uneasy thought. In imagination he saw the crowds that would assemble in his church on the morrow. He looked at the notes of his sermon and he shook his head. They did not suit his mood or his mind now. He had prided himself that he had hit upon an original line of thought; he had toiled the whole week in perfecting the outline and setting and resetting the mode of treatment; but now, in the calm hours of the last night of the week, the whole thing looked garish, unnatural, stale, and unprofitable. So he peeped out like a skeleton among his notes. He was repelled from it.

"I cannot give them that," he said. "But, O God, what can I give them? Forgive me, O Mighty One. Speak Thou through me. Banish from my heart this baseness of pride." He knelt as he spoke and remained silent, as his thoughts—for his mind was growing weary with long-continued thought—went rambling here and there over past days and past things, which all led him back to his childhood. As he thought, he grew calmer. Meadows were before his eyes; sweet and modest flowers dwelling in their kingdom of green, kissed by the winds, warmed by the sun. Beautiful they were, though their beauty was never praised by man. Across the meadows, treading among the daisies, an angel was walking, bearing a lily-white wand in her hand. On the summit of the wand there shone a star which glowed like fire. Then the preacher, kneeling still, in vision saw her entering his study. The dim candle by

which he had been writing burned wan and feeble as the angel entered, till the angel outstretched one hand and quenched the candle altogether. No light illumined that small room save the light of the star which glowed like fire on the summit of the angel's wand. The preacher still knelt, bowed in prayer as it seemed, and bereft of all power to move. The angel looked on him and smiled; then she reached out her wand and placed its starlike head upon his lips, as she said, "Lo! God hath heard thee. Lo! this hath touched thy lips." The preacher bowed his head and slept. In the morning the birds were singing outside his window, and he walked to church as a man in a dream; but he knew now what to say. What was man that he should try to give a message to man for his soul's good, unless God first gave a message to him? Ah! yes; but he had a message now.

What he said that day to the people who gathered to hear him, I cannot tell. No one, perhaps, could well remember. But the whole congregation were of one heart; stillness dwelt in their midst; and to every soul that day God seemed more near. Men went home and spoke gently to their wives, and forgot to find fault with the dinner; women had no sharp words for their cooks; and the children played softly, and wondered why they were not nagged at that afternoon. And some said that for a whole week afterwards there was no short measure given by the tradesmen; one of whom was even said to have written to apologise for sending in his bill a second time. And Mrs. Mumble, who had married well—i.e. a rich man who was stout and stingy—went after that afternoon to see Mrs. Meagre, who had a large family and slender means; and this was wonderful, for it was six years since she had done such a thing, and Mrs. Meagre was her sister. And Thomas Tiptle, who had lounged about in idleness for months, went to work the next day; and Widow Wry said, "Bless me, how sweetly the birds are singing!"

(To be continued.)

### Only a Month to Live!

Seldon-street, Greenwich, Sydney, 2nd November, 1891.

DEAR SIRS.—Allow me to add my testimony to the wonderful effects of the "Microbe Killer" in my case—brought back, as it were, from the verge of the grave—it would be ungrateful on my part to do otherwise. In August last I was given up by two doctors: one, a specialist for diseases of the throat, said that I could not possibly live more than a month; and the other gave a very disheartening opinion of the case. They said I was suffering from consumption of the throat, complicated with inflammation and bronchitis, and that the disease had been slumbering in my system for years. In spite of all their medicines I gradually got worse, losing as much as a pound a day in weight. My throat was something frightful to look at, presenting one mass of ulceration, which was gradually working down towards the lungs. Each time that the cough came on, I brought up a mass of blood and greenish-yellow looking phlegm. I lost my appetite, and could only take liquid food, and that only with the greatest care, or the stomach would throw it all up again. I felt myself gradually sinking, until I was induced to try the "Microbe Killer." After the first few days' use, all hemorrhage ceased, and carefully following out the directions, my throat gradually got better, the ulceration becoming less and less each day; and now, at the end of two months, I am perfectly cured—thanks, under Providence, to the "Microbe Killer"—and not in my grave, as the doctors predicted. I cannot too highly recommend it to those who may be suffering in the same way.

In conclusion, I cannot help alluding to the courtesy and civility of the Agents, who did all in their power, by way of advice, &c., in bringing my case to a successful issue.

Yours, etc.,

FREDELLICK KOPP.

To Radam's Microbe Killer Co.

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From Calcutta to Sydney.

"IN A FIX."

"A STRANGE RECOGNITION."

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

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

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

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Monsieur D. PIERRE, Professor of French, has adapted to his system the "Mastery System," the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARLINGHURST ROAD.

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

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

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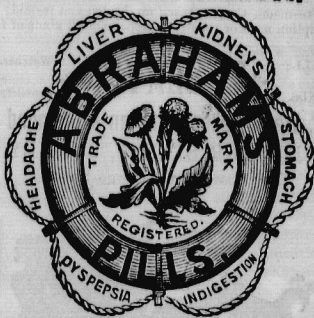
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# The Australian Record.

SYDNEY, SATURDAY, DECEMBER 12, 1891.

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

## The Week.

Grumblers. Probably the world will never be without them. We listened to a grumbler the other day; the grumble was against ministers in general, and bishops in particular, and the growl was a sort of excuse in answer to a question, "Where the party attended service?" "He had left off going for a long time," he said, "he had seen too much of clergymen; he had no confidence in them." He was deaf to argument, because he would have it so. Be prepared for grumblers, but let it be the solemn duty of those who minister in holy things to give no occasion for others to find fault,—except it be against the God they serve.

Evangelical Alliance. A meeting of this Alliance met at the Y.M.C.A. rooms on Monday last, to make arrangements for the Week of Universal Prayer from 3rd to 10th January next. It was ascertained that a convention would be held on several of the days mentioned, which would materially affect the attendance. After some discussion it was determined that a deputation from the Alliance should wait upon the Rev. G. C. Grubb the Chairman of the Convention, to ascertain if the subjects for prayer could be taken up the three nights the Convention is supposed to last. This was accordingly done, and it is anticipated that such an arrangement will be effected. If so, Monday night, the 4th January, a meeting for prayer will be held at the Y.M.C.A. hall, Tuesday, Wednesday, and Thursday at the building occupied by the Convention, and Friday and Saturday at the Y.M.C.A. rooms.

Can't Afford It. This was the reply of a rich man to one who applied for help in a Christian work. "Can't afford it." He had lost money in business, and so he buttoned up his pocket, though he is still the possessor of thousands upon thousands of pounds. It is well to consider the cost of refusing to come to the help of the Lord, and especially for professing Christians to take heed to themselves in this matter. We have in view a case years ago where a Christian man withheld his usual subscription to the Church Society, and while he did so God did not prosper him in his ways, and this was so apparent that at length he gave again that which cost him something. A worldly man may make gold his idol, but God's children should especially recognise that riches are entrusted to them, that they may act as faithful stewards of His bounty, if they do not, He can make and has made, riches, take to themselves wings and flee. "If thou hast much, give plentifully; if thou hast little, as thy diligence gladly to give of that little"; but give, give for the service of the Lord.

Sir Henry Parkes. This aged statesman has been making speeches in some parts of the colony by no means complimentary to the party now in power (politically of course). Such conduct will not commend itself to impartial observers. Then Sir Henry says if his government had remained in power what they would have done. Ah, Sir Henry, you had many opportunities with a good majority behind you of passing the Local Government Bill, concerning which so many promises were made, and the Reformatory for Boys, the delay of which has been a disgrace to our legislation. We are all too prone to make excuses for our many shortcomings, and thus opportunities of usefulness are lost.

Sunday Rest. The Hungarian House of Magnates has passed "The Sunday Rest Bill," with an amendment providing that in every case the term "Sunday rest" shall be interpreted as signifying the time from Saturday night until six on Monday morning; an entire day is thus to become the right of every one. Is there here no rebuke to those who yield up a portion of the Day of Rest which God has given?

Business Meetings. The Mission at St. Philip's is over, but will be long remembered as a time of refreshing from the presence of the Lord. It was most gratifying to notice the increased attendance day by day at the mid-day meetings for business men, and the earnest desire to listen to the Word of God. There truly appeared to be a hungering and thirsting after righteousness. Bankers, merchants, etc., were among the most frequent attendants, and it is stated that one bank manager never absent himself from a single meeting. The old, old story of the cross has not yet, and never will, lose its power, and these gatherings have testified to the truth of the assertion, "If I be lifted up I will draw all men unto me."

The Meetings at St. Philip's. We are glad to hear that the meetings for business men at St. Philip's, to which we have already referred, are to be continued every Wed-

nesday from 1.25 to 1.50. We congratulate the Rev. J. D. Langley on his decision, and hope these meetings will prove most helpful to those who attend them, and advance the Kingdom of our Lord and Master.

St. Barnabas. Mr. William Bowers, who was at one time a scholar in St. Barnabas' Sunday School, has been appointed missionary in place of the late lamented Mr. Vaughan, who laboured so long and devotedly in the district. A good work is going on at the present time. We are informed that after Sunday School, the teachers, headed by Mr. Bowers, frequent the lanes, etc., of St. Barnabas' parish, and hold a gospel service. The fire kindled after Mr. Grubb's mission is thus bearing fruit. May many, by the agency now employed, be rescued from the paths of sin, and be added into the Redeemer's Kingdom.

Russia. Three leading Russian officials have, it is stated, formulated a scheme for the employment, at once, of 800,000 men on the public works. The value of the work is estimated at £10,000,000. This prompt action to relieve the distress so prevalent is to be commended. We would not care to follow the example of Russia in many things, but in this respect the conduct of the officials referred to is worthy of imitation. The unemployed in the colony have from time to time been engaged in what may be called unproductive work, notably the clearing of land at Glenbrook, which is now in a worse state than ever. In Russia they purpose acting more wisely: labour thus called into requisition will be utilised on the public works of the country, and will remain as a lasting monument of the scheme so opportunely formulated.

The deceased gentleman left Sydney a few months ago for the benefit of his health, but the change did not prove beneficial, he died from Bright's disease, at St. Louis, United States. The late Consul will be long remembered as one of the most able and popular of officials. He took the deepest interest in Australian affairs, and his dispatches to his Government from time to time were marked with much ability, and showed an intimate knowledge of our national resources. In all his public utterances he ever endeavoured to promote the kindest feeling between America and England. A valuable official is lost by his death to the American Government, and the colony will not easily forget the many sterling qualities of the late esteemed and popular Consul-General of the United States.

## Brief Notes.

On Sunday last the Most Rev. the Primate preached at the Cathedral in the morning, Archbishop Gunther in the afternoon, and the Dean in the evening. Sunday last was the fourth anniversary of the incumbency of the Rev. J. Dixon at St. Thomas', Balmain. The Rev. F. B. Boyce and the Rev. John Vaughan preached on the occasion.

Eight hundred Adventists in Kansas (U.S.) are awaiting the end of the world, which they say is to take place on Christmas Day.

A meeting of the Women's Christian Temperance Union, Petersham Branch, was held in the Town Hall, Petersham, on Monday last. Canon Duckworth officiated at the funeral service of the late Bishop Perry. The Bishop of London, Dr. Marsden (late Bishop of Bathurst), and Archbishop McCullagh of Bendigo were present. The Bishop of Manchester was unable to attend through indisposition.

At St. Paul's Cathedral on Sunday morning the Dean of Melbourne, who is nearly 93 years old, and who has recently recovered from a long and severe illness, preached on the subject of Bishop Perry's death. We refer to the sermon in another column.

In several of the Churches (Vic.) a form of prayer prepared by the Bishop of Melbourne was read, praying for the restoration of the Bible reading in Public Schools. Hospital Sunday collections in West Maitland on Sunday last realized £42.

The Rev. W. G. Lawes, F.R.G.S., of New Guinea, was a passenger by the R.M.S. Orotava from London. Mr. Lawes brings with him advance copies of the New Guinea New Testament, which he went to England to carry through the press.

The Bishop of Bathurst celebrated a Confirmation service last week at Windeyer, and on Saturday laid the foundation stone of the Church about to be erected on the site of the edifice recently destroyed by fire at Canowindra.

The Chinese Government has indemnified the sufferers by the outrages on the Mission Station at Wuhu by the payment of 600,000 dollars.

On Monday last the usual monthly meeting of the Church Society was held in the Chapter House. The Primate presided.

An important meeting in connection with the Chinese Mission in Sydney was held in the Chapter House on Monday at 4.30 p.m. The Primate preached for a short time, after which the Dean of Sydney took the chair.

Confirmation services were celebrated at Christ Church, Gladsville, on Tuesday evening by the Primate, and at All Saints', Hunter's Hill, on Thursday afternoon. A conference in connection with the Deaconess' Institution took place at the Chapter House at 4.30 p.m. The Primate presided.

Special addresses to ministers of religion were given by the Rev. G. C. Grubb in the Y.M.C.A. Hall on Wednesday and Thursday last at 3.30 p.m.

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

A service for business men was held in St. Philip's Church on Wednesday last from 1.25 p.m. to 1.50 p.m.

## Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., Dec. 13.—11 a.m., the Primate; 3.15 p.m., Canon Moreton; 7 p.m., Rev. R. J. Read.

ANTHEMS.

11 a.m.—Benedictus. "The souls of the righteous are in the hands of God and there shall no torment touch them. In the sight of the unwise they seem to die, but they are in peace." Every. 3.15 p.m.—Vincennes F. "O pray for the peace of Jerusalem, they shall prosper (that) love thee. Peace be within thy walls, and plenty within thy palaces. For my brethren and companions' sakes, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good." Every.

Hymns—M. 74, 451; A. 73, 351; E. 372, 64, 337, 22.

ADVENT.

HALF-HOUR MID-DAY SERVICES, 1.15 to 1.45 p.m.

Mon., Dec. 14.—

Tues., " 15.—

Wed., " 16.—

Thurs., " 17.—

Fri., " 18.—7.30 p.m., Rev. Canon Kemmis.

DIOCESAN.

Sat. Dec. 12 to Mon. Dec. 21.—St. Thomas', Balmain, Mission by the Rev. G. C. Grubb, M.A. Sun., Dec. 13.—Cathedral, 11 a.m., the Primate; St. Mark's, Darling Point, 7.30 p.m. (for Church Society).

Mon., " 14.—Prize Distribution, St. Catherine's, Waverley, 3.30 p.m., The Primate.

Tues., " 15.—Prize Distribution, Church of England Grammar School, North Sydney, by Lord Jersey. President—The Primate.

Wed., " 16.—Confirmation, St. Stephens, N. Willoughby, 4.30. The Primate.

Thurs., " 17.—Prize Distribution, Christ Church, St. Laurence Schools, 12.30. The Primate.

" 17.—Executive Committee Board of Missions, Chapter House, 4.30 p.m., The Primate.

Fri., " 18.—School of Industry, 11 a.m., the Primate; Prize Distribution, St. John's, Darlinghurst Schools, 2 p.m., the Primate; Confirmation, Christ Church, Enmore, 7.30. The Primate.

Sun., " 20.—Cathedral, 11 a.m., the Primate; St. Simon and St. Jude, 7.30. The Primate.

Mon., " 21.—Confirmation, St. Paul's, Burwood, 4 p.m., the Primate.

Tues., " 22.—Confirmation, St. Mary's, Balmain, 7.30. The Primate.

Fri., " 25.—Cathedral, 7 p.m., the Primate.

Sun., " 27.—Cathedral: 11 a.m., the Primate; Holy Trinity, Miller's Point, 4 p.m., Confirmation; and at 7 p.m., the Primate.

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