

Children's Column.

Bertram's "Portion."

LITTLE Bertram was late again; the breakfast bell had gone, and he was still half-dressed. 'And I have not read my portion yet.'

'Oh, bother,' said Charlie, 'read one verse, that will do; I'll find it for you whilst you get washed.'

Bertie plucked his little brown face into the bowl of water, washed his cousin turned over the leaves of his Bible. 'There you are: 18th Matthew, from the 21st verse. Now, hurry up; I'm going down—I shan't wait any longer,' and away ran Charlie, whilst his cousin was still rubbing his face with the towel.

Again the bell rang, and Bertram seized his Bible and hurriedly read over in his faltering style:

'Then came Peter to Him, and said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times?'

'Master Bertram, your aunt will be so cross; put down that Book at once, and go downstairs, sir!' And Nurse Brown snatched the Bible out of the boy's hand, and pushed him out of the bedroom.

'Well, Bertram, late as usual,' said his aunt, as he shyly entered the breakfast-room, where Charlie was finishing his plate of porridge, and his three elder cousins preparing to start off to their distant grammar-school.

'I was reading my portion when nurse came,' began the boy.

'Better be eating your portion,' sneered his cousin.

'Sit down,' said his aunt, sternly; 'next time you are so late you shall go to school without your breakfast.'

Bertram might have said Charlie had delayed his dressing by fighting with pillows, but he said nothing, although angry feelings brought the rich colour into his cheeks.

Poor little man—he was not yet nine years old—his father and mother were in India, and he was left to the care of Aunt Mary, who had four rough, teasing boys, and could never understand the gentle, quiet character of her little nephew, so different to her own boisterous sons. She meant to be kind, but she was always so busy, she had no time to attend to him as his dear mother had done.

'Promise me, darling, you will always read your portion,' were her parting words six months ago, for Bertie belonged to the 'Bible-Reading Union'—and, until his parents went away, had always read his verses night and morning to his mother. So far he had never missed, though often he felt the want of her kind and simple explanation; but this morning he followed Charlie's advice, and consequently did not understand that the last few words he read were not an answer to Peter's question, but a continuation of it. 'Till seven times,' he kept repeating to himself during the day. 'Till seven times.'

I am afraid Bertram looked upon Charlie Frost as his natural enemy. 'I had the bed to myself till you came,' 'Nobody touched my books till you went to school with me,' 'I was always helped first till you sat at the table,' were some of the ill-natured remarks of his cousin, and Bertie was often very angry indeed, and more than once the little boys had come to blows, in which battles, Charlie, who, though about the same age, was much the stronger, always came off victorious, and Bertie was generally sent off to bed in disgrace.

'I hate him, Amy,' he said during play-hour to the schoolmaster's little daughter. 'I hate him; he is my greatest enemy.'

'But it's very wicked to hate anybody,' said the little girl.

'No it isn't; the Bible says we must forgive seven times; it was in my verses this morning; it says we need only forgive our brother seven times, so if I forgive my cousin I am sure that will be enough,' and Bertie's eyes glittered in a fierce manner that almost frightened his little companion.

'I don't know how it can be so,' said Amy, 'cause my verse on Sunday was "Love your enemies"—come and talk to mamma about it, Bertie; she will explain it for you.'

'I'll come after school; but it's there, it was in my portion; I'll bring my Bible and show it you.'

Bertie returned to his lessons, where more than once he had occasion to exercise forgiveness to his provoking and teasing cousin.

'Here's your cap, Bert,' shouted Charlie, on their way home.

'Don't throw it in there, please.'

'Why not? Oh, my! what a jolly lot of pigs!' and in a moment the pretty velvet cap was among the dirty animals.

'You wretch! I'll never forgive,' cried Bertram, rushing forward with clenched fist; but a clever dodging saved Charlie and caused Bertie to fall down full length. This only increased his passion, and he lay screaming until another boy brought him his cap.

'Get up, Noel. What a row you kick up; your cap's none the worse.'

'I hate him; I'll never forgive him,' cried the infuriated boy.

'Bosh! get up, I say. If you didn't carry on so Frost wouldn't tease you—it's as much your fault as his,' and the boy helped him up, and with rough but kind hands brushed off the dust from his clothes and put on his cap again.

Bertram dried his eyes, and, feeling uncertain about meeting his cousin, turned back to the school yard, where Amy was still nursing her doll. 'I have forgiven him seven times now, Amy, and now I'll hate him for ever,' and again tears overcame him.

The little girl shook her head. 'Oh, you mustn't, Bertie. Come to mamma.'

Hand in hand they went to the pretty sitting-room where Mrs. Travers sat sewing.

'Well, my dears, what are you wanting?' she said, gently drawing the children close to her side.

'Mamma,' began Amy, 'Bertie says in the Bible it says if we forgive anyone seven times we may hate them afterwards.'

'My dear boy! where could you find such a verse?' asked the lady kindly.

'It was in my portion,' faltered Bertram. 'Peter said unto the Lord, how oft shall I forgive my brother?—'

'Oh, my love (fetch me your Bible, Amy), you have never read it correctly.' Amy put the well-worn Bible in her mother's hand. Turning to St. Matthew, Mrs. Travers read the two verses carefully.

'Oh, I only read one verse, 'cause I was late, and had no time.'

'Ah, said Mrs. Travers; I thought your daily portion would contain more than one verse; it was not complete without the next sentence.'

'Oh, but I could never do that—"seventy times seven"—I should have to forgive him always—for ever—'

'Yes, my dear, that is just what it means. Why could you not do that?'

'I could not; he's too nasty,' said Bertram very decidedly.

'My dear boy, you say your prayers every night, don't you?' said Mrs. Travers, gravely.

'Yes, nearly always,' cept when Charlie pillows me, sobbed Bertie.

'It is too bad,' said the lady; 'I must have a talk with Charlie Frost. He is not a bad boy, but such an inveterate tease. If you were a big strong fellow, and cared less about it, he would soon leave you alone; but Bertie, with such feelings toward your cousin, when you say "Forgive us our trespasses as we forgive them that trespass against us," you are asking God not to forgive you.'

Bertram Noel bent his head down on her knee. 'Oh, Mrs. Travers, what shall I do? I really do hate Charlie.'

'Hush, darling! listen to what the Bible says; and again she turned over the leaves of the Bible and read 1 John iii. 5, 'Whoever hateth his brother is a murderer.'

'Think, my dear boy—a murderer. In God's sight now, Bertie, so long as you entertain those feelings against your cousin, you are a murderer.'

Bertie's sobs shook his little frame as he buried his face in her lap.

'Darling, let us ask God for His forgiveness first; then we will ask Him to make Charlie more kind and loving—then, Bertie, you must try to love him, try to please, and, instead of getting angry, laugh when he tries to tease you, and he will soon give over.'

Bertram kept on his knees whilst Mrs. Travers very simply prayed God would forgive the naughty tempers of both boys, and give to each a more loving spirit. Then she took the two children, and after a quiet cup of tea they all went out for a walk. Almost the first boy they met was Charlie Frost, carrying his cricket bat.

'Hello, Bert! Where are you going? Come and have a game of cricket with us,' he called out, after saluting Mrs. Travers.

For a moment Bertram hesitated, but a gentle pressure from the hand holding his made him say, 'I'll come if you will not mind my poor playing.'

'All right; you shall tag for us,' laughed Charlie, 'it all such chaps as you are fit for.'

'Good night, then, Bertram,' said the lady. 'And Charlie, will you come and have tea with Amy and I tomorrow, and ask some of the boys to come up afterwards, and have some tennis on the lawn?'

'Thanks, I'll be sure to come. Come on, Bert.'

'I shall expect you to-morrow, Bertie,' said Mrs. Travers. She shook hands, and kissed him as she whispered, 'Remember, dear, each time will be easier than the last.'

The boys played away happily until quite late, when one boy said, 'I say, Charlie, your cousin has never had his innings.'

(To be continued.)

The Great American Exhibition.

There is no gainsaying the fact that Sells Brothers' Grand American Menagerie and Arena Entertainment, which opens a three weeks season at Sydney, on Thursday next, November 19th, comes most highly recommended by the Press of its own country. For Example, the San Francisco Daily Call says:—

The CALL's opinion of this really great exhibition about to venture upon the most notable undertaking of the kind—surpassing the enterprise of Cooper and Bailey's and Cole's in the same direction—need not be reiterated. Sight-seers at the Antipodes may confidently look for the best exhibition in an arena way that we have yet seen from America. Furthermore it affords us much pleasure to recommend the gentlemen named to the confidence and good offices of our Australian contemporaries. Intercourse of this kind helps to advance good feeling and to promote the kindest international relations. Our friends in the colonies will find, too, that the Sells Brothers have made the show business a science.

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Spiritual Life, Paper No. 2. A Remarkable Meeting. Are Missions in China a Failure? No; Facts.

The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 21, 1891.

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

The Week.

The Duppuy Fund. In consequence of the premature death of the Rev. Charles Duppuy, from influenza on the 28th ult., his widow, five little children and widowed mother being unprovided for, are placed in very distressing circumstances. It is proposed, therefore, with a view of assisting them in their present difficulties and of enabling them to reach their friends in the old country, to raise a fund for their relief. For this purpose a sum of £200 is necessary. The Rev. Dr. Woolls, of Burwood, the Manager of the Australian Joint Stock Bank, Newtown, and the Rev. R. Taylor, St. Stephen's Parsonage, Newtown, will thankfully receive any contributions. The Mos' Reverend the Primate commends this endeavour to help the family of the late Rev. C. Duppuy in their hour of sudden sorrow and bereavement to special sympathy and support. We go to repeat the intimation made last week, that we will gladly receive any contributions and forward them to the proper persons.

The Record. Some months ago a complete set of THE RECORD was sent to the Bodleian Library, Oxford, and an acknowledgment, with thanks, has been received from the Curators and the Librarian, Edward W. B. Nicholson, Esq., for the volumes forwarded.

Russia. Another and a wide-spread conspiracy has been discovered at Moscow, in which 60 noblemen, a number of literary professors and others are said to be implicated. With discontent among her people, and the terrible scourge now prevailing (the influenza epidemic) which is said to be carrying off 300 daily, Russia is certainly in a most unhappy condition.

The Week of Prayer. The Evangelical Alliance has issued an "invitation for the annual week of United and Universal Prayer at the commencement of the year 1892," extending from January 3 to 10th, with suggested topics for praise, prayer and exhortation.

"The Cup." Sooner than we allowed ourselves to fear (says the Southern Cross) the first victim of the "Cup" appears. Another trusted bank clerk has "gone done" in this mad race for money. Betting and plunging with his employers' money he found himself sinking fast in the "Serbian bog" in which "armies whole have sunk." And sink he must, turn which way he will. The case of Fourdrinier shows how easy it is for men in positions of trust to defraud without immediate detection, and consequently how important and sacred is the element of confidence in commercial transactions. But it serves also to show how utterly untrustworthy a betting man is. Like the black bog into which he begins to "plunge" with his first bet, his own character becomes a bog which no sane man will trust. In the interest of the whole community the banks ought to make it an axiom that the man who gambles is at heart a rogue, to be dismissed without ceremony. There is dishonesty enough, in all conscience, without the hot-bed growths of the racecourse. But a community which stimulates the growth must expect to eat the poison fungus of its own dung. It is stated in the Rock, some few weeks ago, that the Brotherhood of St. Paul, which was introduced with such a flourish of trumpets as a revival of religious orders in the Church of England has come to an untimely end. The truth of this, however, has been challenged, "but (says the Record) the only result is to confirm the substantial accuracy of the tidings. If the Brotherhood exists at all, it is only in a state of suspended animation. Although it be true that 'even one worker will be of some use,' Mr. Robbins cannot be a Brotherhood in himself." We cannot but rejoice at the failure of this attempt to re-introduce religious orders into the Church of England, which, owing to the terrible abuses they involved, were happily brought to an end at the Reformation. Monks as an institution is a thoroughly Romish growth, and we hope it never will take root in our free and Protestant country.

The Jews. Where will they find a resting place? Baron Hirsch, who naturally takes a deep interest in the Russian Jews, has had his plans frustrated from time to time through the unwillingness of other nations to receive them. The Baron intended to devote a portion of the money received by him in sending a large number of them to Victoria, but the Premier of the colony has written stating that, while sympathizing with the Jews, his Government were of opinion that their introduction would not be desirable for reasons stated. Upon the receipt of this communication Baron Hirsch assured the Agent-General that none would be forwarded. He is, however, in hopes that there are several new countries, where agricultural population is sparse, which will receive them with "open arms." May his anticipations be realized.

Giving. We have often thought that our Church suffered as compared to some denominations in regard to bequests and grants of money for carrying on its work. But the time of awakening seems to have arrived. In order to procure more endowments a gentleman in Melbourne has presented a grant of land to the Bishop of Melbourne fund, and herein has set an example which it is to be hoped will be followed by others. The path of duty is often pointed out by way of example, and the man is deserving of praise who sets it from right motives. Post mortem bequests no doubt materially help the Churches work, but it is better for the donor to give during his life time.

Rent Day. The expression is often used "putting by something for a rainy day." Those actuated by such a desire are supposed to be persons who wish to make some provision for sickness or old age. But there are hundreds who make no provision for rent day, and the woeful consequences of landlords and agents often tell a sorrowful tale that the rent is in arrears. These occasions are especially remarkable after a day's amusement, and was very noticeable after the Prince of Wales Birthday. At whatever cost when an opportunity such as a public holiday presents an opening there are members in our community who will enjoy themselves. Against this there can be no possible objection if they can afford it, but when they cannot, to undertake such expenditure is not honest. It is well known if they get one week in arrears there is always a difficulty in making up the deficiency—perhaps it is never made up at all, and this we say again is not honest.

Lord Carrington. Our late popular Governor startled the English people by the boldness of his utterances in the course of a speech delivered at Bristol lately in connection with the Government of the colonies. His remarks have called down upon him severe criticisms from the Press, the St. James Gazette characterising him as a "cheeky whig peer." The Times regards the remarks as setting a bad example, and infer that the utterances were a reckless bid for popularity. His Lordship has rightly or wrongly given an expression of his opinion founded on the experience gained when Governor of this colony. One thing is certain, he was true to the interests of the colony when here, and doubtless advocates what he considers to be its interest now that he is absent.

Well Done. It is always satisfactory to hear that the temperance cause is progressing among the sailors in our navy. Mr. Shearston has done good work here; and in England, Miss Agnes E. Weston, who is so well known as a temperance worker in the navy, has been most successful. As a proof of the good effects resulting from efforts made in the cause of temperance, this lady states that "there were ten years ago seven public houses near the dockyards, but that after changing hands several times not one of these remains, the site of three being occupied by the Sailor's Rest. She further adds that she issued 8,000 pledges to sailors last year."

Boys. Our boys are a curious mixture, but Dr. Arnold proved that there is some good in them when properly managed. Many amusing incidents might be told about them, but the following will suffice. During Mr. Grubb's mission at St. Paul's, Redfern, one of his assistants, after addressing the scholars, put a few questions to them. One was: What does such a chapter and verse (naming them) mean? No answer. The questioner then said, after a pause: You must either badly taught or shy! The opportunity was not lost sight of. Immediately one lad rose and demurely said, "Please, sir, we are shy." That boy is an uncommon specimen of his race—boys, as a rule, are not shy.

Sunday Rest. Action is being taken by the working men in France and Germany to secure Sunday as a day of rest, and "the disposition, it is stated, of workmen to claim and of employers to concede one day in seven as a rest day is widening and deepening in France." The widespread movement in Germany in favour of this is supported by business men, "rather than by the clergy and members of Christian communities." Apart from the question in a Sabbatarian point of view, it is self-evident that the more work there is done on Sunday, the less

written stating that, while sympathizing with the Jews, his Government were of opinion that their introduction would not be desirable for reasons stated. Upon the receipt of this communication Baron Hirsch assured the Agent-General that none would be forwarded. He is, however, in hopes that there are several new countries, where agricultural population is sparse, which will receive them with "open arms." May his anticipations be realized.

Giving. We have often thought that our Church suffered as compared to some denominations in regard to bequests and grants of money for carrying on its work. But the time of awakening seems to have arrived. In order to procure more endowments a gentleman in Melbourne has presented a grant of land to the Bishop of Melbourne fund, and herein has set an example which it is to be hoped will be followed by others. The path of duty is often pointed out by way of example, and the man is deserving of praise who sets it from right motives. Post mortem bequests no doubt materially help the Churches work, but it is better for the donor to give during his life time.

Rent Day. The expression is often used "putting by something for a rainy day." Those actuated by such a desire are supposed to be persons who wish to make some provision for sickness or old age. But there are hundreds who make no provision for rent day, and the woeful consequences of landlords and agents often tell a sorrowful tale that the rent is in arrears. These occasions are especially remarkable after a day's amusement, and was very noticeable after the Prince of Wales Birthday. At whatever cost when an opportunity such as a public holiday presents an opening there are members in our community who will enjoy themselves. Against this there can be no possible objection if they can afford it, but when they cannot, to undertake such expenditure is not honest. It is well known if they get one week in arrears there is always a difficulty in making up the deficiency—perhaps it is never made up at all, and this we say again is not honest.

Lord Carrington. Our late popular Governor startled the English people by the boldness of his utterances in the course of a speech delivered at Bristol lately in connection with the Government of the colonies. His remarks have called down upon him severe criticisms from the Press, the St. James Gazette characterising him as a "cheeky whig peer." The Times regards the remarks as setting a bad example, and infer that the utterances were a reckless bid for popularity. His Lordship has rightly or wrongly given an expression of his opinion founded on the experience gained when Governor of this colony. One thing is certain, he was true to the interests of the colony when here, and doubtless advocates what he considers to be its interest now that he is absent.

Well Done. It is always satisfactory to hear that the temperance cause is progressing among the sailors in our navy. Mr. Shearston has done good work here; and

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**Brief Notes.**

The annual gathering of Sunday School scholars and teachers was held in St. Matthias' School Hall, Paddington, on Sunday last.

The Rev. G. C. Grubb has held mission services during the week at St. John's Church, Parramatta.

Several American Bishops have been transported to Siberia by the Russian authorities.

The tenth anniversary of the Y.M.C.A. services was held at the Y.M.C. large hall on Sunday evening.

The fourth annual picnic of the St. Paul's (Redfern) Young Men's Union was held at the Figtree Point, Middle Harbour, on Saturday last.

During the hearing of the divorce appeal case Tyson v. Tyson before the Full Court on Monday morning, the Primate occupied a seat on the Bench.

Mr. Benjamin Short, evangelist, has been conducting a week's mission in the Baptist Church, Bathurst. The addresses are marked by great earnestness.

The Rev. G. C. Grubb, in one of his discourses while conducting the mission at St. John's, Parramatta, said that, looking under the surface of society at the present day, a man with half an eye could see that at no distant date true Christians would be persecuted as in the days of Paul.

A meeting of the Illawarra Presbytery was held in the Presbyterian Church, Berry, to bid farewell and God speed to Miss Mary McLean, who has been accepted for the Zenana work in India.

The annual meeting of the Paddington Wesleyan Sunday School was held in the Church on Monday evening.

The Second Australian Conference on Charity was inaugurated in the Wilson Hall of the Melbourne University on Tuesday last. The Earl of Hopetoun presided. New South Wales was well represented.

The 20th anniversary of the Congregational Sunday School, St. John's Road, Glebe, was celebrated on Sunday last.

Owing to rumours of a coming war in Europe, Mussulmans are leaving the Dobrukscha in thousands. The Dobrukscha is a tract of country at the mouth of the Danube.

The Paddington Wesleyan Sunday School celebrated its anniversary on Sunday last.

Yesterday a conference of Archdeacons and Rural Deans was held with the Primate at Greenknave.

A number of the clergy and laity in the metropolitan and suburban districts have formed a Churchman's Institute, the object of which is to enable them to meet periodically for counsel and co-operation.

A meeting in connection with the Women's Prayer Union was held in the Temperance Hall on Tuesday afternoon.

Jottings from the Bush

"All in the name of the Lord Jesus."

I expect to be blamed by some of my readers for writing the following paragraphs; but I write them believing that the subject ought to be ventilated. The Rev. B. A. Schleicher wrote a letter in the columns of the RECORD a month ago, concerning two Assyrian clergymen, who had been wrongfully arrested at Ooma, but whom he believed to be what they really professed to be. When, therefore, two eastern clerics called on me the other day and explained that they came to collect for a church and school in Mesopotamia, I rashly jumped to the conclusion that they were the persons to whom Mr. Schleicher had alluded. But it appeared that they were not. It is true that they came from the same country; it is a large one. It is true that one of them was named Priest George; it is true that their Patriarch was Mar Shimoom; it is true that they also were collecting for a "church and school"; but they were not the same. Now I hope I desire as earnestly as anyone that the Gospel of Christ should be spread among Eastern nations, and I am not such a stickler for orthodoxy that the Uestorianism of the Assyrian Church would be a bar to my wishing to help on its progress, but I do object to his Venerated Eminence (I own that this prefix is a "shot," for I can't remember, at the present moment, what are the grandiose titles of an Eastern Patriarch), Mar Shimoom leaving the flocks of his diocese without pastors, while they are engaged—four of them—in trying to collect funds, thousands of miles away, for their "school and church"; and if he must send them, he might do it in a business-like way. I have no reason to believe that the credentials of these four clergymen are anything but genuine; but most assuredly they might be plainer. Mr. Schleicher's knowledge of Eastern languages enables him to speak with authority as regards his party; but they ought to possess documents which would be perfectly convincing to an ordinary clergyman—aye, to the ordinary layman from whom they are soliciting subscriptions. As regards those whom I may distinguish as my pair, their credentials consist of a Syriac document, somewhat stained by sea-water—a document which was far worse than Greek to me; also a translation, as I supposed, of the foregoing. But Priest George carefully explained—so far as I could understand his very moderate amount of English—that it was not a true translation; also two very cautiously-worded documents from the Primate and the Registrar of the Brisbane diocese, mentioning that "some

documents had apparently been lost in a wreck," and that they believe that the applicants are genuine; and finally, a number of letters from the clergy on whom they have called on their way from Sydney, saying that they believe them to be genuine. They have been in Australia since the 1st of January, and they have a book with a large number of subscriptions recorded by the donors in ink and pencil.

Now I should like to put it to his Eminence, whether it is fair to his clergy to send them in this way into a foreign country—a country of which they knew so little that after eleven months one of them cannot speak the language at all (although he understands it a little), while the other can scarcely make himself understood. He has undoubtedly gauged their capacity for begging—if they do not take home a large sum, it will not be because they are not admirably fitted for begging. But he does not seem to have calculated that they might want food and clothing while they were away. One of them was clothed in the late coat of one of my charitable neighbour-clerics: the other begged hard for a pair of "pantalons"—a request which I had to decline, as, however admirable was the generosity of a former neighbour-cleric of mine, who several times gave the coat off his back, there are limits to that form of generosity. And His Eminence might have taken care to furnish his petitioners with evidence that would somewhat approach the evidence we should look for in a matter of business; for the evidence of the documents produced would not be accepted for a loan of a sovereign by any business man. I tried to find out the situation of their school, and also the relative positions of Mesopotamia—from which they came; and Assyria,—from which Mr. Schleicher's men come; but beyond the unsatisfactory assurance that my Philips' Atlas has got the name "Euphrates" where the name "Tigris" ought to be, and *vice versa* (that comes of my buying cheap maps! although, strange to say, my more expensive atlases make the same mistake!) I could not procure much intelligible information. Finally, although the Patriarch may have the utmost confidence in the honesty of his representatives, I do not think it is satisfactory, either to the receivers or subscribers, to have subscriptions entered in pencil, while the collectors are in urgent want of funds.

What I should suggest is that some official in one of our diocesan registries should go to the Syrio-Chaldaic interpreter in this city, and get him to pen a note to the Patriarch, informing him that this present system of begging for subscriptions is unsatisfactory in many ways; suggesting that he might easily appoint some well-known Australian layman to oversee his collectors, to vouch for their "genuineness" without requiring them to get a letter from every person whom they call upon, and to assure the subscribers that their money will be really devoted to the object for which it is given, and that neither will the collectors be allowed to travel as beggars, nor will an unknown sum be deducted for travelling expenses. I frankly confess that I subscribed nothing. Whatever I can afford to give to God's work I prefer to give in a way that will ensure its being spent in the direction in which I mean it to go, and where the result can be easily ascertained.

COLIN CLOUT.

Hints and Helps.

Seizing Opportunities.

A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come?" Trembling she folded it, and sent it off. Back came the answer: "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at a venture, hit home, and the young man shortly after rejoined in the fullness of the Gospel of peace. How often do we, as Christians, close a letter to those we know have no hope "as anybody would," when we might say a word for Jesus?

Remember the Sabbath Day.

A farmer's boy was once seen to listen with great attention to an address. At the close of the next week his fellow-servants saw him cleaning the boots on Saturday evening. They asked him why he did not do them as usual on Sunday morning? He replied, "Why, have you forgotten what was said last Sunday by the parson? He told us that we ought not to do any work on the Lord's Day, which could be done as well on Saturday; and can't I clean the boots now as well as to-morrow?"

Cheerful Non-Givers.

Mr. A., a prosperous man of business, listened to a statement of the work of a new mission in a destitute neighbourhood. "It is a good work," said he, "a very good work. I'll give five shillings to help it on." The next day Mr. A. went on a pleasure trip to a distant city;

stopped at a first-class hotel, and rode about to see various places of interest. The trip cost him £20.

Miss B. took out of her purse a shilling to help buy some coal for a poor widow's family in a back street, but left in the other compartment of the purse a sovereign that was to be used for buying some trimming for a new dress.

Mrs. C. was very much interested in paying off the church debt. She finally concluded that she could afford to give two pounds; but, finding that the ring she was about to purchase was more expensive than she first thought, changed her gift to the church to one pound. The other pound went to help to pay for the ring.

Mr. D. told the committee who called upon him that he really could not give more than two shillings each week towards the clergyman's stipend. He thought £5 5s. a year a very generous allowance for him; but he sent home the same day a few ornaments, for which his wife was puzzled to find house room. The ornaments cost £10.

The roof of the parsonage leaked badly, and the minister reported that the health of his family was suffering from the damp; but the people were so slow in repairing it, that the winter was one of great discomfort and illness in the minister's family. During the winter he was invited to five parties, given by members of the congregation, half the expense of which would have put the dilapidated parsonage in complete repair. Ought there not to be conscience in Christian giving?

Take Breath, Sir.

Stop a minute. Don't hurry so. Move slower; it may be you will go surer. Grind, grind, grind: one everlasting grind from five in the morning till ten at night, chasing the bubble of human riches. What is the need, pray tell me? You already have enough, and even more than you can use. You are heaping up wealth for others to waste, or quarrel over when you are dead. And half your heirs, instead of recollecting you gratefully, will contemplate your departure from this hurrying scene with infinite satisfaction. Do rest awhile! You are wearing out the vital forces faster than there is need, and this way subtracting years from the sum total of your life. This rush and worry day after day, this restless anxiety after something you have not got, is like pebble-stones in machinery; they grate and grind the life out of you. You have useless burdens; throw them off. You have a great deal of needless care, damp it. Pull in the strings. Compact your business. Take time for thought of better things. Go out into the air and let God's sun shine down on your head. Stop thinking of business and profit. Stop grumbling at adverse providences. You will probably never see much better times than these in this doomed world. Your most opportune season is now: your happiest day is to-day. Calmly do your duty, and let God take care of His own world. He is still alive, and is the King. Do not imagine that things will all go to everlasting smash when you disappear from this mortal stage. Don't fancy that the curse of heaven, in the shape of the vain task of righting up a disjointed earth, is imposed upon you. Cease to fret and fume; cease to jump and worry, early and late. The good time is coming, but you can never bring it; God can and will. Take breath, sir. Sit down and rest, and draw a good long breath. Then go calmly at the tasks of life, and do your work well.

Ransack the Scriptures.

A gifted lady, who devotes herself to Bible study, and who has wonderful power in unfolding the hidden treasures of the Word, tells how new light came to her upon the word *search*. She was in Sweden, and though she knew but little of the language of that country, yet she liked to read her chapter in Swedish every day. One morning she came upon the words which stand in our translation, "Search the Scriptures," and found that the first word of that passage was one which we render in English "ransack." Ransack is a very strong word. It means to search up and down, high and low, from right to left, and in the corners and by-places! It means to search with the purpose to find; and he who searches the Scriptures thus will not fail of his reward. This is what we all need to do—ransack the Bible! It is full of hidden treasure. We shall not find it if we search with a lazy, half-formed purpose; but if we set ourselves in earnest to ransack the Bible for the good of our life, we shall find the plentiful Divine supply; and how strong and courageous we may become!

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8. Conclusion.

SECOND PAPER.

THE LAW OF THE CHRISTIAN LIFE—GROWTH.

There are several distinct utterances in the Holy Scriptures, and specially in the New Testament, bearing upon the Law of the Christian Life, which may be variously expressed as growth, progress or development. Here are some of them: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ"; "Adding on your part all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, temperance; and in your temperance, patience; and in your patience, godliness; and in your godliness, love of the brethren; and in your love of the brethren, love"; "Ye therefore shall be perfect, as your heavenly Father is perfect"; "While St. Paul expresses it in regard to himself in the following words:—'Brethren, I count not myself yet to have apprehended, but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal unto the prize of the high calling of God in Christ Jesus'; and in Exodus we have the stirring words of God to the great law-giver, 'Speak unto the children of Israel, that they go forward';—words which we hesitate not to apply to the development or growth of the Christian life.

In all these passages it is more or less the same idea that is enforced, although expressed in different ways. The idea is that the Christian life is not to be a life of stagnation, but of strong, vigorous, and healthy growth—a going forward from "strength to strength."

The subject of growth in any department of life is of un-failing interest. It was my privilege a short time ago to read the life of the late Charles Darwin, the eminent naturalist. There were many things in the book to fascinate and instruct. But that which impressed itself on me particularly was the prolonged patience he displayed in his ever watchful care over the plants, insects, and animals, whose growth was of so much concern to his celebrated theory. And is not the growth of the child-life, both physically and mentally, a matter of supreme moment to the parent? The first walk, the first word, the first conscious look of acknowledgment of the parent on the part of the child, are all hailed with unmingled joy. And as the child grows in years and stature, and displays an ever-increasing knowledge of the different subjects and relationships of life, what parent can fail to be satisfied? If in after years the child, now grown up, should go astray into devious paths—as, alas! so many do—still does the parent's heart recur to those early days when the young life began to put forth its tender buds and to show the first fruits of loving affection and pious regard.

Observe here, if you please, what we may call the different limits of growth as they arrange themselves in an ascending order from the physical upwards. It is almost a truism to say that there is a fairly definite limit set to the growth of man's body—the maximum of which is reached at a comparatively early age. Medical men tell us that the average man reaches his maximum height at about the age of 22 years. But in regard to the mind the matter is far otherwise. The intellectual powers are capable of development far beyond the period at which the body arrives at its greatest stature. There are men whose minds expand rapidly in the early years of their life, and may be said to reach the pinnacle of their intellectual state in half a century, or, in some cases, very much earlier. In the case of others, however, we may say that their minds are aggressive up to an advanced age. We have probably all known or heard of men who were capable of grasping new ideas and who possessed the power of fairly-prolonged mental application to different subjects, at the age of seventy, eighty, or more years.

And what shall we say touching the Christian life—the Christ-character in man? What shall be the limit of growth here? Can we fix any limit whatever? Must we not rather say that there is in the soul an almost infinite capacity of unlimited growth? Yes, I think we must. I believe that the very grounds of the commands of God to man to grow and "go forward" are to be found in the possibility of the soul's growth—in the latent power of progress in the inner life acted upon and influenced by the Spirit of God. The only limit (if we may indeed call it a limit) that I know of is set forth in these striking and beautiful words. Mark them, dear reader, and let them

sink into thy heart and distil as the morning dew:—"Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him as He is." We cannot now stop to comment on this encouraging passage any further than to remark—what a delightful vision it opens to the contemplation of the children of God! What an expansion and fullness of life is here indicated! Who does not long for this "perfect consummation and bliss" in the Father's "everlasting glory?"

For the moment, however, we are more immediately concerned with the present—the growth and development of the Christ-character in the midst of the actualities of daily life and work. In what then, let us ask, does this growth consist? Can we in any degree fix it—mark its phenomena, so as to make the teaching definite and helpful? I think we can. If the growth be normal, as it should be, I submit that it will carry with it three distinct features. First and foremost, there will be an ever-deepening and more blessed consciousness of the Christian's relationship to his Lord. The relationship is made very real at the moment of conversion when, under the teaching of the Holy Spirit, the soul, by a movement of the affections, embraces its living and loving Lord. But as the years roll along, and the manifold experiences and necessities of life keep us in touch and healthy communion with the Saviour, there will, there must, result to the soul a more blessed acquaintance with him, and an inexpressible sense of the real, tender, and loving union that subsists between Him and the believer. In so far as personal religion is a matter of the affections, no words can fully express it, any more than words can express the mutual love and affection between two human souls when they are "content to trust; careless to understand." But nevertheless, the thing itself is blessedly real, and progressive in its action. Listen to the deep and heartfelt experience of the noble Paul:—"Nevertheless, I am not ashamed, for I know Him whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day." St. Paul's relation to the Lord Jesus was not a matter of speculative opinion, but of intelligent and heartfelt reality.

Again, another mark or note of the growth of the Christ-character in the soul will be a fuller apprehension and appreciation of the manifold Revelation which God has given in and through the incarnate Saviour. We say manifold Revelation, for it is unquestionably so, not only in its many settings of spiritual truth, but also in its bearings upon the different outlooks of human life and duty. From it we indeed learn, as we learn nowhere else, what is our duty towards God; and we also learn what is our duty towards our neighbours, our own persons, and, further still, what those great principles are which should be the regulative forces of our own lives in regard to this world and its possessions. To put the matter in another light, we may say that the growing Christian will be blessed with a growing perception and knowledge of the Will of God in all that concerns Him here and hereafter. "Understanding what the Will of the Lord is," is an Apostolic precept of the highest import. And here is another like unto it—"Let the Word of Christ dwell in you richly in all wisdom."

In the last place there will be an increasing joy of soul; a deep, solemn, intensely real joy as a holy possession of the inner life—an earnest, let us say, of heaven's final gift. "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." The fact of increasing joy being a mark of the growing Christian life, is recognised by the Apostle when he desires for the Christians at Rome, that "the God of hope" would "fill" them "with all joy and peace in believing." Let it be understood that this joy is something more than spasmodic exhibitions of good humour, which are common to all men and largely depend upon personal dispositions or the fortunes of the world. It is rather a deep-seated joy that comes from God alone; and although the "changes and chances of this mortal life" may temporarily modify it from time to time, yet since it is not in any way part and parcel of them, they can never give it or take it away. This is a lesson that is not always so easily understood, but when grasped by the trustful soul it will prove to be of great value in the direction of the stability, vigour, and usefulness of the Christian life. "These things we write that our joy may be fulfilled."

My brother, my sister, see to it that you are growing. Remember that if you are not progressing you are going back, for there is no such thing as standing still. Not to be growing means dryness of soul, a withering of the spiritual faculties, a pitying paralysis ending in complete moral cripplesness and ugliness as of death. We cannot make ourselves grow, but it is ours to keep in touch with the Dear Lord who bought us, and by a trustful and faithful use of the means of grace to enter ever more and more into that fulness of blessing which the Father of Mercies and the God of all comfort has placed at our disposal.

"The child doth question nought, but takes his wealth lavished upon him in the dawn of life
With quiet opening heart, glad to be glad.
So doth he grow and learn, yet shall not learn
Ever a higher wisdom than to cling
Close to the loving bosom kept for him,
Content to trust, careless to understand."
(Arnold—*Light of the World*—p. 188).

(a) 2 Peter iii. 18. (b) 2 Peter i. 5-6. (c) St. Matt. v. 48.
(d) Phil. iii. 13-14. (e) Exod. xiv. 15. (f) Ps. 84, 7.

(g) 1 John iii. 2. (h) 2 Tim. i. 12. (i) Col. iii. 16.
(j) Rom. xiv. 27. (k) Rom. xv. 13. (l) 1 John i. 4.

Home Notes.

THE REUNION OF CHRISTENDOM.—The following letter has been addressed by Mr. Gladstone to Mr. Percy Bunting, one of the special editors of the new *Review of the Churches*, which will appear next week, and will contain a symposium on the reunion of Christendom, of which this letter will form a part. The other writers are the Bishop of Ripon, Earl Nelson, Mr. Price Hughes, and Dr. Parker:—"Dear Mr. Bunting—Though my hands are too full to allow of my considering your plan with a view to co-operation, I think that the prosecution of discussions and plans for the union of Christian bodies now severed is a matter to be regarded with much interest and desire, until and unless it touches points where real beliefs and great institutions are to be compromised. In your actual plan, judging from what I hear, there are two schemes of union which seem to be of early promise—that between the severed classes of Presbyterians and that between Congregationalists and Baptists. Methodism will be hard to bring in; but the discussion may be good in softening tempers, even when the subject may seem more to be speculative than practical.—Yours faithfully, W. E. GLADSTONE."

The *Guardian* devotes a leader to "The C.M.S. in Palestine." Our contemporary holds that the C.M.S. view of Proselytism justifies its old objections to the revival by the Jerusalem See; that the supersession of the C.M.S. in Palestine of the S.P.G. is the best way out of the difficulty; and that funds should be raised to save Bishop Bligh from accepting £300 a year from Salisbury-square. The Church Congress, Mr. Gladstone's speech on Egypt, and the Dockers' Strike are also dealt with.

The *English Churchman* repudiates the allegation that it has condemned the C.M.S. Committee unheard in the matter of the Lambeth "Advice," and defends its position as to Protestant affairs.

The *Church Times*, in a leader on the C.M.S. in Palestine, attacks the Lambeth "Advice"; in despite of it believes that Bishop Bligh "brought no charge against the C.M.S. without very solid reason for so doing"; and asserts that "the best thing that could happen to the Christian cause in Palestine would be to forbid any C.M.S. interference with native Christians, save on the lines of the Archbishop's Assyrian Mission."

The *Church Review*, in connection with the Congress at Rhyl, contrasts Welsh Church facts with Liberationist fancies, to the great disadvantage of the latter. *Apropos* of the Disestablishment agitation, the *Church Review* fears "that the decadence of England has set in."

Church Bells pronounces the Presidential address at the Congress "a noble and manly utterance, admirable in spirit, exact in its facts, and hopeful in its outlook," adding:—"May that hope not be disappointed in the prayer, we are sure, of every sympathizer with our Welsh sister in her hour of trial; and that it may not be spoiled of its fair promise, we must work as well as pray."

The *Banner* says that "the Church Congress at Rhyl has proved, up to the time of writing, a success beyond the most sanguine expectation of its friends; and it has given an unanswerable demonstration, not only of the vitality of the Congress as an institution, but of the advantages which accrue to the Church from its Annual Meeting at some new centre."

THE BISHOP OF TRINIDAD, the Right Rev. John T. Hayes, formerly Vicar of Holy Trinity, Hinkley, and afterwards Vicar of St. Margaret's, Leicester, is coming to England in December, and wishes to secure opportunities of pleading the cause of the 70,000 heathen in Trinidad.

THE CHURCH IN THE ARMY.—The *London Diocesan Magazine* for October gives an analysis of the denominational professions of the troops composing the British Army, based upon the recent Parliamentary Return. It appears that 68-0 belong to the Church of England, and that 18-4 are Roman Catholics, 7-6 Presbyterians, and 6-0 Wesleyans or other Protestants. In 1871 the proportions were 64-8 Church of England, 23-0 Roman Catholics, 7-6 Presbyterians, and 3-3 Wesleyans or other Protestants.

SERVICES BY TELEPHONE.—The London Correspondent of the *Birmingham Post* writes:—"I hear that the service at Christ Church, Birmingham, will probably be heard shortly at a Midland town many miles from your city. Up to the present, through the agency of the receivers which the National Telephone Company have fixed in the church, the service has been heard by a select few in London, as well as at Nottingham, Coventry, Kidderminster, and other towns; and next Sunday, I am informed, it is intended to connect the Loughborough office of the company with the church, and to invite a small number of persons to listen to ministrations when conveyed by telephone."

A conspicuous feature says the *Record* (London) in the development of missionary interest so strongly seen in the last few years is the number of recruits drawn from the ranks of the benefited clergy at home. This week the C.M.S. has accepted an offer of service from the Rev. Charles Bennett, Vicar of St. John's, Barnsley, and for some years one of the most active of Hon. District Secretaries.

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

Missions.

A Remarkable Meeting.

THE C.M.S. DISMISSAL.

Last year was the first occasion on which the large Exeter Hall was used for an ordinary "Dismissal." This year the success which then attended the experiment was repeated, and even increased. With little, if any, advertisement to the outside public, the hall was filled to the walls on Tuesday night, Sep. 29th, with earnest sympathisers quite forty minutes before the hour for commencing. To a reflective mind there could not but be much that was encouraging in such an audience, earnest and enthusiastic, gathered together not to hear oratory but to show sympathy with the workers and the cause. Surely it augurs well for the future of true Evangelical religion in the country that such a spirit is growing.

The delivery of the Committee's general and special "Instructions" to the outgoing missionaries, according to the ancient practice of the Society, no longer forms part of the public meeting, but is reserved for the comparative privacy of Salisbury-square. This was done at two special meetings of the Committee on Tuesday and Wednesday afternoons.

Before Tuesday evening's meeting commenced the great audience joined in the singing of hymns. So evident was it that all who could get into the hall were there already that Sir John Kennaway, who was in the chair, gave out the opening hymn two or three minutes before seven. Round him on the platform we noticed, besides the secretaries of the Society, the missionaries, and others whom we shall have to name later, the Dean of Windsor, Sir Douglas Fox, the Revs. G. C. Baskerville, W. Allen, A. E. Barnes Lawrence, J. H. Clay, J. P. Hobson, E. A. Stuart, J. F. Osborne, J. H. Shaw, J. Sharp, T. Turner, S. A. Selwyn, G. Everard, J. H. Scott, R. Tonge, J. Seaver, J. G. Tanner, J. W. Pratt, J. E. Rodgers, General Hutchinson, Dr. R. N. Cust, besides a host of the junior clergy and lay friends of the Society.

The Rev. R. Lang, after the hymn, read the closing verses of St. Mark's Gospel, and led the assembly in prayer. Sir John Kennaway, in opening the meeting, deprecated applause—a request which we may say here, was impossible to follow out quite literally, and was repeatedly disregarded, perhaps involuntarily, by the meeting. It was the fourth time this year, Sir John went on to say, that the C.M.S. had filled the hall. His later remarks were chiefly addressed to the cheering of the missionaries. The true feeling of the missionary worker was one of helplessness except for the Divine power which sustained him, and that "underneath were the everlasting arms." When heart and flesh grew weak, they could fall back on the thought of those words, "out of weakness were made strong." As we surveyed the various fields to which they were going we bade them "God speed," and prayed that that work might be done by them which God would have them do. Following him, the Rev. F. E. Wigram introduced the missionaries.

There were 107 names, including wives "and those who are going out to become the wives of missionaries." Large as the number seemed, there was no male missionary for Persia, Bombay, or the Niger, no one for Fours Bay College, no Bishop of Yoruba. Doubtless the numbers would have been largely increased if those who longed to go could go. Here Mr. Wigram interrupted the proceedings £100, just sent as a "hundred farewells and good wishes for the missionaries." As he read the names of those returning, irresistible cheers broke out at such names as Bishop Tucker, Archdeacon Moule, J. H. Horsburgh, and E. F. E. Wigram. Of old missionaries returning there were twenty-five clergymen, two doctors, four laymen, eight ladies, not counting two daughters of missionaries. Sixteen wives either accompanied their husbands or were going out to join them. He asked our sympathy for several cases where the husbands were going out and had to leave their wives behind.

Bishop Tucker was the first of the missionaries to speak, and his appearance was the signal for another outburst of cheering. Though he had only five minutes we were assured that there would be a fuller opportunity of hearing him at the Gleaners' Meeting on Friday, October 30. He said that if he was not mistaken the feeling of the missionaries might be summed up under three heads—the inestimable worth of the harvest, the vastness of the harvest, and the whiteness of the harvest. The Rev. W. Thwaites, who came next, spoke for the "thin white line" of the Punjab frontier, and appealed for prayer and active sympathy in reference to the cry which had come from that line for twenty years and was coming still. One brother, after two years' furlough, was returning without losing that depression which came from many years of lonely work among the aggressive Mohammedanism of the frontier. Dr. A. Neve spoke for Kashmir, and gave as his word of exhortation "Be strong." O ye people, and work. Kashmir was the extreme flank of the thin white line Mr. Thwaites had spoken of. To the east and north there was no missionary at all. The Mohammedans in that continent mustered about 150,000,000, and the Protestant missionaries of all the churches numbered not more than 150. When Quettah, Dera Ismail Khan, Dera Ghazi Khan, and beyond them Kashmir, and Turkistan, were calling out to them, surely the Church had not done what it ought to do.

After a plea for sanctification from the Rev. W. G. Peel, the Rev. Archdeacon Moule, to whose "sweet songs and lucid prose," and thirty-one years of service, Mr. Wigram gratefully referred, took as the basis of his remarks, "Finally, my brethren, pray for us that the Word of the Lord may have free course, and be glorified." Incidentally he thanked the *Times* for the sympathy and accuracy of its recent reply to attacks on Chinese Missions.

The Rev. J. H. Horsburgh asked the pertinent question, "Why is it my business to go to China and yours to stay at home?" The Rev. H. Evington, who was the last of the senior missionaries, spoke earnestly for Japan.

Now came those whom Mr. Wigram, following out a simile used by two previous speakers, called the "recruits." First, the ladies, twenty-nine all told. He wished there were as many inquiries for competent men as there were for competent women. Of the men, three were clergy from the College, nine from parishes at home, one medical man, and eight laymen. To divide them in another way, there were seven from Cambridge, none from Oxford as yet, two from Theological Colleges, five from Islington, two from Clapham, and two evangelists of mature years.

The Rev. D. M. Brown spoke as the representative of the C. M. College, and testified that the feeling there was St. Paul's "I am ready."

Dr. A. C. Lankester, as the only medical man, thought that if we were willing to follow our Lord as a Master of method, we might learn to value medical missions more. At Salisbury-square he was told that Medical missions were an "expensive luxury." Mr. Wigram subsequently explained that this meant an expense in the hospital and appliances, not in the doctor, who only took the ordinary salary. Mr. Redman, of Reading, spoke feelingly to those who had offered, and were accepted, and were waiting; to those who had got from God the definite answer that their work was at home; and to those who were still waiting for their answer. The Rev. J. Carter represented the home clergy from the North; the Rev. J. M. Patterson, the London clergy; the Rev. L. E. Scott-Pric, Trinity College, Dublin; and the Rev. E. F. Wigram, Cambridge.

The latter thoughtfully said that six out of the seven Cambridge men were Ridley men, as he believed that the hope of India lay in the Riddleys and Wycliffes, the Divinity Colleges of India.

He brought up the rear of the missionary speakers. Then a hymn; after that, Canon Money offered a commendatory prayer.

It was now a quarter past-nine, but scarcely anyone had moved. The Rev. G. F. Head, of Hampstead, addressed, first, the missionaries as the spokesman of the meeting, then the meeting as the spokesman of the missionaries. His words, very plain and very effective, may be analyzed as follows:—(1) Don't forget your place; "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and he shall dwell between His shoulders"; (2) Don't forget your message: "The Lord Jesus Christ maketh thee whole"; (3) Don't forget your Master. 2. (a) Don't ignore the unity of the Church; there is no part unconnected with the body, even if you think yourself forgotten; (b) don't ignore the union which God has placed between temptation and the way to escape; (c) don't ignore the great fact that there is a blessing always following those who rely on our Lord in faith. 3. Don't mistake (a) agencies for forces, the telegraph wires for the battery, or (b) feelings for infirmities. Then, speaking to the audience as the mouthpieces of the missionaries, he would say, (1) Remember us; (2) refresh us, by prayer and sympathy; (3) recruit us.

The forcible address thus briefly analyzed was enforced by apt illustrations and anecdotes at every point. It chained the attention, and was all too brief.

Lastly came the solemn hymn "God be with you till we meet again" and the Benediction, pronounced by Bishop Tucker.

On Wednesday morning, Sep. 30, the body of St. Bride's Church was filled with the missionaries and their friends assembled to partake of the Holy Communion together for the last time—the last time as the preacher reminded them that all there present would meet together before they did so "in the Lord's banqueting house in glory." The Revs. F. E. Wigram and B. Baring-Gould conducted the service, and the Rev. S. A. Selwyn preached on the prayer of Jabez and its answer—a solemn and earnest address. At its close he referred feelingly to his late curate and two Sunday-school teachers who were among the outgoing missionaries.—*Record*.

The Portfolio.

Moral Miracles

Hitherto our evidential treatises have restricted the term "miracle" to an occurrence in the physical universe, the origin of which cannot be accounted for by the action of its known forces. But why the expression should be limited to occurrences of this kind as constituting the sole divine attestation of Christianity it is difficult to say. Surely there is an order in the moral and spiritual universe no less real than in the material. Moral and spiritual forces act no less in conformity with moral and spiritual laws than the forces which energise in the physical universe act in conformity with material laws. If, therefore,

deviations from the accustomed course of the one, or the occurrence of events which cannot be accounted for by the action of its known forces, prove the presence of a Divine power, so must similar phenomena in the moral and spiritual world be manifestations of the energetic presence of the same power. Such manifestations I shall designate as "moral miracles," by which I mean events occurring in the moral and spiritual universe, for the origin of which none of its known forces are able to account. If I can prove that such manifestations have taken place in connection with Christianity it will be evident that a divine power has manifested itself in it.

—*Prebendary Rovin, "Manual of Christian Evidence."*

The Locality of Eden.

The researches of the late William Kennett Loftus, F.G.S.—a man equally distinguished as geologist and an archaeologist—have thrown the light of modern science on the much disputed question of the site of Eden, as described in Genesis:—"If we bear in mind that the manner in which the rivers of Eden are described in the second chapter of Genesis, show that the standpoint of the writer in space is on the Euphrates, and that he states Eden to have been to the eastward, while his standpoint in time seems to be that of Genesis x chap.: when the Cushites were establishing an empire on the Euphratean country, and when the Semitic Havilah dwelt toward 'Sephair,' a mountain in the east," and not in that Arabian seaport, which afterwards bore the name; we shall find that the four rivers which must be the Karun, the Kerkhah, the Tigris and the Euphrates. The objections as to the condition of the Persian Gulf in early historical times fall to the ground when we consider the different conditions of the region in the Palaeolithic period. This locality for Eden conforms also to the known affiliations of the different nations of men, and in some degree even to the speculations of evolutionists. . . . While in modern times much of the Biblical site of Eden is marshy and insalubrious, it must in the second continental period of geology, when we may suppose man to have originated, have been more elevated and dry than at the present. This removes one of the geographical objections urged against the site of Eden on the lower Euphrates."—(Sir J. W. Dawson in *Modern Science in Biblelands*.)

Future Science.

Science must, in the future, tend more and more to the vindication of the truth of the earlier books of the Bible from the attacks of a vexatious verbal criticism. On the other hand, it may derive from these venerable documents many useful hints in aid of its own investigations, as well as invaluable guidance with reference to the moral and social difficulties of the present time, and to the solution of religious doubts.—(*Ibidem*.)

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"It claimed the right of private judgment in all demands upon our belief, and thus made each man's conscience responsible only to God. While gratefully accepting all aids and ministrations to guide to a decision, that decision was reserved absolutely to the individual himself."

"In the political sphere it embodied the same grand principles. It demanded that no man should suffer for his religious principles: a principle long opposed, but now, at last, admitted to the full."

"It secured to all protection in their fidelity to conscience. It established the right of all to express freely their religious convictions, and to associate themselves with others in a public profession of these."

"It not only sanctioned, but imposed as a sacred duty, the frankest investigation of all questions. Its unchanging motto was and is—'Prove all things.'"

"It taught that men become true members of Christ by a living and active faith in Him, shown by a holy life."

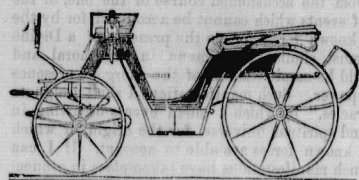
"It proclaimed that all true believers over all the earth form, as such, the one true invisible Church, whose members are known surely to God alone, and will in the end be acknowledged by Him at the Great Day."

(*The English Reformation*, by Dr. Cunningham Grieve, 1881).

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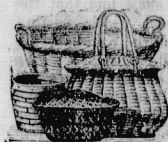
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TO MEMBERS OF THE CHURCH OF ENGLAND.

In consequence of the premature death of the Rev. CHARLES DUPPUY, from influenza, on the 28th ultimo, his widow, five little children, and widowed mother, being unprovided for, are placed in very distressing circumstances.

It is proposed, therefore, with a view of assisting them in their present difficulties, and of enabling them to reach their friends in the old country, to raise a fund for their relief. For this purpose a sum of £200 is necessary. The following amounts have been subscribed, and the Rev. Dr. Woods, of Burwood, and the Manager of the Australian Joint Stock Bank, Newtown; or the undersigned, will thankfully receive any contributions for that object.

R. TAYLOR, St. Stephen's, Newtown.
I desire to commend this endeavour to help the family of the late Rev. C. Duppy in their hour of sudden sorrow and bereavement, to special sympathy and support.

WM. SZ. SYDNEY.

THE DUPPY FUND.

The Most Reverend the Primate	£20 0 0
Rev. Rev. R. Taylor	12 8 0
His Honor Justice Foster (President of the Church of England Association)	10 0 0
Dr. Morgan (Burwood)	10 0 0
Rev. Canon Moreton	5 0 0
Rev. Dr. Woods	5 0 0
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Mr. Comrie (Kurrangong)	5 0 0
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Rev. F. B. Boyce	2 2 0
Mr. G. M. Pitt	1 1 0
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Miss Lowe	1 1 0
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Australian Record List (see page 10)	15 10 0

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NOVEMBER, XXX Days.

Twenty-sixth Sunday after Trinity.

MORNING LESSONS.	EVENING LESSONS.
22 S. Ecclesiastes 11 & James 1 c 12	Haggai 2 to v 10 John 7 v 25
23 M. Isa. 53 v 1 to 18	or Mal. 3 & 4
24 T. 2 Cor. 8 v 1 to 15	Isa. 53 v 1 to 18
25 W. 1 Cor. 13 v 1 to 13	Isa. 53 v 1 to 18
26 TH. 1 Cor. 13 v 1 to 13	Isa. 53 v 1 to 18
27 F. 1 Cor. 13 v 1 to 13	Isa. 53 v 1 to 18
28 S. 1 Cor. 13 v 1 to 13	Isa. 53 v 1 to 18
29 S. 1 Cor. 13 v 1 to 13	Isa. 53 v 1 to 18
30 S. 1 Cor. 13 v 1 to 13	Isa. 53 v 1 to 18

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 21, 1891.

ARE MISSIONS A FAILURE? NO;
FACTS.

THERE has been within the last year or two a great revival of interest amongst us with regard to Missions. The China Inland Mission and the New Guinea Mission have both received recruits from Australia, and the laity throughout the whole of the colonies have contributed largely to the equipment of the new, and for the consolidation of the older stations. This is especially gratifying, and the more so because the interest does not appear to be of a fleeting and transitory character. As might be expected, just at the time when there are these evidences of new life and vigour, the enemy appears on the field and seeks to hinder the progress of the kingdom of Christ. A writer in the North China Daily News makes an attack on mission work in China, and endeavours to prove that it is a miserable failure and only a huge scheme of charity for the benefit of unemployed professional persons from Europe and America. This article was copied into the columns of the leading daily journal of England, and it found its way also into the columns of the leading daily journal in New South Wales. With this difference, however, the Times within a

day or two supplied the most convincing statistics from its correspondent in India, obtained from the most reliable sources, showing that the Religion of Jesus Christ was breaking down barriers, overcoming obstacles, and making rapid progress in that vast empire of the East. The Herald, on the other hand, has not reproduced the second article—an article which might well serve as a corrective to the former, but is, on the other hand, encouraging a correspondence on the subject of Missions as a failure, which is as unhealthy as it is untrue. The author of the original articles in the North China Daily News is an irresponsible person, who simply views the subject from his own standpoint in Shanghai, while, upon the other hand, the most perfect and convincing testimony might be supplied from every part of China, which has received the Gospel of Christ, to show that Missions in that land are not a failure. The Bishop of Mid-China tells the following story of work done in one year: "The native members of the Church number 880, the Europeans perhaps 400. At the date of the last annual report the communicants among the Chinese were 450, among the resident Europeans perhaps 100. At Shanghai the largest number of communicants at one time was 64. There are 10 European clergy and four Chinese; the Catechists and Christian schoolmasters number 44. The baptisms in the year under review were 85 among the Chinese—38 adults and 47 infants; the Bishop confirmed 77 Chinese and seven Europeans. There were 22 Mission Schools, with 390 scholars; of these all but three are day schools. There is also the important Medical Mission at Hangchow, in the province of Chekeang, with its hospital, which accommodates 56 male and 14 female patients, and for ventilation and other advantages is superior by far to the Sydney Hospital. So much for Bishop Moule's work in Mid-China. What is being done in North China? In 1887 there were 187 Chinese Communicants, together with 40 foreigners. There were six buildings used for Divine Service, with six clergy—five English and one Chinese; three ladies engaged in educational work. During the year 29 Chinese catechumens were admitted, 32 baptized, and 10 confirmed. In the Diocese of Victoria, Hong Kong, with which is associated the Missions in South China, Bishop BURDEN gives the following interesting report:

"The Church work, missionary work, and educational work carried on in this Diocese have been described in previous reports. These works go on from year to year without much change. The missionary work of the Diocese is naturally that in which most advance is seen. With reference to the mission in the Province of Fukien, Archdeacon Wolfe writes: 'During the past year a new centre, occupied by two English Clergy and an English Medical Missionary, has been opened in a large and populous prefecture to the north-west of the city of Foochow. A Dispensary and Opium Refuge have been started in connection with this station, and the large numbers that have taken advantage of these benevolent institutions have greatly encouraged the Missionaries. This medical work is helping to break down the prejudice and hatred against foreigners which have hitherto characterized the people in this region. The erection of a large hospital is contemplated from the work of which much is hoped both in the place itself and the regions beyond.'"

"A Medical Missionary is to be added this year to the staff in the Province of Kwangtung, which shows that the importance of Medical Missions is at last being recognised as, in such a country as China, an absolutely necessary adjunct to the Evangelistic Mission."

"In educational work amongst the Chinese, there have also been additions both in Fukien and Hong Kong. In the former, four new boarding schools (2 for boys and 2 for girls) have been built and opened during the year in two of the inland cities, and the Church of England Zenana Society has begun work in connection with the C.M.S. Missionaries, which will bring the much-needed help of ladies ministering among the baptised women and girls of the Mission. In Hong Kong also a Girls' Boarding School has recently been established by the C.M.S. Missionary and his wife, which already has 48 girls, several of whom have been rescued from kidnappers or others who were hoping to bring them up for immoral purposes."

What is the Church Missionary Society doing? The following particulars will interest our readers: "In the Kwang-Tung Province the agencies in operation have been increased by the opening of an Anglo-Chinese Boys' School, and a Girls' Boarding School at Hong Kong. At Peking there were two baptisms, both the fruits of hospital work at that place. In the Fuh-Kien Province the pastoral work is connected with ten Native Church Councils, having European Missionaries as chairmen. Once a year delegates from all these Councils meet at Fuh-Chow in a Province Council. The meetings of this body in December, 1888, were interesting and encouraging, on account of the enthusiasm which prevailed, and the right feeling in reference to self-support, early and compulsory marriages, foot crippling, &c., which was manifested. Connected with the work at Fuh-Chow, there are a Theological College with twenty-three students, a boarding school for boys with forty-one pupils, two of whom have left to study medicine under one of the Medical Missionaries, a Bible Women's Training School with fourteen under instruction, and nearly a hundred country schools scattered through the various mission districts. In one of the districts of the Fuh-Kien Province, 22 persons were baptised, of whom 19 were members of one family. In another district the Christians are erecting a church, and a church to hold 200 people. In another, a schoolmaster gave the whole of his stipend towards the maintenance of the catechist, and had in consequence to sell his only field, while other of the Christians pawned their clothes to make up the sum required. In another, thirteen persons were baptised, three of whom had been led to Christ by a poor illiterate wood-gatherer. In another, a Medical Mission, in an interval of nine months between the departure of one Medical Missionary and the arrival of another, was carried on by the senior students. Throughout the Province the various agencies have been worked with much encouragement. Connected with the Fuh-Kien Province there are 9 Native Clergy, 218 Native Lay Helpers, 7,201 Christians, 2,218 communicants, 97 schools, 1,623 scholars. There have been 523 baptisms during the year."

"In Mid-China the staff has been reduced by illness and other causes. The College at Ningpo, has continued its useful work of training suitable men for the ministry, and in evangelising the districts around. The College had 35 students in October, 1888. Connected with the College there is a printing press, from which have issued during the year Talmudic Primer, two History Primers, Notes on Theology, a reprint of 'Pearson on the Creed,' and other smaller works. A Commentary on the Prayer Book and

Bishop Ryle's Expository Notes on St. Matthew are now in hand. At Da-Zih in the Tai-Chow district there has been a large ingathering of converts. Mrs. Hoare has taken up the work among the women carried on by the late Mrs. Russell until her death. She has also opened a boarding school for Christian women. The pastorates connected with the Ningpo Native Church Council are four in number and are superintended by four Native Clergymen. At Shaou-hing the little Mission Press has been employed in printing a large-type edition of Archbishop Moule's Chinese Hymnal Companion to the Book of Common Prayer, containing 221 hymns. A beginning of Church organisation has been made for the native congregation of Hung Chow, and in the Chu-ki district.

In addition to these agencies, which are distinctively in connection with the Church of England, there are those belonging to other religious bodies who, from England and America, are sending forth some of their best and noblest sons and daughters for mission work in China. There is also the China Inland Mission, to which Australia and Tasmania have contributed their bands of workers. And yet, in the face of these facts and others which might be given, we find that a correspondent in the *Herald* is permitted to quote and reproduce the paragraph—"I ask, is it not an open secret, known to every disinterested foreigner in China, that the whole missionary enterprise in China is but a huge scheme of charity for the benefit of unemployed professional persons from Europe and America?"

This is no new charge against Christianity and those who are seeking to advance it. It is as old as the Religion of Christ, and there are some who even say it of the Church and its ministers in Australia. We can form a fair estimate of the moral manhood of those who take such a low view of others and the truths of that religion to which they owe so much both directly and indirectly. Such men may be able to test questions of material property, or of the mental attainments of their fellows; but we fail to see how they can deal with questions of life and truth. We cannot accept their witness in these matters—the only witness which can be taken must be given by those who are firmly rooted in great principles, and who are seeking to make it the business of their lives to illustrate the teachings of Christianity. Missions have for some time been exposed to the fierce light of criticism, but yet they live. The self-constituted critic imagines that he is influential because he seeks to destroy. That power is certainly the lowest power which man possesses which hinders good movements and abuses good men. It does not call for the exercise of any genius—for an insect may destroy a flower which an angel cannot restore to beauty. A child's breath may dim the purest crystal.

It should also be remembered that in the reports of China, Europeans have created prejudices against the Religion of Christ, which missionaries have had hard work to battle against. The Chinese are quick to discover inconsistency between practice and precept, and they naturally suppose those who have been educated in a Christian land and who have enjoyed the privileges and blessings which come from Christianity—they expect that these should illustrate at least the elementary virtues of that Religion; but they see, alas! in too many instances, these are ignored by the Europeans: that the grosser vices which degrade mankind are practised by them. The minister of Christ has to explain this inconsistency, and show by a pure and spotless life how man may live and how ennobled life may be. There is but little doubt that the writer of the articles in the North China *Daily Press* is an Englishman. His miserable productions will disturb the minds of the Chinese much more than they will affect the minds of Christian men outside China and those who support missionary enterprise. Those who love Christ will say, "If missions are a failure in China, it is the only spot on the face of the earth where it is so; therefore we must renew our strength, maintain our forces, double our agents, and give ourselves more to prayer." "If missions are a failure in China, and not a soul has been enlightened by the truth as it is in Jesus, yet our duty is clear as daylight, for the command of Christ is 'Go ye into all the world, and preach the Gospel to every creature.'" Missions are a failure?—No! for we have faith in the leadership of Christ and confidence in the ultimate triumph of the Gospel. The world is waiting for the Gospel, and we believe the Church is standing on the threshold of a victorious time, which will be characterised by a brightness, a force, an emphasis and an union which will compel the attention of the most stubborn critics and grind to powder the obstacles they would throw in the way to hinder the spread of "the glorious Gospel of the blessed God."

PASTORAL LETTER.

TO THE CONGREGATIONS AND PARISHES OF THE CHURCH OF ENGLAND IN THE DIOCESE OF SYDNEY.

MY DEAR BRETHREN IN CHRIST,—The season of Advent brings with it solemn thoughts for all who are trying to serve Christ, and to prepare for His return to judge the world in righteousness.

"What am I doing for my Saviour? for His Church?" are questions that should be put, and answered, by each one of us, with the view of stimulating ourselves to maintain, and to extend our Christian usefulness.

Two important opportunities for testing the reality of our Christian profession, and for helping forward the

cause of Christ in our land and throughout the world, are connected with this Advent Season: I mean,

- (1) The customary special Collection for the Church Society; and
- (2) The Day of Intercession for Missions, which may be observed "on any day in the week before Advent, or in the first week of Advent with preference for the eve of St. Andrew's Day."

Are we purposing to use these opportunities zealously, and faithfully? Shall our alms and prayers "come up for a memorial before God," to the honour of his Divine Majesty, and the highest welfare of our fellow-men?

- (1) The Church Society needs sustained and increased support, if it is to be in any adequate or satisfactory measure the agency for good which it was intended to be.

I am thankful for the support accorded to it; but I ask earnestly for larger contributions from those who have large means; I ask for more numerous and regular subscriptions from all members of our Church.

The Society's scope is wide, but its power to help is limited and hampered by the comparative smallness of its income. O, for more of the self-sacrificing and self-consecrating Spirit of Christ Himself! So, we might give after the method of those "Churches of Macedonia" of whom St. Paul speaks (2 Cor. viii. 3) when he notifies "the grace of God bestowed upon them," "how that in great trial of affliction—the abundance of their joy and their deep poverty abounded unto the riches of their liberality." They gave gladly; they gave, although they were poor; they gave, so as to be a stirring example to others.

- (2) It should be recollected that Intercession for Missions embraces part of the Church Society's work as well as much beyond it. Do not let us be wanting in earnest prayer for a large increase of zeal and liberality in regard to the missionary work in our land, and at our doors; and let our intercessions also ascend for the more speedy spread of the Gospel through the habitable globe.

Upon all who read this letter, or hear it read, I invoke God's blessing, and I pray that they and I may be found loyal and patient fellow-workers for, and with God, all our days.

I am, Dear Brethren,
Your Faithful Servant and
Brother in the Lord Jesus Christ,
WM. S. SMITH.

November, 1891.

Acknowledgements.

For the widow and family of the late Rev. C. Duppy:—

His Honor Mr. Justice Stephen	£3 0 0
Mrs. M. H. Stephen, "Glen Ayre,"	
Glenmore-road	3 0 0
S. E.	0 10 0
Rev. A. W. Pain, B.A.	2 0 0
Rev. M. Archdall, M.A.	1 0 0
Rev. J. D. Langley	1 0 0
Mr. W. A. Crane, J.P., Hon. Secretary	
Church of England Association	5 0 0

These amounts have been forwarded to the Rev. R. Taylor, Newtown.

Australian Church News.

Diocese of Sydney.

St. Paul's, Sydney.—The fourth annual regatta of the Young Men's Union took place at Fig tree Point, Middle Harbour, on Saturday afternoon last, and was attended by about 200 members and friends. A very enjoyable afternoon was spent. Those who did not feel specially interested in the racing, indulged in various games on shore. The trophies, valued as a whole at about £15, were presented by friends of the Union.

Advent Season Collection for the Church Society.—A pastoral letter from the Most Rev. the Primate in reference to the above, will be read in the churches throughout the diocese on Sunday next. The secretaries of the Church Society ask us to say that they will be obliged by the Clergy sending them information as to preachers and services as soon as possible.

The Cathedral.—A new bell, weighing 1½ tons, for St. Andrew's Cathedral, is about to be put into position. It was cast by Mr. John Taylor and Sons, Loughborough, Leicestershire, who founded the Post Office bells. The new bell is being erected for the Cathedral Chapter by Mr. Henry Daly, who is the Australian agent for Messrs. Taylor. It will be fixed in the northern tower of the Cathedral, and will be heard in a few days. The note is D.

The Churchman's Institute, Sydney.—A number of the clergy and laity of the Church of England, in Sydney and suburbs, being impressed with the desirability of meeting periodically for mutual consent and co-operation, have formed a "Churchman's Institute." The objects as stated by the constitution are as follows:—1. Devotion and mutual edification. 2. To uphold and defend the Christian Faith, and in particular the doctrine and discipline of the Church of England; to maintain the principles and use of the Book of Common Prayer; to promote an increase of private and public devotion in our several Parishes, and a spirit of unity and brotherly feeling among all members of the Church. 3. The development of Missionary, Educational, Reformatory, and other Agencies under the direct charges of the Church of England. 4. The promotion of Organised Work of Men and Women in the Church, such as Brotherhoods, Sisterhoods, and Deaconesses' Institutions. 5. The encouragement and assistance of young men as Candidates for Holy Orders. 6. To raise the standard of reverence in Public Worship. Membership is offered to all clergymen and laymen, being communicants of the Church of England, who are in sympathy with the objects above stated, and whose names after being proposed without discussion at an ordinary meeting, are approved by the Council. Meetings are to be held on the second Monday of each month, at St. James' vestry, and nominations for the enrolment as members may be sent to the Hon. Sec., Rev. P. R. Spry-Bailey, or through any of the "original members." As the design of the Society is the drawing together of those who desire a spirit of peace and moderation, and unity of effort, within the communion of the Anglican Church, the promoters invite the help of their clerical and lay brethren.

Shoalhaven.—On Thursday, the 12th inst., the Incumbent, Rev. J. Best, on behalf of the members of the choir and the Sunday-school teachers of St. John's, presented Miss Benney with a leather writing desk, in grateful recognition of her services in connection with the parish for many years past. The desk bore the following inscription:—"Miss E. Benney. From members of choir and Sunday-school teachers, St. John's Church, Shoalhaven, Nov. 1891." Miss Benney in replying said, that wherever she might be, she would always, by God's help, seek to work for the extension of Christ's cause in connection with her Church. The incumbent had sufficiently recovered from an attack of influenza as to be able on Sunday last to take morning and evening services in Nowra. He was unable to officiate the previous two Sundays. Mr. C. Bates (licensed local lay reader), took services at the Falls, and at Nowra, on Sunday, the 1st inst., and the Rev. Stanley Wilkinson, curate of St. Paul's, Redfern, officiated on Sunday, the 8th inst.

Randwick.—The annual flower service was held at St. Jude's, on Sunday afternoon. Special hymns and an anthem were sung by the choir. The prayers were read by the Rev. W. Hough, incumbent, and an address was given by the Rev. J. Campbell, of St. Nicolas, Coogee, who took for his text the 11th and 12th verses of the second chapter of the Song of Solomon. In the course of his remarks he said that few other lands were so blessed with flowers as Australia, we have as many as 10,000 different kinds and as many as 600 different species of birds. He requested those who had brought flowers to that service to hold them up, when fully 500 bouquets, large and small, must have been held up, making a very pretty sight. During the singing of the hymn commencing

Here, Lord, we offer Thee all that is fairest
Bloom from the garden and flowers from the field,
Gifts to the stricken ones, knowing thou carest
More for the love than the wealth that we yield,

a procession was formed, and proceeding down the side aisles and up the centre, the members deposited their flowers inside the communion, and returned to their seats. The flowers were afterwards sent to the various sick and benevolent institutions in the city to be distributed among the patients.

Diocese of Newcastle.

St. Paul's, Murrumbidgee.—A meeting of the Presentation Board was held on the 11th inst., to confer with the Bishop, previous to his nominating a successor to the Rev. W. Marshall, who has been obliged to resign through the infirmities of age. Owing to the reduction in the stipend, caused by providing a superannuation allowance for the retiring incumbent, the selection was limited to clergymen without family expenses, but whose abilities and energy would revive church interest in the parish. The Conference unanimously agreed that the Rev. F. D. Grigson, B.A., A.K.C., curate of St. Alban's, Muswellbrook, would suit the circumstances of the parish. Mr. Grigson has worked under the Rev. Canon White with much diligence and acceptance.

Clerical Society.—The last meeting of the Society was held on the 11th inst., at Raymond Terrace, at the Parsonage of the Rev. S. Simm, and proved a very agreeable gathering. The Scriptural subject was the xviii chapter of St. John's Gospel, and it was discussed with thoughtfulness, several little fancied difficulties being elucidated and harmonised—such for instance as the official action of Annas in the Examination of our Saviour before His trial, whereas Caiaphas was High Priest. The statement made by St. Luke was also averted to, that St. Peter said in his second denial "man I am not," when St. Matthew says it was a woman whom he contradicted. But St. John puts it

thus. "They said therefore unto him, art not thou also one of His disciples? Peter denied it." Peter denied it to any one who said it. No doubt both a woman and a man said it, and Peter denied it to both. In the afternoon, Mr. Simm read an excellent paper on "The Personal Responsibility of members of the Church." He dealt in the paper with the financial position of the Diocese. Reference was made in the conversation which ensued to the noble effort made by the Lay Representatives last Synod, when they replaced in one afternoon the vanished "floating balance" of £1000, towards which one gentleman gave the munificent sum of £500. It was pointed out that not only did the Lay Representatives replace this sum, but that they made further provision for raising by assessment on their respective parishes an additional sum of £1,500 per annum to put things permanently on a sound basis. The general opinion seemed to be that some competent and active clergyman should be immediately commissioned to follow up the liberal and businesslike measures initiated as above by the Lay Representatives.

The Bishop has gone to North Queensland to hold an ordination for his successor, Bishop Barlow, who has gone to England to enlist more men for his diocese, and to fortify his health for bearing the tropical climate after nine years' residence in it.

Wollombi.—Confirmations have been held throughout this scattered district at seven centres. No less than one hundred and seventy candidates had been prepared by the Rev. W. Tait, who is *locum tenens* until the close of the year. This large number gathered from a limited and scattered population proves the advantage of following the candidates to their several settlements, rather than gathering them to one or two churches. The Bishop stated that he liked to confirm them in the churches where they usually worshipped. The people showed great interest in the services. At one place, Howe's Valley, where there is no church, the people extemporised a store into a church, cleaning and whitening it, and furnishing it with great care. The country people came from all parts, many riding twenty miles to be present. No Bishop had ever previously visited Howe's Valley.

Stockton.—The anniversary services were held here on Sunday last. The Rev. Canon Selwyn and the Bishop were the preachers. The Rev. W. F. James and his wife are doing valuable work in this parish.

Lambton.—The Rev. F. D. Bates has taken up the work in this district, vacated by the Rev. J. P. Ollis. Womanhood Suffrage.—The following principles were enunciated at a "Womanhood Suffrage League" meeting, presided over by Lady Windymer, on the 11th inst. Mrs. J. R. Ashton stated that, "the suffrage once fairly attained for women, their first work must be to amend the marriage laws, or, blasphemous as the words might seem, to do away with them altogether. They had grown to regard the marriage ceremony as a Christian Ordinance. It was purely a social custom." We might refer this lady to that well-known passage in Milton—

"Hail wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise, of all things common else."
Of human offspring, sole propriety
In Paradise, of all things common else."

Of father son and brother first were known."

But I think the Christian ordinance is safe for the present.

"Wallsend and Mimmi Parish News."—The Number for Nov. 1st contains a spirited rejoinder to the paper read by Judge Docker at the Conference of the Lay Helpers' Association held in Sydney on 19th October.

Diocese of Goulburn.

Tumut.—The annual Sunday-school picnic in connection with All Saints' Church, which came off in the vicarage grounds, on Wednesday, the 11th inst., attracted a large crowd of visitors, and proved a very enjoyable event. Sports and games were freely indulged in by the children, who were in great force, and ample refreshments were served not only to the young, but to the whole assemblage, beneath the shady willows and poplars upon the grassy bank of the river. A more delightful spot for a picnic could scarcely be desired, and members of all denominations freely mingle and assist in this pleasant annual demonstration.

Diocese of Bathurst.

Kelso Church of England Temperance Society.—The annual picnic in connection with this society took place on Monday, Nov. 9th; and proved to be a successful and very enjoyable occasion. The only matter for regret was that the prevailing epidemic was the cause of hindering various members and families from participating in the pleasure enjoyed by the persons who assembled on the picturesque ground at Eglinton. Kindly hands were busy at an early hour in making needful preparations; and, after a short service, the calvacade, headed by an omnibus, left the Church of England schoolroom for the willows on the banks of the Macquarie. Here the day passed only too quickly, the members of the party enjoying themselves according to their individual tastes, and partaking with an appetite of the goodly provision which had been abundantly provided. The weather was most suitable, and everything passed off to the highest satisfaction of all concerned. The return jour-

ney was made at the close of the day, and a hope, it is thought, is felt by all that a similar day of pure pleasure might be experienced by the members of the society on a future occasion.

Rylstone.—The Bishop of Bathurst on Sunday morning preached at Lue, and in the afternoon held a confirmation in St. James' Church, Rylstone, preaching there in the evening. The Bishop opened the annual flower show at Rylstone on Monday which was well attended. Owing to the stony and boggy condition of the roads, the Bishop was unable on Tuesday to reach Windymer.

Lord Iddesley's Religious Character.

One of his sons, the Hon. and Rev. John Northcote, referring to a kindly sketch of his father's life which had been sent to him, says: "His real goodness and earnest faith made him the brother of all earnest people, and he felt that all who agreed with him in a hearty desire to serve God and in a true belief in Jesus our Saviour were fellow-labourers with him in God's vineyard. His faith was indeed extremely simple and wonderfully strong. He loved his own Church most heartily, but without bigotry. He felt that there should never be anything but one of brotherly feeling between true servants of our one Master. The chief thing he detested was hypocrisy, wherever he met with it. He was regular in his attendance at Public Worship, and used to read the lessons in Church regularly. He was also most regular in reading family prayers at home."

"Five Years an Invalid."

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

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

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

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

Yours, etc.,

Mrs. WHELAN.

To Radam's Microbe Killer Co.

Pamphlets posted free. Headquarters (N.S.W.): 319 George-street, Sydney; Newcastle Branch: 17 Hunter-street.

Mr. J. B. Yondale, agent of the A.M.P. Society, sends us a sheet showing the actual results obtained by policies maturing this year, the figures of which are very good indeed. Under the All-Life table cash value of the bonuses exceed in some cases the annual premium, and so become a source of income to the assured. Mr. Yondale, whose address is 134 Pitt-street, will be glad to supply particulars. Persons insuring now will participate in the Bonus to be declared as at December 31st, 1891. This should be an inducement to insure at once.

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

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

Patronised by Earl Jersey, Prince of Wales, and others. COLEMAN AND SONS' UNPARALLELED EUCALYPTUS EXTRACT, awarded Medals and Diplomas at Adelaide, Sydney and Melbourne, beating all competition for Influenza, Colds, Coughs, Rheumatism, Gravel and Kidney Complaints; also specially for Consumption, Asthma and Bronchitis. Price 2/6 and 1/6. COLEMAN AND SONS' SPECIAL OIL for Outside Use is worth trying; price 1/3. For Clergymen, COLEMAN AND SONS' EUCALYPTUS LOZENGES are splendid, and for Public Singers and others they are unrivalled; price 1/-, Manufacture—Coatmandra, N.S.W. Wholesale Depot, Bligh-street, Sydney. Branch, Christchurch, N.Z. Be Sure and get COLEMAN AND SONS'.

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A STORY FOUNDED ON FACT.

By ISABEL MAUDE HAMILL, author of "Our Jennie," "Mother's Beer," etc., etc.

[From Alliance News.]

"Don't you take wine?" These words, uttered in a tone of the greatest astonishment, came from the lips of a bright, beautiful girl, who was seated at the head of her father's table, entertaining a large party at dinner. The gentleman to whom they were addressed was a young Oxonian who had graduated with honours.

"No—at least very seldom," he answered, smiling at her look of amazement.

"Then you must have some champagne to-night to drink my health. You know it is my twenty-first birthday, and I shall be quite offended if you do not drink my health," and the pretty, laughing eyes looked coyly into his. She was beautiful, no one could deny it, and Herbert Langham had felt and yielded to the fascination of her beauty months ago, but as yet, had made no formal declaration of his love. When she uttered the words "If you don't drink my health," he felt as if there was nothing in the world he would not do to please her. Still, he had almost made up his mind to eschew intoxicants in every form; during his college course he had seen two or three promising lives wrecked by drink, one a special friend of his own, and it had the effect of making him think seriously on the subject. Seeing his hesitation, Mabel Hewitt laughed and said, "You surely do not mean to say you are a teetotaler, and not going to taste the champagne on my birthday? Now I say you must, there! I could not get on without my glass every day, it is quite a tonic to me, and invigorates and revives me wonderfully if I feel at all depressed or down, and here you are hesitating about just one glass in which to drink my health on my twenty-first birthday."

"Oh, no! I will drink your health, how could I refuse to do anything you asked me?"

So the glasses were filled, and filled more than once during the dinner party, and the jokes and the laughter went round, and Herbert Langham had listened and yielded to the tempter, who came to him in the form of the beautiful woman he loved.

Speeches were made in honour of Mabel's birthday, and that evening the girl received flattery and attention enough to turn older and wiser heads than hers. In years to come the remembrance of that night haunted her; even the laughter and tones of their voices came back to her memory. There are times in our lives when scenes in the past rise before us with an almost painful vividness, and we hear, as it were uttered, over again the very words which then appeared fraught with so little meaning, but which afterwards came to have so strange a significance.

When the ladies adjourned to the drawing-room, Mabel's aunt, a sweet, refined-looking woman, said in a low tone to her—

"Mabel, dear, I was sorry you pressed Herbert Langham to take wine, especially as he has not been accustomed to do so."

"Now, aunt, much as I love you I am not going to be lectured as to the propriety of asking anyone to take wine at my own table; of course, every one drank my health in champagne."

"I did not," her aunt answered quietly. "I drank it in water."

"Oh! well, you are always a bit odd, you know. 'One of aunt Jennie's ways' has long been an expression in the family, has it not, dear aunt?" the girl added fondly. Aunt Jennie smiled a little sadly, but said nothing more; the world would be a great deal better if there were more aunt Jennies in it, and Mabel unconsciously felt and knew this.

The gentlemen did not remain long behind the ladies, and music and conversation soon brought the evening to a close. Herbert Langham's eyes were unusually bright when he bid Mabel good night, and as he did so, he whispered that he hoped to see her and tell her something on the morrow. That night when she went to her room she lingered long before retiring to rest, recalling the events of the evening, and over and over again she murmured, "He has something to tell me to-morrow."

Mabel Hewitt was an only child, and her mother died when she was between four and five years old, consequently she had grown up without a mother's love and watchful care, and was the idol of her father's heart. Certainly she was a daughter of whom any father might be proud—a tall, lissom figure, and a face of remarkable beauty. Her golden brown hair rippled over her forehead and rebelled against all order, and in her eyes was the sunshine of happiness. She had had her slightest wish gratified, and had never known what it was to yield her wishes and will to that of others. Of what intense after misery is this terrible thing, an unobeyed will, the cause!

Mabel's father was a rich merchant, and the home in which they lived was one of luxury and refinement. She had a pretty phœnon of her own, in which she drove a pair of spirited grey ponies, and many an admiring glance was cast at her and her little turn-out as she drove almost daily

to fetch her father from his office in town. The grounds in which the house stood were beautiful terraces sloping down to a meadow, beyond which was an orchard that looked lovely in the early spring, when the white hawthorn and pink apple blossom were beginning to bud. The birds built their nests undisturbed in the grand old trees on the lawn, and sang their merry roundelays from early morn to set of sun. Amidst such surroundings Mabel had grown up. She went a great deal into society, balls, dances, and theatres taking up much of her time. She enjoyed her life, but in her quieter moments there would often come over her a longing for something better, nobler, and more useful. But these thoughts were generally thrust from her, as unworthy of any one in her position; were not the gay whirl of society and the constant variety sufficient? How frequently are good impressions thus trifled with, and the seed that might have become fruitful with care dies upon stony ground. In all lives there is the possibility of something good and noble; it may not be in any great way, but "the daily round, the common task," may be, and are, ennobled when done as unto Him. The morrow came, and with it Herbert's declaration of love. The sun was slowly sinking in the west, the birds singing their evening lullaby, and the sound of a soft south wind gently stirred the branches of the trees when Herbert Langham asked Mabel to be his wife, and as they strolled in and out amongst the trees, each thought the whole world tinged with all that could be desired; he was the son of a solicitor in good practice, and now, having finished his university career, he was to be taken into full partnership within the course of a month or two. Truly, the worldly prospects of these two young lovers seemed especially bright.

(To be continued.)

The Young Men.

The Great Choice.

By THE VEN. ARCHDEACON FARRAR, D.D.

A charming American writer has told us the story of his first conscious wrong-doing. It was a very small matter—only a petulant answer to one who loved him about something that had occurred that day at school, under circumstances which made the answer especially unworthy. He stole away and the first battle of his life was lost. It caused him, he says, an agony of remorse, because it was then that he first consciously turned his back on duty and took sin by the hand. "I, no longer," he says, "consider that sin, or any other childish sin infinite, but infinitely finite; yet how often have I had reason in after-life to exclaim, 'Oh, that I had but won that battle!' For it is the little deeds of first wrong-doing; it is the first steps which pass the boundary of prohibition towards the edge of the precipice; it is the first exhibitions of evil daring in defiance of the admonitions of the conscience, which determine the choice, which sway the bias of the life."

Just as there are natural watersheds where a breath of air, or the flutter of a bird's wing decides whether a particular raindrop shall find its way to the torrid Gulf of Mexico or to the frozen Gulf of St. Lawrence, so life has its watersheds which determine the flow and destiny of its river. The divergence of the two lines of an angle may seem to be infinitesimal, but continue those lines and they become an infinite separation.

Two lads stand side by side at school, two youths sit at the same desk in an office, two men are running, under apparently identical circumstances, the same career; each on one day, and perhaps in the very same hour, has to confront a temptation. The one resists, the other yields. No immediate result seems to follow; perhaps for long years no ostensible difference is visible to the world, yet all the while the evil is working in the one mind. The one has left the reins of the chariot in the strong grasp of reason, and the chariot wheels of his life are rolling onwards in even motion with the will of heaven. The other has flung the reins loose on the neck of appetite, and the wild steeds of passion are speeding downhill towards the abyss; and then, perhaps long years afterwards, the hour of temptation is succeeded by the one hour of deflection, by the one hour of disgrace, by the one hour of utter disaster and overthrow, by the one hour when deeper and deadlier sin shows the man what all along he has been—like Esau, who for one mess of pottage sold his birthright, and for the first time forty years afterwards learned the full meaning and misery of his sin. It is even so with many a sinner who, seeing the awful misery of his infatuation, with an exceeding great and bitter cry, too late as regards this world, sits down, a shamed and miserable man, in the total ruins of his life.

Only consider what it is that a man has done when, in spite of the warning of Conscience, and in spite of every beneficent influence over his past life, he willfully makes the evil choice. It is not only for that moment he leaves the guidance of his destiny to the unspiritual god, Circumstance, but, breaking the law in one point, he practically breaks it in all, because in his own person he has despised and defied the majestic supremacy of eternal ordinances.

It is not only for that moment he has darkened his own conscience, and blunted the edge of his moral sense, but he has rudely thrust Conscience from her throne, and elevated two usurpers—Sense and Impulse—into her place. It is not only that he has committed a single offence, but he has

laid the foundation of an offending attitude, an offending character.

Our hero-king, Henry V., on his death-bed was heard again and again to exclaim, as though speaking to the evil spirit of his youth: "Get thee hence, I have no part in thee; my part is now in the Lord Jesus Christ!" He who sins makes it too possible to continue in sin, and he who continues in sin leaves Satan, as it were, in possession, with his own sign-manual of allegiance; and if the bond-slave of sin is shy of confessing to the bond, Satan is too deadly and too powerful an enemy not to find some way of forcing him to own it, even before the face of the world. Let the young man who is being drawn aside by his own lust, who is sinking by fine gradations into ever-deepening and more habitual forms of transgressions, who is proceeding step by step till he is on the verge of doing that which once his own soul would have abhorred—let him remember that lust, when it has conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death; and, when he is on the point of yielding to any temptation which will ultimately be his scourge and his destruction, let him remember the apple of Eve; and let him consider these two final things, ere he stretches forth his rash and guilty hand to the forbidden fruit. Those two things are, that by so doing, first, he will alter, in some respect, his own nature; and, secondly, he will thereby enter into the fellowship of all fallen spirits and all guilty souls.

First of all, by a conscious fact of transgression, a man will alter his own nature, he will make himself a participator in the nature and the principle of evil, he will introduce into his being a new and deadly element. You know when Dante had passed through the place of torment, had breathed its air merely to witness its horrors, when he reached the mountain of Purgatory, his guide steps down and gently places his hand in the grass amid the dew; and Dante, who understood his meaning, turns towards him his tear-stained cheeks; and Virgil washes his face from the grime of the abyss which concealed its natural colour. It is the allegory of restoring the innocence which vice has defaced; it means that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Adam and the Eve who have tasted of the tree of knowledge of good and evil are not the same Adam and Eve who heard God and angels talking to them under the palms of Paradise, naked, yet unashamed; nay, after the first blind, hectic fever-flush of spurious liberty, comes the terrible reaction, the ghastly opening of the eyes, the bitter sense that the old Eden can be theirs no more:—

As from unrest, and each the other viewing,
Soon found their eyes how opened, and their minds
How darkened. Innocence, that as a veil
Had shadowed them from knowing ill, was gone;
Just confidence and native righteousness
And honour, from about them, naked left
To guilty Shame.

And, secondly, in thus participating wilfully in the nature of evil, which thus changes, as it were, the characteristics of the man's soul, the soul, even by one conscious act, has done another thing which it did not intend, of which it did not dream: it has initiated itself into the freemasonry of the wicked; it has made itself a very member incorporate in the mystical body of antichrist, which is the unblessed company of guilty people. There is a communion of saints; there is a sense of belonging to God's great army, of being one of that virgin host which follow the Lamb in white robes whithersoever He goeth; of being ever gazed upon by sympathetic faces in the lucid cloud of witnesses. Every pure and lofty thought, every high and noble deed assimilates us to these; but when we deliberately do wrong, when we have committed some violent crime against our own conscience, we enrol ourselves in the secret fellowship of felons and of criminals. The eating of the crimson seed of hell produces even a physical as well as a mental, a moral, a spiritual change in our souls; it is the throbbing of a secret wound; it is the consciousness of an unhallowed secret; it is the agony of shame that may be repressed, but cannot be annihilated.

But, beyond all this, all evil men and women upon earth, as it were, stretch forth their hands and claim the one who has joined their multitude, when, by conscious misdoing, we have followed the example of evil-doers, we have made ourselves one with their community: yea, the evil spirits, too seem to stretch forth shadowy hands and to know that our part, at present at any rate, is with them, and hope that it shall be with them for evermore.

My brothers, if only we can be brought to recognise all that this means, we shall repeat with a more awful feeling of emphasis those solemn words of the wise but fallen king: "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away."—*The Young Man.*

The *Guardian* discusses "The Use and Usages of Cathedrals." Improvement is admitted, but further improvement called for, particularly in regard to Provincial Cathedrals. As to these, the *Guardian* says that "the ordinary staff seems singularly unable to use the opportunity it has within its reach; and, indeed, it may fairly be said that the ordinary morning sermon, and often the afternoon as well, is below the level of the generality of sermons that we hear nowadays." A protest is, however, raised against any dropping of the afternoon service in order to have a more popular service in the evening.

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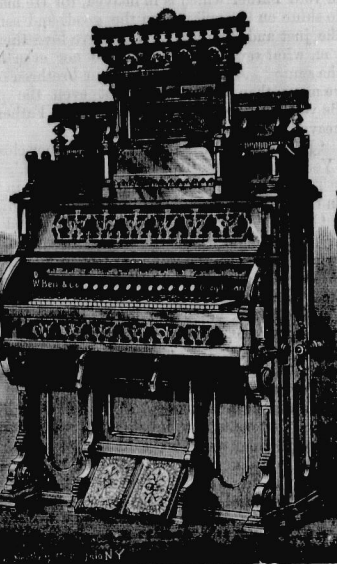
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KING & KENT STREETS, SYDNEY.

Children's Column.

Bertram's "Portion."

Continued.

'Never mind,' said Bertram, wiping the moisture from his brow, 'I'm not good at batting.'

'You should try, you should practise,' said Charlie, as they walked home together, 'it's easy enough when you try, like everything else.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

called out Tom.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE END.

How ROMISH MIRACLES ARE MANUFACTURED.—The Naples correspondent of the *Daily News* says:—"The miracle of San Gennaro took place in the cathedral on Sunday morning, before a dense crowd of people, headed by the scolded descendants of the Patron Saint of Naples, who live at Pozzuoli, and who are accommodated with places close to the altar. The miracle was on Sunday somewhat delayed, not being effected till 9.45, and the old women interrupted their litany of prayers with various impatient exclamations, such as 'Yellow face, green face! will you make the miracle or not?' When at least the blood liquefied, the people wept, cried out, and made endless observations. One priest, wiping his face, bathed in perspiration, heaved a great sigh, and said to those near him, 'At last! That was a trouble. I assure you that he has made a splendid miracle. After so many misfortunes we shall have at last a little prosperity.' And the people could but respond 'Amen!'"

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

The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 28, 1891.

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

The Week.

The Local Option Vote.

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

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

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

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

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

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

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

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

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

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

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

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

ANTHEMS.

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

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

Hymns—M. 64, 19; A. 74, 75; E. 97, 78, 372, 30.

ADVENT.

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

Tues., Dec. 1.—
Wed., " 2.—Rev. J. Dixon.
Thurs., " 3.—
Fri., " 4.—7.30 p.m., Rev. Canon Kemmis.

DIOCESAN.

Sun., Nov. 29.—Cathedral, 11 a.m., the Primate; All Saints, Woollahra (for the Church Society), 7 p.m., the Primate.

Mon., " 30.—St. Andrew's Day.
" 30.—Standing Committee, Chapter House, 4 p.m.

Tues., " 1.—St. Thomas', Balmain. Confirmation, 7.30 p.m., The Primate.

Wed., " 2.—St. Thomas', Enfield. Confirmation, 4.30 p.m., The Primate.

Thurs., " 3.—Parents' Educational Union, St. James' Parish Hall, 8 p.m. Chairman, The Primate.

Fri., " 4.—All Saints', Woollahra. Confirmation, 4 p.m., The Primate.

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

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

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J. HUBERT NEWMAN
Photographer,

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

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