

Children's Column.

Jemmy's Shilling.

A whole shilling of his very own, to do just what he liked with! It seemed quite a little fortune to Jemmy Wheeler as he trudged homeward in the summer twilight, with one small grimy hand thrust deep in the pocket of his knickerbockers, turning and twisting the precious silver coin contained therein.

That shilling was Jemmy's first earnings, the payment for "the job of weeding," which Mr. Saunders, the old gardener who lived next door, had found for him to do at one of the places where he worked, and which the little boy had been toiling hard to finish each evening that week.

"Will you have your money thrupence at a time or altogether at the end?" the old man had asked when he first set his young assistant to work, and Jemmy had answered promptly, "Oh, if you please, Mister, I'd rather have it in the big lump when I've done, 'cos, yer see, it's the treat a Friday, and mother says I can have whatever I earns to spend then."

And what more glorious opportunity could one wish for, for laying out a whole shilling to one's perfect satisfaction, than a day on Epsom Downs!

"I guess there won't be a single chap in my class 'all have more to spend nor me this time," thought Jemmy proudly, and as he pursued his way homewards to Heath-square, his mind was occupied with an important calculation.

"There's the swings, that's a penny, and the giddy-go-round, that's twopence, and I'm sure almost to have two goes at both of 'em, what 'all make sixpence with the donkey rides; and then there's the hokey-pokey man, and a drink of ginger-pop if I gets thirsty. Oh! and twopence a-piece to spend on something real nice for Mother and little Fan; well, I reckon my bob 'll soon go when once I gets there!"

"Twopence a-piece for mother and little Fan!" that after thought meant fourpence spared from the price of his own selfish enjoyment; but Jemmy didn't begrudge it a bit, for he had not forgotten his teacher's farewell words the previous Sunday.

"Yes, I am very sorry that I shall have to miss the treat this year!" Mr. Gray had said as the boys gathered round him when afternoon school was over. "But I hope you will all have a very happy day, and you know, do you not, that the surest way to have it yourselves is to try and make it such for others also! I shall like to think that every one of you are having the jolliest time of it possible; but don't forget, boys, that if we are really trying to please our Heavenly Master we should strive to be unselfish even over our pleasures."

"Maybe I'll get a handkercher for mother," reflected Jemmy, as he turned the corner into Heath-square. "And one o' them bead necklaces for Fan; she'd look real pretty in it, that she would." Ain't I glad though as it looks so nice for fine. Holloa, Mattie! What's up now?"

As he uttered these last words aloud, Jemmy came to an abrupt pause, for there, on the hard pavement, leaning against the blank strip of wall at the entrance of the court, sat a little ragged, untidy-looking girl, her arms resting on her hunched-up knees and her face buried in her hands, sobbing as though in hopeless despair.

Poor little Mattie Wray, it was no unusual thing to find her in tears, for the drink-bend had laid his blighting touch upon her miserable home; and one could read in the poor little old, pinched face that was raised for an instant at Jemmy's words, how literally in her case, the "sins of the fathers" had been visited upon the child.

"What's up now, Mattie?" the boy repeated, as she sank back into her old despairing attitude; "you didn't ought to be cryin', and the treat to-morrow!"

"That's—that's just it!" answered Mattie. "I'd been countin' on it ever so, and now I ain't a-goin', 'cos—"

"Cos o' what?" questioned Jemmy, as the tearful voice died away into a fresh burst of sobs; "Why, yer-tell me yesterday as yer was."

"So I wim," sobbed Mattie, uplifting once more her poor little grimy, tear-stained face; "I were ill all spring, yer see, and I hadn't made 'nough 'tendances; but Miss Martin, my teacher, she come and made it all right afore she went away for her holiday. 'Mattie,' she says, 'you aren't 'titled proper to a treat ticket, but it weren't your fault, as you had whoopin' 'cough' and stayed away, and I'm a-goin' to give ye a shillin' myself, so as yer can buy a railway ticket and go with yer class all the same. A shillin' is the half-price 'cursion fare, yer know, and yer can get yer ticket the day afore the treat down at old Mrs. Merryweather's, what looks after the church—mind yer keep it safe,' says she, and mother she hid it in the old cracked tea-pot, where she thought as nobody wouldn't ever think to look, but father he must have got scent of it somehow, for he was out on the drink all yesterday, and mother she couldn't think as how he'd got the money, 'cos the landlord at the Black Bull he wouldn't give him any more credit, and when I was a-goin' to buy the ticket this afternoon there weren't no shillin' in the tea-pot, and then we knowed well enough."

Jemmy gave a comprehending nod. "Didn't yer ask nothin' about it?" he asked. "I did, but mother she said she'd give me a shillin' when she got home, and she didn't."

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"Mother did just now," said little Mattie sorrowfully. "And he swore that awful he skered me. That's why I come out here."

"Whew!" exclaimed Jemmy, from a force of habit, thrusting his hand once more into his pocket as he spoke. "That's a bad job for you, ain't it? I s'pose your teacher wouldn't give yer another bob if yer was to go and tell her all about it?"

Mattie shook her little rough, bare head in a hopeless way.

"She's gone away for her holiday," she explained, gazing up through her tears into Jemmy's sympathetic face. "She won't be back for ever and ever so long; and there aren't none of the other teachers what 'ud b'lieve as I was sayin' true."

"My teacher won't be able to come to the treat, neither," replied Jemmy. "But he said a Sunday as he hoped we'd all have a fine time; and don't I mean to, just. Why, only fancy! I've got a whole—" and then Jemmy stopped abruptly. I don't think he could exactly have told why, but a sudden flush of colour came into his cheeks, and he let that shilling which he was pulling triumphantly out of his pocket slip back through his fingers as he added quickly, "But I'm real sorry you must lose the fun, Mattie."

"And mother, she'd got up my frock clean all and everything," said poor little Mattie, beginning to sob afresh. "I hadn't been to one of the treats yer see, 'cos I hadn't no boots a Christmas, and my teacher she didn't know till arter it was all over. 'Never mind, Mattie,' she says, 'yer must just look for'd to the summer one.' That was right away in the winter, and now it's goin' to be to-morrow, and I ain't a-goin' after all."

"Jem, boy, is that you?" called a voice through the gathering gloom.

"That's mother," cried the boy, turning hastily round. "I mustn't stop talking no longer, Mattie; but I'm awful sorry about the treat."

"Good—good night," sobbed the poor little maid, and as Jemmy disappeared through the doorway opposite she rose painfully from her cramped posture on the ground and walked slowly down the court, dragging her little slipshod feet, one after the other in a weary, dejected way. Few and far between were the pleasures that came into little Mattie's hard life, and now it seemed that even the long-counted on treat day was to bring only tears and disappointment to her, that even that one short glimpse of brighter, happier things, that one breath of purer air which so many of the small inhabitants of Heath-square were to enjoy upon the narrow waste be denied to her through the selfish cruelty of a drunken father.

"Poor little soul!" exclaimed the widowed mother, as Jemmy repeated the story of Mattie's trouble while he munched away vigorously at the slice of bread and treacle which she had put aside for his supper, and for which his work had given him an excellent appetite. "That father o' hers ought to be ashamed o' himself, that he ought. I only wish as I could afford to make it up to her, but it's been hard enough o' late to get along anyhow, let alone findin' the money for treats even for my own bairns."

"But I am a-goin' to have a treat to-morrow," responded Jemmy gleefully. "A real stunnin' one, and it wont cost you nothin' neither, mother."

"And I'm glad as you should have that money to spend," remarked kind-hearted Mrs. Wheeler, as she folded up the last of the big pile of shirts at which she had been stitching. "I couldn't have spared you more than a copper or two myself, but you've earned that shillin' fair, and if you like to spend it all I shan't say nought against it; the treat don't come but once a-year."

"Well, there's the Christmas one, but that don't count for so much, 'cos it's only just round at the schools, yer see," replied Jemmy, as he disposed rather regretfully of his last mouthful of bread and treacle. "Are you going out, mother?"

"Yes; I thought I'd just step up with this parcel of work; the light's too bad for sewin' now, and maybe I'll get the pay for it if I can see Mr. Simmons myself."

Little Fan had long since been put to bed in the adjoining room so when his mother had departed on her errand, Jemmy was left alone in the dusky twilight with only his own thoughts to keep him company. Surely they ought to have been very pleasant ones that evening, for only a few short hours lay now between him and that "treat day," to which he had so long been looking forward, and in his hand he held the coin which was the earnest of all those additional delights, which he had been obliged on previous occasions to look on at with envious eyes.

"Fourpence for the swings and giddy-go-round, and the donkey rides, that's sixpence, and two a-piece for mother and Fan, and the rest for sweets and ginger-pop, or maybe a shy at Aunt Sally!"

Once again Jemmy tried to engross himself with that important calculation, but somehow it didn't seem to afford him the same complete satisfaction which it had half an hour before, and, try as he would to forget it, as he stood there spinning his shilling on the bare deal table, the pale, tear-stained little face of Mattie Wray seemed to rise continually before his eyes, whilst echoing still in his ears were tones of the sad, childish voice, "I haven't ever been to a treat; I'd been lookin' for'd to it ever so."

A shilling! Just the very sum the loss of which meant the loss of that treat to Mattie, and it was his very own, to be spent in whatever way he liked best! Very grave indeed

grew Jemmy's face as he stood in the dusky twilight gazing fondly down at the silver coin in his little rough grimy hand.

"If we are really trying to please our Heavenly Master we should strive to be unselfish, even in our pleasures." "Mattie ain't nothin' to me," was the thought with which Jemmy had striven at first to put away that other unwelcome one, but as Mr. Gray's words came back to his mind he knew that that was no real excuse, for had not the Saviour said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," and surely Mattie Wray was one of those "least"—a little sister for whom the Lord Jesus had willed that he, Jemmy Wheeler, might even yet make the morrow a bright and joyous day.

One last, lingering look at his treasured coin, the deep-drawn sigh as he thrust it back into his pocket, and snatched up his ragged cap, and the victory over self was won. Ere Jemmy fell asleep that night the bright vision of swings, and roundabouts, and donkey-rides, which he had conjured up had vanished into air, but within another home in that poor City square a child's pale, tear-stained face was pressed upon the pillow with a smile of sweet content, for safe in the tight clasp of Mattie's warm little hand lay Jemmy's hard-earned shilling, and that still, starved, faded pink frock hanging over the broken chair-back would be "worse to the broken" after all.

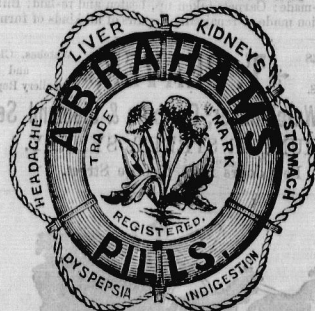
Only the memory of the broken words of gratitude, "Jemmy, dear Jemmy, I doesn't know how to thank yer right, but yer knows what I mean!" only the occasional glimpse of a little radiant, beaming face, that testified on the morrow to the perfect enjoyment of one at least out of the noisy troop of merry boys and girls who proclaimed so lustily to everyone that they "were all a-goin' to Epsom to spend a happy day!"—that was all the return which Jemmy Wheeler got for that first shilling which he ever possessed; but I think, had you questioned him on the subject, he would have told you that he had his money's worth after all, for "it is more blessed to give than to receive."

K. S. W.

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Sermons by the Primate and the Bishop of Newcastle.

Address by Bishop of Melbourne.

The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 7, 1891.

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

The Week.

The late Rev. C. Duppuy. We are glad to learn that some friends of the late Rev. C. Duppuy are endeavouring to raise a fund for the support of the widow and family, consisting in all of seven members. Such a movement as this naturally secures our cordial sympathy. We commend it to the notice of our readers, and shall be glad to receive any contributions they may forward to us for this purpose.

The late Rev. Dr. Kelynak. We regret to announce the death of the late Principal of Stanmore Wesleyan College, which took place on Sunday last. For some time previously to his decease, acting under medical advice, Dr. Kelynak abstained from taking any part in ministerial duties. Until a few weeks ago, however, he went in and out of Sydney, though sorely lacking much of his usual energy. His end was peace, and the many who attended his funeral, of all denominations, testified how wide-spread was the esteem in which he was held by all classes. Tokens of kindly sympathy were also received from friends in several of the colonies. Among those who attended the funeral we noticed Dr. Harris, Headmaster of the King's School, Parramatta; Dr. Woolls, the Revs. Charles Baber, F. B. Boyce, E. D. Madgwick, and F. Reeve. The Jewish Rabbi was also present. The death of Dr. Kelynak is not only a loss to his own church, but to the community generally. We respectfully offer our deepest sympathy with the bereaved family—in this their heavy affliction.

Church Society. Sir George Gipps, when Governor of this colony, was so impressed with the numerous demands made upon the Central Government for help, that he issued a circular bearing upon the subject, pointing out that the different localities should themselves contribute a portion of the necessary expenses for carrying out works of improvement. Sir George in this shadowed forth what is now so much required—"A Local Government Bill." Can we not draw some lesson from a former Governor's remarks with regard to the Church Society. Demands are made upon its funds from all quarters, and in some instances by those who have not contributed towards its support. We venture to say that if the claims of the Society were properly recognised in every parish, that the financial position would be more satisfactory. We further strongly deprecate the idea of any parish separating from the Society, when able to walk alone, disregarding the help afforded in the time of need.

Russians. It does seem strange that the Christian nations of the world do not utter their strongest protest against the indignity and wanton cruelty perpetrated on the persecuted and down-trodden race—the Jews of Russia. England, the land of freedom, paid 20 million of money for the liberation of slaves in the West Indies, and yet as far as we know no word of complaint has she uttered with reference to this terrible persecution. But though the nations of the earth remain silent God will surely visit for these things. He has punished His people for their transgressions, but history proves that those who have dealt harshly with them have come under condemnation, for He has not declared "He that toucheth you toucheth the apple of His eye."

Confirmations. Between two and three thousand of young people have been confirmed by the Primate. What an addition to the Church these would be if they continued faithful to the promises made on that solemn occasion. But is it not a lamentable fact that many drift away, and in time become unmindful of the claims religion should have upon them. The same difficulty exists with them as with the elder scholars in our Sunday schools, and the problem has not been solved how to retain them. It is impossible for the minister of the parish with his many duties to have a personal oversight over them, and yet this is what is needed. But might not the aid of the laity be called in, whose duty it would be to watch for these souls, confirming and strengthening them in the faith. Surely there ought to be in every parish some who would be willing to do God service in this special respect. It might be worth while to make an appeal in the way indicated. If not suggested to the laity, of course there can be no response.

The debt. Although absent from the busy work of the city Archdeacon King is mindful of the claims the Hebrew race have upon a Christian community. It is

well known that for some time past the Archdeacon has been interested in organising a fund for their spiritual benefit, and he now reminds those who have been in the habit of subscribing thereto that the Hon. Treasurer, Mr. Robert Hills is prepared to receive the usual donations. But the list might be largely increased, and would be if Christians only recognised the duty and privilege of giving to such an object, which has in view the preaching of Gospel truths to the Jewish people.

Giving. At the confirmation service on Sunday at All Saints', Petersham, the Primate during the sermon referred to the subject of giving. It was usual on such occasions to have a collection for the Church Society, and the giving for such an object his Lordship pointed out should be considered a privilege. Perhaps the following may serve to illustrate what giving really is. It occurred in August, 1862. The great good resulting from the establishment of the Church Society induced those connected with St. Stephen's Sunday-school, New town, to have collections among the children the first Sunday every month in aid of it. On one occasion the scholars were addressed particularly on the subject, and the privilege of giving to such a society was referred to. Among other things it was mentioned that it was easy when the Sunday came to ask their parents for money, but this was not the sort of giving the teachers liked; they would prefer, however small the amount, something of their own that they had either saved or earned. The address was illustrated by telling of a girl anxious to do good who was so impressed with a desire of giving from proper motives that she laboured morning after morning unknown even to her parents to attain the object she had in view. When her work was accomplished it was sold, and realized rather a large amount, which she had the satisfaction of presenting to a useful institution. The Sunday for the collection arrived, but it was not until some time afterwards that the following pleasing incident became known. During the week one of the scholars, a girl named Annie, solicited work from her mother with much earnestness to enable her to earn some money which she stated she wanted to give to the Church Society. Her mother readily complied with the request, and gave her three pence for her labour. The collection was made, and the contribution put into the box, but the teachers were not then aware of the free-will offering placed therein. It added not much to the amount received, yet it was a precious gift, and He who saw and commended the offering of the poor widow noticed the child cast in her all and give so cheerfully for that which cost her something. If this feeling actuated church-going people there would be no lack of funds for carrying on and extending the objects of this noble organization.

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. 8.—11 a.m., the Precursor; 3.15 p.m., Canon Moreton; 7 p.m., the Dean.

ANTHEMS.

11 a.m.—"Out of the deep have I called unto thee."—Mozart. 3.15 p.m.—"Unto Thee have I cried, O Lord."—Elvey.

Hymns—M., 318, 272; A., 350, 377; E., 307, 320, 315, 19.

DIOCESAN.

Sun., Nov. 8.—Lithgow and Wallerawang, The Primate.

Mon., " 9.—The Primate will institute the Rev. G. Middleton to the Incumbency of Prospect and Seven Hills.

Tues., " 10.—Kogarah, Confirmation, 4 p.m., the Primate.

Wed., " 11.—St. Augustine's, Neutral Bay, Confirmation, 7.30 p.m., the Primate.

Thurs., " 12.—St. John's, Parramatta, Confirmation, 4 p.m.; and Granville, Confirmation, 7.30 p.m., the Primate.

Sat., " 14.—St. Mark's, Darling Point, Confirmation, 4 p.m., the Primate.

Sun., " 15.—St. Paul's College, 11 a.m., the Primate; Christ Church, St. Leonard's, Confirmation, 3.15, the Primate; and 7 p.m., Preacher—the Primate.

Brief Notes.

On Sunday last an ordination service was held at All Saints', Petersham, at 11 a.m. by the Primate, at 3 p.m. a confirmation service, and at 7 p.m. His Lordship preached and held confirmation at St. Alban's, Golden Grove.

The Bishop of Bathurst held a confirmation service at All Saints' Cathedral, Bathurst, on Sunday afternoon, when sixty young persons were confirmed.

At St. James' Church on Sunday evening the Dean of Sydney, who preached, made a feeling allusion to Canon Allwood, who had been the Minister of that Parish for forty-four years. The sermon appears in another column.

The annual tea and public meeting in connection with the Sydney City Mission was held in the Temperance Hall on Tuesday evening. His Worship the Mayor presided.

The Annual Festival Choral Service was held in All Saints' Church, Petersham, on Tuesday last. The Bishop of Bathurst preached.

The Rev. A. R. Rivers preached at All Saints', Petersham, on Sunday evening, a sermon appropriate for the occasion "All Saints' Day."

Bishop Tucker, of East Africa, says that £40,000 is required for his mission, otherwise the East Africa Company will withdraw their protection. The sum of £33,000 was raised at a meeting held in Exeter Hall.

The Rev. Dr. Kelynak, the well known and respected Wesleyan Minister and President of Newington College, died on Sunday last in his 59th year.

Confirmation services were held by the Primate at St. John's, Darlinghurst on Wednesday evening, at St. Clement's, Marrickville, on Thursday afternoon, and at Christ Church, St. Lawrence, on Friday evening.

The monthly meeting of the Committee of the Church Society was held at the Chapter House on Monday afternoon. The Primate presided.

The Rev. G. C. Grubb has been conducting a mission service at St. Peter's, Woolloomooloo, during the week.

The first of a series of bi-weekly midday religious services for business men was held in the Centenary Hall, at 10 o'clock on Monday last.

A lecture to young men in business on "Counter and Desk" was delivered by the Rev. J. Ewen in St. Stephen's Presbyterian Church on Sunday evening.

A tea and public meeting was held in St. George's School Church, Glenmore Road on Tuesday evening. Addresses were delivered by the Revs. A. W. Pain and Dr. Rutledge.

The annual festival in connection with All Saints', Woolahra, was held on Thursday evening.

Canon Kemmis delivered a lecture at the Oddfellows' Hall, Katoomba, on Monday night. Subject, "Travelling in Merrie England in ye Olden Time." The proceeds of lecture to be devoted to liquidating the debt on St. Hilda's Church, occasioned by recent additions.

Church of England Temperance Society.

A Tea-meeting and Social Re-union, under the auspices of the above society, was held in the Temperance Hall, Pitt Street, on Thursday evening, the 29th ult. Unfortunately the Church Choirs Annual Festival was being held in the Cathedral and as a consequence but a small number of visitors and friends had put in an appearance when the hour for tea arrived. This difficulty was, however, quickly overcome, as some of the members of the society went out into the streets and brought in all whom they thought were in need of a meal, and the hall was quickly filled. Blue jackets from the man-of-war vessels, seamen and apprentices from the merchant vessels and others whose occupation they, judging by their miserable appearance, must have long since forgotten served to make up a motley group; but those in charge had succeeded in accomplishing their end, viz., they had filled the hall and had done something towards rendering the condition of a number of homeless poor creatures a little less wretched than usual. The Revs. T. B. Tress, F. B. Boyce, A. Killworth, E. A. Colvin, T. Flynn, Mr. Courtenay Smith, and a number of ladies attended to the wants of the guests, and after the tea Mr. and Mrs. Millard, Mr. Jackson and David, the Tamil (members of the Rev. G. C. Grubb's mission party), took charge of the meeting.

Mrs. Millard sang a hymn and Mr. Millard delivered an earnest address on Temperance, in the course of which he introduced a number of anecdotes bearing upon the subject, "Christ, the one foundation, not only of religion, but of total abstinence."

Addresses were also given by David, Mr. Jackson and Mrs. Millard, during the whole of which the audience showed their gratitude for the good things with which they had been regaled by their quiet and orderly conduct.

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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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The Rev. Canon Allwood.

On Sunday last sermons were preached in St. James' Church referring to the death of Canon Allwood, who had been for 44 years the valued pastor of that parish, the morning sermon by the Rev. William Hough (for many years curate or assistant minister of the parish under Canon Allwood; the evening sermon by the Dean of Sydney, who took for his text the revised version of Hebrews xiii., 7, which runs thus: "Remember them that had the rule over you, who spake unto you the Word of God: and considering the issue of their life, imitate their faith."

He pointed out that this rendering gave a more correct expression of the meaning of the original than the authorised version did, inasmuch as it spoke of those who had ceased to be their pastors, having finished their earthly course, stated more explicitly what they should consider and how they should follow them.

These three points were taken up consecutively, expanded and illustrated as general principles, applicable to all ages of the Church and binding upon its members. After which he spoke thus with reference to the late Canon, so long the honoured and beloved incumbent of that parish:—

"The subject which I have thus endeavoured, but imperfectly, to illustrate, is one which might be variously applied. But I need hardly say that the application which I have all along had in view has been to the event which marked with solemnity the early part of last week—the removal from his earthly to a heavenly home of your former pastor—the widely loved, the universally respected, esteemed and honoured Canon Allwood. And it is of him I now say to you, amongst whom he lived and ministered for 44 years.—"Remember him who ruled over you, who spake to you the Word of God: and considering the issue of his life, imitate his faith."

"I well remember his arrival in this colony in the latter part of 1839, when his health was somewhat impaired by rheumatism. Not long after—early in 1840—he was appointed by Bishop Broughton to the charge of your parish. St. James' Church was at that time filled by a large and highly influential congregation, comprising, with those highest in authority in the State as well as in the Church, many professional men and distinguished persons of various classes. The position of the clergyman was, therefore, one of no inconsiderable responsibility.

"Canon Allwood (then simply Mr.) came to the Diocese with a high reputation. He was a man of cultured mind, of wide experience, and enlarged views. He had travelled in various countries, had seen a good deal of mankind, and knew how to deal with them in the different walks of life. As he became more fully known whether as a clergyman of the Church of England, or as the pastor of a parish he acquired, without seeking it, much influence with all classes, whilst those who knew him best gave him their fullest confidence, as their friend and counsellor, assured of his wisdom and sound judgment.

"As a Pastor he was much appreciated in the chamber of sickness, and in seasons of domestic adversity and trouble.

"His scholarly and theological attainments induced Bishop Broughton to select him for his Examining Chaplain, an office which he continued to hold during that Bishop's episcopate. And when His Lordship resolved upon establishing a Theological College, it was again Mr. Allwood on whom the appointment of Principal was conferred, as the fittest person to occupy the position. There were reasons why the College was discontinued, but they were not such as in any way reflected upon the administration of it by the Principal.

"The Church in this Diocese owes much to him for many valuable services rendered during the long period of his ministry. At the commencement of the episcopate of Bishop Barker in 1855, he was one of the most forward in promoting the establishment of the Church Society, in which he rendered important aid, and also afterwards as the Clerical Secretary during a period of eight years. In the introduction of Synodical action, although for a time advocating a different mode of bringing it about from that which commended itself to Bishop Barker, and the legal authorities whom he consulted, no one was more anxious than he for its adoption, and no one worked more zealously than he to bring it into practical operation.

"For several years, at the request of Bishop Barker, he held the office of Chancellor of the Diocese, and in this capacity again proved himself a sound and faithful counsellor, while he was also the much esteemed and affectionate friend of the Bishop. The attachment between them was both warm and mutual.

"But I must not enlarge further upon his important services.

"Were I to attempt to describe his character—which I hardly feel able to do—I should say there was in it a fine combination of firmness and gentleness, of frankness and fairness, of decision with a desire to conciliate those who differed from him, of a love of right, and a keen sense of justice, of calm judgment and quiet faith in what he believed to be truth, especially that truth which is essential to salvation. He was not narrow-minded, but liberal and large-hearted towards Christians of all denominations; a lover of unity and peace, provided that these were not purchased with the sacrifice of the essential verities of the Gospel.

"During the last few years of his life, he withdrew by reason of age and infirmity into retirement, confined to his own home. Latterly he was not able to receive any

visits, even from his oldest friends. But his place in our hearts is not empty. He lived, and still lives there. And we look onward but a very little while—who can say how little?—when we hope to join him again, in the realms of bliss, and renew the intercourse which oft delighted us here: but will then be so much purer, holier, and more delightful, because of the higher and sublimer themes on which we shall dwell, and because there will be nothing to mar, or tarnish, or dim its brightness.

"Let me ask you, in conclusion, to carry away the three words—Remember, Consider, Imitate. Remember the pastor, consider the life's issue, imitate the life which was in him in your daily lives."

The Late Dr. Kelynack.

By HISTORICUS.

Half-mast high, the Union Jack, unmoved even by a breeze, mournfully indicated that some sad event had happened at Newington College. Oh, sad indeed to the survivors, for "the Principal is dead," and hearts stricken with sorrow mourn the loss of him who was the light and beloved head of the earthly home. Tramp, tramp, as if with muffled feet, the young cadets form a processional line on either side, along which would be borne the coffin bearing the body of him they had learned to respect and love. From their number six sturdy youths with bare heads leave the ranks, enter the porch, and re-appear, bearing on their shoulders the form of him whose voice was apt to thrill by fervid eloquence, and move as the heart of one man the congregations and audiences he addressed. Yes, the voice of "the silver trumpet," as he was called in his earlier days, is now hushed and silent in death. Profusely piled with loving remembrances from sympathising friends, the coffin is placed in the hearse; and the cadets, carrying memorial wreaths, move on, taking their position in front. At the church, crowds of people had gathered to see the last of him who had a kind word for all. The service inside was most impressive, and the address by the Rev. George Lane, who had known the deceased for 36 years, was touching and sadly eloquent. Some 500 people followed to the grave at Rookwood. Ministers of different denominations took part in the service, and there was left all that remained of him—the eloquent, gifted, popular, large-hearted William Kelynack—there left "in sure and certain hope of the resurrection to eternal life."

"It was my privilege to know the late Principal of Stanmore College and to know him intimately; the longer the acquaintance the more was the friendship appreciated. Our talk was principally on Church matters, and in those of our Church he took the warmest interest. The late Primate entertained for him the highest regard, and the feeling was reciprocated—indeed, it was not possible to know him long without being drawn to him. It was very noticeable before his death how beautifully sweet his conversation was; he seemed so humble, his looks were so chastened, he walked so softly. He was preparing to meet his God, in Whose service he had been so active a worker. In conversation with a friend some time ago, he said, "I was accustomed to think myself capable of anything—that I was made of cast iron; but I find I am only a piece of poor Staffordshire pottery." Yes, the earthly tabernacle was being taken down, and he was mercifully made aware of it; therefore, death was no surprise. He had built upon a sure foundation, which did not fail him at the last, for he died triumphant, rejoicing in Christ, or to use his own words just before his death when asked "Is Jesus precious?" "Supremely so" was the glad response. On returning home the Union Jack still remained half-mast high, but now it fluttered in the breeze. What matter?—a soul had winged its flight to its Maker, and would be for ever with the Lord!

Katoomba.

ENLARGEMENT AND RE-OPENING OF ST. HILDA.

Last Sunday (All Saints' Day) was a "high day" in the little mountain town of Katoomba. The Church of St. Hilda had been enlarged and beautified, and was now being occupied for the first time under the new conditions. The preacher for the day was the Rev. Canon Kemmis, who had come to the mountains to help the self-helpful people. To those accustomed to the work of great churches in our large cities the extension of St. Hilda's may seem a small thing, but the zeal and enthusiasm manifested in this local movement has been encouraging to every lover of the Church. There was gladness and triumph in the music of St. Hilda's on the morning of All Saints' Day, and the Canon had an appreciative audience as he drew the moral from an old, old story. It was taken from 2 Kings, vi., 1-2. "And the sons of the prophets said unto Elisha, 'Behold now, the place where we dwell with thee is too strait for us, let us go, we pray thee, unto Jordan and take thence every man a beam and let us make a place there where we may dwell.' And he answered, 'Go ye.' The brotherhood of man and the need for co-operation was touched upon, but the main point was that each man took a beam, not leaving the work to one another, and that each beam went towards making a perfect house just as every good work done for God, by whatever sect or party, went towards making a perfect temple. The spirit of progress in human hearts, gives the power of expansion, and when that exists it is generally voiced

by a man, just as St. Paul, Origen, St. Jerome, St. Augustine, and Luther, each took a great part in the expansion of the Church. When the worker comes, the people soon find, like the sons of the prophets, that "the place where we dwell with thee is too strait for us." Each man has his special work, and each man takes his beam and dedicates it to the service of the living God, and a wider spirit is ever manifesting itself amongst the sons of men. The Church of England regrets to-day, that it did not recognise the Wesley beam of a century ago, and true hearts feel that persecutions are wrong, but All Saints' Day is spreading over the earth, and the time of true expansion is at hand. The work done now at St. Hilda's was a case in point, and as each religious movement helps to build up the Kingdom of God on earth, so every beam should be welcome. The sermon was a stirring one and made all hearts glad.

The three panels in front of the Communion table were presented by Mrs. Fletcher, and were marvels of needlework, showing passion flowers and lilies, on a ground of crimson plush. The covers for the prayer desk and lectern were from the same generous donor. The new and beautiful cushions and kneeling stools were presented by Madame Bruzand, and the three sets of bookmarkers were presented by Mrs. Townsend. Altogether the service was an encouraging one, and the sermon was exceedingly appropriate. The minister of the Church, the Rev. J. H. McLean, has only been in Katoomba for five months, yet this expansion has taken place under the healthiest conditions possible, for there has been no undue excitement, but a simple and natural growth. The balance of the funds necessary for the church extension are being happily raised. On Monday evening last, Canon Kemmis lectured in Katoomba Oddfellows' Hall, on "Travelling in Merry England in Ye Olden Time;" and a Sale of Work will be held on December 17th, to defray the balance of expense. Taking it all in all, St. Hilda's Church is in a prosperous state.

Acknowledgment.

M.C.S.—Received £1 for Religious Instruction in Public Schools.

MELBOURNE.

DIOCESAN ASSEMBLY.

The Session for 1891 of the Assembly was opened on Monday afternoon, the 25th ult., in the New Chapter-house.

DEDICATION OF CHAPTER-HOUSE.

The Bishop of Melbourne said,—I beg to inform the members of the Assembly that this is the first occasion on which this noble Chapter-house has been employed for any purpose whatever, and that being the case it is but fitting that we should solemnly dedicate it to the Almighty God. Accordingly the chaplain, in reading the opening prayers, will read a collect suitable to the occasion.

The CHAPLAIN (the Rev. Canon Goodman) read the opening prayers and the special dedication collect.

The Bishop of Melbourne delivered his opening address, in which he referred to the consecration of the Cathedral, the opening of the New Diocesan Offices, the need of Church Extension, the Bible in State Schools, Sunday School Work, New Churches, and the Deaconess Home. His Lordship proceeded to refer to

THE GENERAL SYNOD.

The General Synod of the Dioceses in Australia and Tasmania assembled last month at Sydney under the presidency of the Primate. It was difficult, even by the aid of the supplementary list, to secure the attendance of 12 representatives from this diocese. Sickness, urgent business, and absence from Australia prevented six of the representatives proper from taking their seats, and of those who supplied their lack of service from the supplementary list one met with a painful accident on the way, and two, owing to domestic affliction, were obliged to leave Sydney in the middle of the session. Notwithstanding these disadvantages, however, I may safely say that the representatives from this diocese held their own in the debates, although they were not always so fortunate as to catch the eye of the chairman. There was but one opinion as to the excellence of the Primate's inaugural address, and it was listened to with marked attention throughout. One organ of public opinion pronounced it by far the ablest utterance which had fallen from him since his arrival in the diocese. In the way of criticism on the general conduct of the business of the synod two things struck me: the one was that the standing orders urgently require revision, which I am glad to find they are to receive from a committee appointed for the purpose; at present they are not sufficiently full and clear. The other was that valuable time was wasted in the discussion of trifling questions, or of questions which, though important in themselves, were more suitable for a diocesan than for a general synod. Indeed, I incline to an opinion expressed to me by an experienced member of the synod that, as the synod only meets once in five years, and its time is consequently precious, notices of motions should not be allowed to be given day after day as they are at present, and that, except by special leave, no motion shall be discussed unless it has been in the hands of members for some weeks prior to the meeting of the synod.

THE PRIMACY AND BISHOPRICS.

A bill passed by General Synod is called a determination, and no determination can take effect until it has been accepted

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Home Notes.

by all the dioceses of Australia and Tasmania. Accordingly the six determinations passed at the late synod will be submitted to this assembly in due course. Of these six four relate to bishops, but the first was that which awakened the most general interest; indeed, it was the most prominent, if not the most important, topic of the session. It is entitled "Amended Rules for the Election of the Bishop of Sydney." It appeared to me evident that a large majority desired that the primacy should continue with the see of Sydney, but that the Bishops should have a substantial voice in the election of one who will be not only Bishop of Sydney, but also Metropolitan of New South Wales and Primate of Australia and Tasmania. The Bishop of Adelaide, in a very able and interesting speech, moved the "Amended Rules," which ultimately assumed the shape of the determination now before the assembly. The main feature of it is that while a committee appointed by the Sydney Synod have the right to nominate a duly qualified person to the Bishops, no such nominee can be elected unless a majority of the votes of the Bishops shall be recorded in his favour. The defect of the determination, as it now stands, is that it does not provide for the contingency of a deadlock. But as there is a provision that the Bishops and the Committee shall meet for conference before any nomination is made, it is hoped that such a contingency may not arise. Meanwhile, it remains to be seen whether the Synod of the Diocese of Sydney will accept the determination. If it should not, the question of disconnecting the primacy from Sydney and making it movable will perhaps have to be faced. I, for one, should deeply regret such an alternative. Determination IV. provides for the creation by the Synod of any Diocese of one Assistant Bishop, with or without a defined area of work, within the limits of the Diocese, such Bishop to be appointed by the Diocesan Bishop, to perform such episcopal acts as the latter shall require; but the appointment is to determine with the voice of the See, and is not to confer *jus successionis*. The provisions of this determination may prove useful, especially in Dioceses of vast area, such as those of Perth, North Queensland, and Brisbane.

BISHOP BARLOW.

The mention of North Queensland reminds me of the present and of the late occupants of that interesting see. All but one of the 13 who constitute the House of Bishops were present; that one, conspicuous by his absence, was the newly-appointed Bishop of Northern Queensland. Why was he not there? He was in England. Now, the road from Australia to England does not always prove the road to greatness. Some Bishops even have not found it to be so. Why did the new Bishop go to England so soon after his consecration? The assembly will recollect that objections were raised against the confirmation of the new Bishop. He had no university degree; he had no theological attainments; he had written no learned books. But, after long delay, he was consecrated. Then came the trip to England. The Bishop spent the evening before his departure at Bishops-court. He proved a delightful companion; but the object of the trip remained a mystery. Though I was, I confess, inquisitive about this, I could not make up my mind to inquire; and my guest, knowing that there is sometimes a "slip between cup and lip," wisely kept his own counsel, and left it to the *Argus* and the *Herald* to break the news. The next morning Bishop Barlow set sail in the Ballarat, with good Bishop Selwyn, who was on his way home in quest of health, and who, we rejoice to learn, has either found it or has found the way to it. Soon afterwards news came. The dear old mother country, with the shrewdness and commonsense which generally marks the estimate which she forms of men and things, recognised the merits of Bishop Barlow as soon as he landed on her shores. And soon it was flashed across the mighty waters that His Grace the Archbishop of Canterbury had conferred the degree of Doctor of Divinity on the new Bishop, and soon again that he was the guest of the Prime Minister at Hatfield-house. "Thus was it done unto the man whom church and state in England delighted to honour." Bishop Barlow is expected to return to his Diocese "with all his blushing honours thick upon him" shortly before Christmas, and prove, as I earnestly hope, a worthy successor to Bishop Stanton. It was pleasing to note the cordiality with which Bishop Stanton's name was received by the Synod, when the Primate, in his address, was enumerating the changes which had occurred since the synod of 1886 in the House of Bishops. One speaker pronounced the new Bishop of Newcastle the most popular Bishop on the Australian bench, which he well deserves to be. Wherever he is, he will always find useful work to do for his Divine Lord; and none will grudge it to him that after having been (to use his own pathetic words in a letter which he addressed to me) alternately "baked, boiled, and roasted in North Queensland for 13 years," he should now enjoy the comparative rest of his New South Wales Diocese.

SOME DETERMINATIONS OF THE SYNOD.

Determination VI. provides for the aid contingency of a Bishop becoming incapable, through some form of mental or cerebral disease, of administering his See. The necessity of such a measure had been made evident by the painful case of the Bishop of a Diocese in New South Wales becoming incapable, through this cause, of administering or even resigning his See. For lack of such a determination as this, his Diocese remained practically without a Bishop for the space of four years, because there was no power which could formally declare the See vacant. Of the two determinations

which do not relate to Bishops, one provides for the establishment of a college of theology, and for the granting of certificates by the same; and the other amends and expands the rules previously in force for the constitution of a board of missions of the Church of England in Australia and Tasmania. These rules repeat the proviso "that the board shall not interfere with existing missionary institutions, except so far as they may place themselves under its direction." In our own diocese, as in others, there is a corresponding committee of the board, which has a promising field open for its labours in fostering and directing that zeal for the New Guinea Mission which has been evoked among us of late in so remarkable a manner by the untiring energy and attractive gifts of the Rev. Albert Maclaren, the leader of the mission.

THE BISHOP OF LINCOLN'S CASE.

In November last the Archbishop of Canterbury delivered judgment in the case of Read and others v. the Bishop of Lincoln. Trials for alleged rubrical irregularities have been frequent in England during the last 30 years; but this case had a special interest for churchmen, because the defendant was a bishop, and because the court before which he appeared was a purely ecclesiastical tribunal. At first the Bishop of Lincoln appeared under protest, denying that the Archbishop had jurisdiction to try a bishop of the province of Canterbury, and affirming that the proper tribunal was the Archbishop and other bishops of the province assembled in convocation or otherwise. The court held that the Archbishop sitting alone, or with assessors, had jurisdiction to entertain the charge. The Archbishop argued the question with great skill and learning, to the admiration of all persons acquainted with ecclesiastical law. The question is essentially historical in character, and wherever the church is established it must be of interest to every student of our constitutional history. This point having been settled, the Archbishop proceeded to deal with the charges brought against the Bishop of Lincoln for violating the Rubrics. Some of his rulings are still *ad judice*, the plaintiff having appealed to the judicial committee of the Privy Council, and that Court not having yet pronounced its decision. And therefore it is not my intention to offer comments upon the Archbishop's judgment. But, for the sake of my younger brethren in the ministry, I will quote one memorable passage in it. The passage occurs in that portion of the judgment which deals with the *verba quæstio* of what is meant by the "breaking of the bread before the people;" and it is important because it sets forth a general principle which, in the Archbishop's opinion, ought to guide us in the interpretation of the Book of Common Prayer as a whole. It runs as follows:—"The tenor of the Common Prayer is openness. The work of its framers was to bring out and recover the worship of the Christian congregation, and especially to replace the Eucharist in its character as the communion of the whole body of Christ. By the use of the mother-tongue, by the audibility of every prayer, by the priest's prayers being made identical with the prayers of the congregation, by the part of the clerics being taken by the people, by the removal of the invisible and inaudible ceremonial, the English Church, as one of her special works in the history of the Catholic Church, restored the ancient share and right of the people in divine service."

THE PRIMATE OF ENGLAND.

Having spoken of the Primate of all England, let me now allude to the new Primate of England and Archbishop of York, Dr. Maclagan, late Bishop of Lichfield. Seldom does history place on record a more affecting example of the mutability of human affairs and of the vanity of earthly hopes than that afforded by the vicissitudes through which that great see has passed during the present year. Archbishop Thomson having died, his dignities were conferred upon the brilliant and eloquent Bishop of Peterborough, Dr. Magee, amid the acclamations of the whole church. Six months passed, and the tongue of the marvellous orator was hushed in death. But the course of events brooks no delay. Relentless time allows us to stand still for a moment beside an open grave to heave a sigh or drop a tear, and then hurries us onward. Last month the same ceremonial which had so recently inaugurated the reign of Archbishop Magee ushered in the reign of his successor with even more pomp and pageantry, amid a vast concourse assembled in York Minster. Who could fail to sympathise with the new Primate when at the commencement of his address, after reminding his hearers that "the brilliant genius of his eloquent predecessor had flashed across the northern sky like some bright meteor which appeareth for a little while and then vanisheth away," he added, "in such a case it would have been more in accordance with my own feelings if I might have been permitted silently and privately to take possession of the vacant chair." The new Archbishop's address was excellent both in spirit and in substance. It declared his conceptions of the duty which one in his position owed to his diocese, to his province, and to the church at large, and it must needs kindle bright hopes of a fruitful episcopate. For myself, I hailed the appointment with thankfulness. I had opportunities when resident in England of watching his career. He, like myself, was a frequent attendee at the Church Congress, and I well recollect that when burning questions were discussed, and the tempers of the disputants were sorely tried, it was no uncommon thing for the president to call on Mr. Maclagan to close the debate, feeling assured that he would throw oil upon the troubled waters, and leave in the minds of the audience some holy and useful thought.

THE REV. G. C. GRUBB'S MISSION.

I may not pass unnoticed the remarkable mission conducted in Melbourne and other places in the colony by the Rev. G. C. Grubb and his associates. I will not apply to this movement the hackneyed word "successful," because time alone can prove the true success of spiritual work. In all seasons of religious excitement there is, I believe, a considerable proportion of rocky ground hearers, who "hear the word, and anon with joy receive it, but have no root in themselves, and by-and-by are offended." Some run well for a time, but a malign influence hinders them. Some, like Demas, forsake Christ and His people, having loved this present world. Nevertheless, it was a truly remarkable mission. It was a phenomenon to witness the crowds who thronged the cathedral evening by evening to hear the Gospel simply and earnestly proclaimed. I was thankful to hear it myself, thankful that such vast multitudes should hear it also. It was the old, old story, but men listened as though they had never heard it before. This might be partially accounted for, no doubt, by the attractiveness of the preacher's natural gifts. A commanding presence, a voice of singular power and compass, generally graceful, appropriate and energetic—these natural endowments are his; and I may add to them an entire freedom from conventionality in his method and treatment. In fact, if Bishop Phillips Brooke's definition of preaching be correct, that it is "truth through personality," I may safely say that Mr. Grubb is a preacher of no common order. But in addition to all this we may well believe that the Holy Spirit of God accompanied the message to the hearts and consciences of many who heard it. The preacher is a man of prayer, a man of faith, a man of burning zeal for the salvation of souls, a man who may say "This one thing I do." As I listened I felt that I could wish all my young clergy and candidates for holy orders to hear this preacher. You are not too old to improve; you have not had time to sink so deep into conventional ruts of tone and manner and treatment as to possess neither the power nor the desire to struggle out of them. I do not wish you to imitate him—imitation is a base and ignoble device. But there was much to learn and to emulate, and I have lived long enough to know that one of the chief blessings of youth is its capacity for improvement.

CONCLUSION.

Before closing, I have one debt to acknowledge; it is all I can do, for I have no hope of paying it. It is a debt of deep and heartfelt gratitude to the members of my diocesan council, and more especially to those members of it who are also church extension commissioners, for the services which they have rendered to the church during the past year. The work of church extension has entailed upon the council and the commissioners a burden of additional labour of which outsiders can have little conception; but the burden has been cheerfully borne and the labour has been ably and conscientiously fulfilled. One such labourer has passed away from us since our last annual gathering—Frederick George Moule. As a member of the cathedral building committee, he was present at the consecration; but it was evident that the hand of death was upon him. With labouring breath and halting footsteps he entered the sacred building in whose progress he had taken so loving an interest; and not long afterwards he was no more seen. The church is poorer by the loss of that ripe experience and sound legal knowledge which he was always ready to place at her service. Whose turn will be the next? We meet under solemn circumstances. The "pestilence that walketh in darkness" reminds us how slender is the thread which unites us to this passing world. Let us watch, work, pray. (Applause.)

WEDNESDAY, OCTOBER 28TH.

THE GENERAL SYNOD.

On the motion of the registrar, the Assembly adopted the determinations of the General Synod of the Dioceses of Australia and Tasmania, referring respectively to—(1), the election of the Bishop of Sydney; (2), the trial of Bishops for certain offences; (3), the establishment of a college of theology; (4), the appointment of assistant Bishops; (5), the constitution of a Board of Missions of the Church of England in Australia and Tasmania; and (6), the case of a Bishop mentally incapable of administering his Diocese.

The Church Choir Association.

ANNUAL FESTIVAL.

SERMON BY THE BISHOP OF NEWCASTLE.

The seventh Annual Festival of the Sydney Diocesan Church Choir Association was held at St. Andrew's Cathedral on Thursday, the 29th ult., at 7.30 p.m. Long before the service commenced an immense number of people had obtained seats in the building, and by the time the procession entered, singing the processional hymn "Rejoice ye pure in heart," there was scarcely standing room. The total number of voices was 480, of which 76 were men, 171 boys, and the remainder ladies. A number of the clergy were in the procession.

The prayers were intoned by the Rev. A. R. Rivers (precentor), whilst the Rev. Canon Kemmis (vice-president of the association, of which the Primate is president) read the first lesson, and the Rev. Canon Moreton the second.

Berthold Tour's service in F was well rendered, and the anthem, consisting of the following selections, from the Messiah was also sung:—Recitative, "Comfort ye my people;" air, "Every valley;" chorus, "And the glory of the Lord;" recitative, "Behold a Virgin;" air and chorus, "O thou that tellest;" chorus, "For unto us a child is born;" recitative, "There were shepherds;" recitative, "And lo! the angel of the Lord;" recitative, "And the Angel said;" recitative, "And suddenly there was with the Angel;" chorus, "Glory to God;" chorus, "Hallelujah."

Mr. Montague Younger was unfortunately absent, through an attack of influenza; but Messrs. Joseph Massey and Albert Fisher kindly supplied the vacancy at the organ, and the rendition of the whole of the selected pieces served to show that Mr. Rivers, the energetic conductor of the Association, had worked hard to get the combined choirs as nearly as possible perfect in their various parts.

Mr. A. J. Searl, who was in good voice, sang "Comfort ye my people," and was also well heard in "Every Valley." The contralto aria "O, Thou that tellest," with recitative, was sung by Master Harry Helm, who possesses a powerful alto voice, and was heard to good advantage all over the vast building; and Master E. Anderson, soprano, sang well the difficult accompanied recitatives beginning "There were shepherds."

The hymn before the sermon was Dr. C. Warwick Jordan's "Come unto Me, ye weary."

The large attendance must be particularly gratifying to all connected with the Association, and is certainly an evidence of growing interest on the part of the residents of the city and suburbs.

"Rejoice in the Lord O ye righteous: for it becometh well the just to be thankful. Praise the Lord with harp: sing praises unto Him with lute and instrument of ten strings."—Ps. xxxiii. 1-2.

When we review the life of the Church we must feel struck by the fact that certain services have been marked by the prominence of certain truths. As with a revolving wheel, each spoke comes uppermost in turn, so the various lines of thought and teaching in the great cycle of revealed truth have periodically risen before the mind of the Church. There has been a gradual and progressive unfolding, line upon line, precept upon precept, impressed upon the religious conscience and mind as the ages have moved on. The view has not been like that of a landscape, where wide range is visible, but like a panorama, where one portion is seen at a time. Three centuries ago it was the rights of conscience and the claim to spiritual freedom that impressed the age. A century ago the doctrines of grace were uppermost. Some forty years ago the corporate life of the Church was chiefly conspicuous. A special side presented to our own times seems to be worship, into which music and song and architecture and taste and art and whole wealth of what is beautiful in sound and form, are enlisted to give glorious expression of the Church's love and adoration. It is the box of spikenard, costly and fragrant, poured in lavish profusion upon our Lord, as the offering of what is best, most beautiful and attractive and refined.

Many among us are old enough to have witnessed the wonderful advancement in the culture and character of worship all along the line of English churchmanship. During many years music and song have filled the air. The Musicmaster no less than the schoolmaster, is abroad. Every child has caught the inspiration of music popularized. Ability to sing and play, which were once rare accomplishments, have become common-place possessions. Like parks, which were once enclosures, but are now thrown open for public recreation, the delights of musical art are no longer a class privilege. We probably hear more music in the bush, than our forefathers heard in many towns. On distant stations there is usually some instrument and someone who can play it. There flows a tide of music from our Universities to our public schools, and fertilizes every home with pleasant sounds. Of course, there remain a few older people who are less affected with this revival of art and now oppose its inflow within the Church, but the taste has been created and craves for satisfaction.

Thoughtful people must rejoice at this revival, when we reflect upon the humanizing, softening, elevating force which music and song exert. So Shakespeare thought and he was no mean observer of human nature, for he says:—

"Nought so stockish, hard and full of rage
But music for the time doth change its nature:
The man that hath no music in his soul,
And is not stirred with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
His soul is dark as Erebus;
Let no such man be trusted!"

The Indian snake charmer plays upon his flute while the snake entranced, sits with head erect to listen. The Scientist has much to say in explanation, and recent experiences have shown what strange, wondrous relations lie between sound and form, and how at sound of musical chord the microscope discovers beauteous forms take shape in light powdery material beneath them. No doubt some similar process in the moral and social world—forms of better feeling, of nobler character, are generated where savagery reigned. In the regeneration of the colliery districts in England, once conspicuous for uncouth manners and brutal tastes, it is certain that music and song have been potent instruments.

The Church has been powerfully operative in effecting this revival. Its village choirs and concerts, no less than

oratorios, have been circulating channels and popular educators. That rubric which looks so quaint and antiquated "In quires and places where they sing," shows the Church was keenly alert at that early time to catch the inspiration of music for her public worship.

The Province of the Church is to enlist and consecrate whatever is best for the service of religion. It is a blessed office of the Church to offer to God in thankful tribute, whatever His love has been distributing among men. "All things come of Thee, and of Thine own have we given Thee," is the utterance of the Church as she brings the loving offerings of our Lord's gifts and goods to mankind. What is such worship? It is as the child delighted to play and sing to the father's listening attention to the child he loves, so we can think of God's pleasure at the expression which come of His own works and powers. "The Lord shall rejoice in his works." The Lord hath pleasure in His people. Taught to believe, there exists intense affinity, identity of nature, degree, no kind of difference—then that Divine mind must share all the pleasure we experience at "concord of sweet sounds," we "are workers with him" in discovery and development of mechanical art. He rejoicing with us. So may we not conclude that He shares our pleasure at the culture of music and song, and that he accepts our offering with all the pleasure we feel in making it. In worship, we come to God with the delight of offering to Him of what He has given. We do not try to get enjoyment. It is not self, but God is the object of delight. It is the delight of the angels round the throne. Like children on a father's birthday go to him with some loving token from what he first gave to them—yet loves to receive it as their fond free gift.

Another, but perhaps lower, because more self-seeking use which the Church makes of our musical age is the assistance it renders to our sacred efforts. Music is the language of emotion. Old Prophets sang their prophecies as sons of the prophets whom Saul met. Every singer knows the value of musical accompaniment. Choirs in Churches lead by sympathy of numbers and cultured taste. And it must be remembered that they are leaders of congregations, they are not performers or monopolists, but helpers of their worship. The Liturgical worship of the Church of England is essentially congregational. The service is responsive. The Clergy lead the people's prayers, and the choir leads the service of praise. In anthems, the people join in spirit, but in canticles, psalms and hymns, they join vocally. The office of the choir is leadership, and imposes some self-restraint, self-denial, not to go too far, too fast, leaving time to follow. Not to look with contempt, on what is congregational as too easy to be studied. The noblest office is to assist the people in their efforts, "to lift up their voices in the sanctuary and to praise the Lord." It is the office of the Blessed Spirit Himself to "help our infirmities and teach us how to pray." Akin even to His work is that of the choir in its department of psalmody. That work, is even more blessed when the congregation is backward and less capable of rendering its psalmody. The Alpine guide climbing the mountain with his company of followers, measures his pace and his stages by their ability at mountaineering, not by his own athletic, professional expertness—so the choirs should be considerate and careful towards the congregations whom they lead. But there are times when the choir may act for the people, by offering those magnificent, glorious musical outbursts which, only the trained, are qualified to offer. Surely no longer should the oratorios be sung in concert halls and Handel festivals, be held at places of amusement—but be rendered as acts of worship in our cathedrals, and for the moment overstep the boundary that separates the temporal from the eternal. These grand services of song that Handel, Mozart and Beethoven were inspired to compose, must be rehearsed for worship—not as hitherto for mere audience and the satisfaction of musical appetite. These choral festivals are a new departure in a safe direction. They point and lead our way to better times.

Evangelization. In our times people must be drawn, not driven into Church. The "Act" of Elizabeth is obsolete, and grimly humorous, that imposed a fine of one shilling upon absentees from Church. The voice of the modern Church is, "Come with us and we will do thee good." Services must be attractive, and to make them so, music is a potent agent. For coo birds the best songsters are placed at the corners of the net. The devout soul says, "not unto us, not unto our organ and well-trained choir, but unto Thy name be the praise." Of course its power may be over-estimated, and its service be abused by being lifted out of its place, and by being over-estimated, credited with power beyond its limit. Such abuse led to the reaction which took place against music two centuries ago. In worship, our entire nature should be considered—intellect and will must not be sacrificed to the emotional and æsthetic part of the service. Each in its proper proportion and measure, must be considered and satisfied in our arrangements for public worship.

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

Dr. MACLAGAN was, with much pomp and ceremony, enthroned in York Minster on Tuesday, September 15th last. The clergy gathered in large numbers. Agreeably with the Archbishop's early associations, many officers of the garrison were present, and the route to the Minster was lined with troops. The new Archbishop of York at once began active work, for he held a Confirmation in the Lady Chapel of the Minster on the following day. The addresses by the Archbishop were of a very solemn and practical character.

Canon Yeatman is Bishop-designate of Southwark. The Rev. R. Bristow, of Lewisham, is the other candidate.

Upon further reflection, Bishop Blyth's ancient supporters cannot admit the Lambeth "Advice" to pass without showing their resentment and surprise. Indeed, the situation is so serious that Mr. Hensley Henson "cannot postpone for a day" his "emphatic protest against the whole method, tone, and direction of the C.M.S. in Palestine." In the most naïve fashion he admits that "the 'advice' of the Primate and his colleagues resolves itself into a severe rebuke administered to Bishop Blyth. Salisbury-square has triumphed all along the line. Nothing is to be changed after all. The same men will pursue the same methods without further disturbance from the humiliated person whom they humorously designate their Bishop." Not one word of censure qualifies the enjoyment of the Society.

The *Record* (Lon.) says the whole letter of Mr. Henson is really most remarkable. However read, it only has one meaning, viz., that the accusers of the C.M.S. assailed the Society before Convocation in the firm belief that the Court would at all costs convict. But now that the Society is triumphantly acquitted the accusers assail the Court. They ignore in the calmest manner the long and careful inquiry at Lambeth, and assume that the Society is exonerated, not because the charges were false, but on grounds of policy. It seems to us that Mr. Henson has a poor opinion of the honesty, truthfulness, and candour of the Archbishop of Canterbury, and the Bishops of London, Durham, Winchester and Carlisle.

The *Guardian* itself seems harassed by the thought that Bishop Blyth has resigned too much, and hints that the attitude of High Churchmen as to the Jerusalem Bishopric depends upon his explanation. The Bishop, on the other hand, seems to have little anxiety as to the future. At Torquay, on Monday, he expressed the hope that whatever friction there might have been in connection with his work would disappear. He further admitted the extreme difficulty of work amongst the Mohammedans, and dwelt upon the importance of strengthening the Medical Mission department.

THE CHURCH AND THE PEOPLE.—The new Vicar of St. James', Wolverhampton, the Rev. Henry V. Stuart, has issued an address to the parishioners, in which he sets forth a novel scheme for the better influencing of the poor of the parish. He says:—"While working in a manufacturing district of the Potteries, surrounded almost entirely by working people, the conviction was forced upon me that there must be a change in the manner of life of some of the clergy if they are ever to bring the religion of Christ home to the lives of the people, and I determined two years ago to go and live with a working man's family, sharing their food and their life and as much as possible entering into their thoughts, and to get another possible man to share my salary and do the same. I have now lived this way for almost two years, and I am thankful that I tried the experiment. I was joined by a companion after about nine months, and now another has come to his assistance. I mean, if God permits, to try and carry on the same life here, and the family with whom I have been living are coming with me. No doubt the size of the vicarage and its appearance are rather different from the cottage I have been living in, but inside the life will be as much as possible the same, and I hope by living in a simple way to be able to afford myself the assistance of some more fellow-workers. It was, in fact, my purpose in coming to St. James' to try and make it the headquarters for some organization which may have as its object the supply of Mission clergy on the lines on which I have been living. In our house we endeavour to extinguish all feelings of class or rank. I hope that all my parishioners will freely come to me whenever they require sympathy or assistance, and that they will always come by the front door."

An important meeting of the Evangelical Alliance was held at the Y.M.C.A. Rooms on Monday night.

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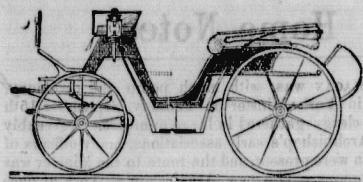
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Receipts for the Month ending 31st October, 1891.

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C. B. Stephen ..	5 5 0	Point ..	5 0 0
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James Vickery ..	1 0 0	Randwick ..	4 16 1
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Offerings, Mission Church, Kiama ..	1 9 0	Mr. F. Morley ..	2 0 0
Offerings—Trinity ..		Rev. A. W. Bain and family ..	6 6 0
Waterloo ..	4 7 10	Mrs. Docker ..	2 0 0
Darrawang ..	0 12 6	Miss Docker ..	1 0 0
Kangaroo ..	0 7 0	Mr. F. Phillips ..	4 4 0
Special ..		Miss West ..	1 10 0
Kangaroo Valley ..	2 2 0	Mrs. Hayden ..	5 5 0
After Confirmation ..		His Honor, Judge Watson's Bay ..	1 17 1
St. Andrew's Cathedral ..	5 6 4	Mr. R. Hills ..	30 0 0
Watson's Bay ..	1 17 1	Mr. and Mrs. W. L. Docker ..	5 5 0
St. Thomas, N. Shore ..	5 0 0	Ladies' Auxiliary ..	22 7 0
St. Augustine's, Balli ..	1 10 3		
St. Andrew's ..	6 18 9		

NOVEMBER, XXX Days.
Twenty-fourth Sunday after Trinity.

MORNING LESSONS.	EVENING LESSONS.
8 S. Amos 3 9 M. Eccles 18 v 15 10 T. — 19 v 15 11 W. — 24 v 24 12 T. — 33 v 7 v 23 13 F. — 33 v 7 v 23 14 S. — 39 v 13 15 S. Micah 4 and c 5 to v 8	Hebrews 1 — 2 & 3 v 7 — 12 v 13 — 14 & c 3 — 14 v 15 — 15 v 16 — 16 v 17 — 17 v 18 — 18 v 19 — 19 v 20 — 20 v 21 — 21 v 22 — 22 v 23 — 23 v 24 — 24 v 25 — 25 v 26 — 26 v 27 — 27 v 28 — 28 v 29 — 29 v 30 — 30 v 31 — 31 v 32 — 32 v 33 — 33 v 34 — 34 v 35 — 35 v 36 — 36 v 37 — 37 v 38 — 38 v 39 — 39 v 40 — 40 v 41 — 41 v 42 — 42 v 43 — 43 v 44 — 44 v 45 — 45 v 46 — 46 v 47 — 47 v 48 — 48 v 49 — 49 v 50 — 50 v 51 — 51 v 52 — 52 v 53 — 53 v 54 — 54 v 55 — 55 v 56 — 56 v 57 — 57 v 58 — 58 v 59 — 59 v 60 — 60 v 61 — 61 v 62 — 62 v 63 — 63 v 64 — 64 v 65 — 65 v 66 — 66 v 67 — 67 v 68 — 68 v 69 — 69 v 70 — 70 v 71 — 71 v 72 — 72 v 73 — 73 v 74 — 74 v 75 — 75 v 76 — 76 v 77 — 77 v 78 — 78 v 79 — 79 v 80 — 80 v 81 — 81 v 82 — 82 v 83 — 83 v 84 — 84 v 85 — 85 v 86 — 86 v 87 — 87 v 88 — 88 v 89 — 89 v 90 — 90 v 91 — 91 v 92 — 92 v 93 — 93 v 94 — 94 v 95 — 95 v 96 — 96 v 97 — 97 v 98 — 98 v 99 — 99 v 100

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 7, 1891.

BISHOP BARRY AND THE EVANGELICALS.

BY the papers received by the last mail, we are favoured with the outline of a lecture delivered in St. George's Chapel, Windsor, by BISHOP BARRY, as Canon-in-Residence. It is the first of a course, entitled "Three Great Religious Movements." The subject of the first lecture is the Evangelical Revival, and while we cannot endorse all that the Bishop enunciates respecting the rise and succession of the three parties in the Church as being in the order of doctrinal teaching in the New Testament, yet it is refreshing to find that he credits the Evangelical movement with many excellencies which men of a smaller mind deny. He speaks of its vivifying influence over the dull dulness of the average Church preaching and worship which prevailed when he was a child. He acknowledged that when he entered Cambridge as an undergraduate, that although CHARLES SIMON had been dead but a few years, that "his school was vigorous and strong." The Bishop thought that it had caught much of its inspiration from the great religious upheaval of the Methodist movement, but pointed out with great force, how, in two or three matters of vast importance, it was different in character, and different therefore in effect. These are his words:—

"In the first place, like the English Reformation of the sixteenth century, as compared with those on the continent, both in Germany and (still more) in France, it was a far more conservative movement, soberer, perhaps some would say more prosaic, even in its enthusiasm, and hence less unable to be content with the limitations of the existing organisation of the Church. It did not take its impress from any great master spirit; its leaders were often men of solid, thoughtful, vigorous force of mind and character, but none of them stood out in any such greatness as John Wesley, or as the leaders of some subsequent Church movements; no one, like him, was ready to claim so to speak, 'the whole world as his parish'; no one ever dreamt of exercising the beneficent despotism which was in him natural and inevitable, or to assume, with whatever reluctance and half-consciousness, the right of founding a new Church. Again, it was free from the strong, and at last antagonistic, assertion of Calvinistic and anti-Calvinistic doctrine, through which the Methodist Connection suffered even in its earliest days. It was true that it took its rise mainly from a Calvinistic school; perhaps

most of its adherents would have professed to sympathise more or less with the theology of Geneva. But, its adhesion to that theology varied greatly from the advanced Calvinism of men like ROMANE to the hardly existent Calvinism of CHARLES SIMON. The Evangelical Revival—again like the English Reformation—really sympathised much more with MARTIN LUTHER than with JOHN CALVIN. All that the great German Reformer implied in 'Justification of Faith' seems to him to have been the pervading and supreme power of the Evangelical preaching. It brought with it much the same questions, as to the relation of works of faith, the distinction, and yet the inseparability, of justification and sanctification, which made themselves felt in the preaching of LUTHER and the theology of MELANCTHON."

The Bishop appears, however, to think that the new movement was "far too individualistic," that it dwelt "even less than the Methodist movement, at any rate in its Wesleyan form upon the importance and significance of the Church as a Divinely constituted society, and the sacredness of a Corporate Church Mission and life, under which the spiritual forces of individualism, parochialism, and voluntary association should find their place and harmony." But can it be said that Evangelicals think lightly of the importance and significance of the Church as a Divinely constituted society, and of the sacredness of its corporate mission and life? We hold that by the honour which it gives to Christ as the True Head of the Church, it exalts "the importance and significance," and intensifies "the sacredness of the Church's mission of life." To exalt the Church above Jesus is simply to regard Him as a prominent figure of history, but to exalt the Christ and adore Him as the Head of the Church is to recognise Him in history. The one is the Jesus of History, the other is the Christ of Faith. The one is to accept Him as the maker or author of our religion in His actual historical being, as he lived, and acted, and spoke among men; the other is to recognise Him as the Christ, as He exists to the thought and faith of His Church, possessed of all the attributes of Deity, while He bears the nature of man; our great High Priest, the King of His people, and possessed of supreme and universal authority over all mankind.

The Bishop referred not only to the work "the first beginners of the Evangelical succession," such as JOHN NEWTON, JOSEPH MILNER, THOMAS SCOTT, and HENRY VENNY, and to the part WILLIAM ROMANE, RICHARD CECIL, and WILLIAM COWPER took in the movement; but showed how WILLIAM WILBERFORCE, in his own home at Clapham, bore testimony for God in "his practical view" of ideal compared with actual Christianity, to a world which wondered at him, but could not despise him; how CHARLES SIMON, "without a touch of high genius, or even heroic force of character," yet by simple reality of faith, by a loving spirit, and by a holy consistency of life, gradually overcame obliquity and ridicule, wielded influence over young men of high mould, like HENRY MARTYN, and became a power over academic thought and life, which only grew stronger when he had been laid in his honoured grave. The marvellous influence of the Evangelical Revival, as evidenced in the victorious power of a philanthropy, inspired by the love of Christ, and the sense of Christian brotherhood over gigantic and deeply ingrained evils, was eloquently referred to by the lecturer, and many will be surprised to read his noble testimony to the mighty works begun and carried on by evangelicals. Victory over the accursed slave trade was achieved by WILBERFORCE and his fellow-workers; true to its leading principles, it burst forth into a luxuriance of voluntary associations—leaving far behind the venerable societies of the last century—commanding an untold wealth, not only of money, but of thought, eloquence, labour, and prayer. The Church Missionary Society was a creation of Evangelical fervour, and was a type of many like vigorous agencies of Christian philanthropy; the British and Foreign Bible Society, in which Evangelical churchmen delighted to work with their brethren of other religious bodies. The Bishop paid a tribute, not only to the power of the Evangelical Revival in collective action, but to its power in the pastoral life of the parishes, and in the preaching and worship of the various churches. It had raised incalculably the whole conception of the responsibility, authority, and dignity of the pastoral office. This had been done not by preferring claims as a "priest," but by the faithful discharge of duty as a pastor; not by claiming that some special grace had been conferred in ordination, but by virtue of the grace of the Holy Spirit in the Clergyman's life character. The contrast between the parson, even of the better type of the old school—the kindly, the often indolent, gentleman, the moral teacher and friend of his people, more ready with temporal help than spiritual consolation—whom GEORGE ELIOT pointed so vividly from the life, and the pastor of the type of NEWTON or of VENNY, was so great, that there might well have been a gap of centuries between them instead of a single generation. And round that revived pastoral energy of mission there gathered an abundance, often highly-organized and marshalled, of lay co-operation. This the Bishop showed was evidenced in the way in which the

ITS PHILANTHROPIC POWER. last century—commanding an untold wealth, not only of money, but of thought, eloquence, labour, and prayer. The Church Missionary Society was a creation of Evangelical fervour, and was a type of many like vigorous agencies of Christian philanthropy; the British and Foreign Bible Society, in which Evangelical churchmen delighted to work with their brethren of other religious bodies. The Bishop paid a tribute, not only to the power of the Evangelical Revival in collective action, but to its power in the pastoral life of the parishes, and in the preaching and worship of the various churches. It had raised incalculably the whole conception of the responsibility, authority, and dignity of the pastoral office. This had been done not by preferring claims as a "priest," but by the faithful discharge of duty as a pastor; not by claiming that some special grace had been conferred in ordination, but by virtue of the grace of the Holy Spirit in the Clergyman's life character. The contrast between the parson, even of the better type of the old school—the kindly, the often indolent, gentleman, the moral teacher and friend of his people, more ready with temporal help than spiritual consolation—whom GEORGE ELIOT pointed so vividly from the life, and the pastor of the type of NEWTON or of VENNY, was so great, that there might well have been a gap of centuries between them instead of a single generation. And round that revived pastoral energy of mission there gathered an abundance, often highly-organized and marshalled, of lay co-operation. This the Bishop showed was evidenced in the way in which the

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

Sunday School movement was worked with all "the best zeal and spiritual energy of the revival," and the various forms of parochial organization, which kept pace with the happy development of a lay ministry. Turning to the worship of the Church, the Bishop said that the chief signs of evangelical influence was left upon the preaching and congregational singing.

"The sermon—largely now, though not universally—the extempore sermon, was felt to be, as THE SERMON. an exposition and enforcement of the Word of God, the great living force of edification and conversion—wonderfully different from the old formal written discourses taken out in succession and preached again and again, of which they found records in the previous age. The very arrangements of the Church, and the common religious parlance of the day, showed that the pulpit was exalted, even beyond its proper place, with something of the idolatry of the sermon, which they traced in the old Puritan party to the Church of HOOKER'S days. It was no doubt to WESLEY and WHITEFIELD that English Christianity owed the revival—he had almost said the resurrection—of that living spiritual force of preaching. It seemed all but impossible to believe that PALEY'S sermons, for example, belonged to the same age. The Evangelical school grasped it and used it to the utmost. And yet it was remarkable that it had left to English literature no sermon of the highest type and of standard permanent value. It was enough, perhaps, that the preaching served its own age, and told, as undoubtedly it did, on the spiritual life of its hearers."

True it is that the Evangelical section do regard the preaching of the word as a great living force for edification and conversion. The central truth of preaching, and the keynote of Christian effort and success is Christ and Him crucified. The mystery of man and of the world is solved in the revealed mystery of God—that is in CHRIST. In the mystery of godliness, and in the mystery of CENTRAL sacrifice—in the eternal Son as the Son of Man TRUTHS. revealing the Father, and in the cross where God was in Christ reconciling the world to Himself—in this is the solution of all perplexing enigmas concerning the reconciliation and destiny of the human race. And by preaching the Gospel fearlessly, humbly, fairly, the minister of Christ will unlock countless difficulties which in other hands would remain locked and barred, defying the attempts of philosophy or science to obtain an entrance. It may be that the Evangelical school has not left to English literature a sermon of the highest type and of standard permanent value, but by the power of CHRIST and the work of the Eternal Spirit its influence has been further-reaching. "In conclusion, the Bishop said that this great movement was a revival, though with significant difference—for no revival was ever, or ought ever to be, complete—of the spirit of the Reformation century, nor without admixture of a strong Puritan element. Naturally it was, even in the controversial sense, intensely Protestant; vehemently opposed not only to the Church of PROTESTANT. Rome, but to all that Romanism implies. But it was on its positive force and vitality that it was best worth while to dwell. In those we thanked God that it was living still, and pervading by its influence the whole life of the Church, even in congregations and in persons where its name and many of its special characteristics would be disavowed."

As Evangelical it must be opposed to the Church of Rome and as vigorously opposed to all that Romanism implies. The doctrines of man priesthood and sacrifice—of private confession and transubstantiation have wrought painful harm, and have rent the body of CHRIST asunder. Romanizing practices and doctrines are foreign to the spirit and teaching of the Church of England, and Evangelical life and thought must continue to pervade the whole life and thought of the Church if it has to remain a power for good.

The Evangelical section of the Church are denounced by some and laughed at by others, but with a record of successes as the result of the revival briefly detailed by the Bishop, it may take heart and go forth with fresh courage. In a selected article which we publish in another column, entitled Religious Activity in the Church of England, there is evidence of the most trustworthy character that the spirit which animated the leaders of the Evangelical Revival is still living in the Church, and that before her there is a future charged with all the glorious possibilities of success. The great requirement is that we should be faithful to our position, earnest in the discharge of our responsibilities, and above all, loyal to our Master and Lord, and we may rest assured that their God will grant to His Church His blessing, which will tend to the edification of its members, and the gathering of those for whom CHRIST died.

OFFICIAL.

The following Circular has been issued by the Most REVEREND THE PRIMATE addressed to the Clergy of the Diocese:—

"To the Clergy of the Diocese of Sydney.

"Rev. and Dear Brethren,

"The mysterious malady termed influenza has been so prevalent and fatal, that I think you will concur with me in the conviction that special notice of it in our public, as well as in our private, devotions might be beneficial. I have accordingly drawn up the accompanying form of

prayer, and authorise the use of it in public worship, at your discretion.

"Yours most faithfully,

"Wm. Sz. SYDNEY,
"Sydney, Nov. 4, 1891."

O Almighty God our Heavenly Father, in whose hand is the disposal of all events, we beseech Thee of Thine infinite mercy to behold the distress in which we are now placed by the prevalence of widespread and serious illness amongst us, and to give us speedily such relief as may be good in Thy sight. We humble ourselves before Thee, when we remember our many shortcomings and transgressions; and we pray Thee to give unto us forgiveness of our sins, and grace to serve Thee with more mindfulness and diligence all our days, through Jesus Christ our Lord. Amen.

Australian Church News.

Diocese of Sydney.

Working and Factory Girls' Club.—The council and committee of the Working and Factory Girls' Club met on Monday, the 26th ult. Present: Mr. W. P. Faithfull (in the chair), the Rev. Dr. Harris, Rev. A. R. Bartlett, Mr. Hammond, Lady Darley, Miss Edwards, and Mrs. Broomfield. The following is the month's report of the work:—Nightly attendance of working and factory girls at the various classes, 658; lodgers, 45. The weekly service inaugurated by the Rev. A. R. Bartlett is largely attended and thoroughly appreciated, many girls coming long distances to be present. A vote of thanks was passed to Lady Darley for her special efforts on behalf of the club, also to the Bong Bong branch of the M. C. L. for the "Fresh Air League" it has established in connection with the club, whereby about 50 of its poorest members may have a month's change of air in a country home. The large staff of lady night-workers is unremitting in its attendance, and the results are most satisfactory. The club was visited by Professor and Mrs. Morris during their recent visit. They strongly urge the committee to send a delegate to report upon the formation and work of the W. and F. G. Club at the forthcoming charity conference conference in Melbourne, with the object of founding a similar institution there.

Choral Union Festival.—The seventh annual tea in connection with the Choral Union Festival was given on Thursday evening, the 29th ult., before the service in St. Andrew's Cathedral, in the Pitt-street school. The tea was provided by Mrs. Kemmis, Mrs. Metcalfe, Mrs. Walter Hall, Mrs. R. Chadwick, Mrs. Binnie, and Mrs. Rivers. In the absence of the Primate, the Bishop of Newcastle presided.

Canterbury.—A confirmation was held in St. Paul's on Saturday afternoon, the 31st ult., the rite being performed by the Primate, in the presence of a large congregation. The candidates, 26 in number, were prepared and presented by the Rev. Ernest Wotton, the assistant clergyman of the parish. The incumbent, the Rev. Dr. Carter, and the Rev. Coles-Child, M.A. also assisted. After the confirmation the Primate delivered an address. Miss Parry presided at the organ.

Summer Hill Mission, October 17th and 25th.—The glorious results of this mission were in answer to many earnest prayers to God for a long time past, that he would open the windows of heaven and pour out such a blessing that we should not have room enough to contain it. He did indeed open up the treasure house of His grace to us, "cause His face to shine upon us and bless us." At the opening prayer meeting on Saturday night (October 17th) there was a fair attendance. Mr. Grubb spoke a few earnest words from Ez. xxxvii. 16-38, inviting us all to step out boldly on the promises of God during this mission, and to expect answers to our prayers both for ourselves and for unconverted relatives and friends. The remainder of the time was spent in prayer. On Sunday morning Mr. Grubb's text was Matt. xv. 32, and going on from that he pointed out several special instances of the Lord's compassion as mentioned in the Bible. More than one heart was deeply touched by the preacher's simple, earnest words as he tried to tell something of the Saviour's love and compassion for a lost world. At 3 p.m. Mr. Millard held a Children's Service in the Church, which was largely attended, and at an after meeting many of the little ones trusted themselves to Jesus. Mr. Grubb preached in the evening from Daniel v. 23 a most solemn appeal to the unconverted, and all who were not glorifying God in their lives. The Church was very full, and a small overflow meeting was held in the schoolroom by some of Mr. Grubb's helpers. Mr. Grubb conducted an after meeting in the schoolroom at the close of the service, and many there prayed aloud to God for the blessing they needed. During the week services were held as follows:—At 7.30 a.m., for half-an-hour, a prayer meeting, conducted by one or other of the Mission Band; at 3 p.m., a Bible Exposition, by Mr. Grubb, in the Church; at 4.15, a Children's Service, by Mr. Millard, in the Schoolroom, and at 7.30 the Mission Service in the Church by Mr. Grubb. At each of the services the Spirit of God was working with mighty power in the hearts of the listeners. Each night souls passed from darkness to light. The Church was filled, not only with men, women, and children, but with the presence of God, and a work was

done in hundreds of hearts that neither the ingenuity of men nor the malice of Satan will ever be able to undo. The meetings for children were very specially blessed; on the Friday afternoon (October 23) a Children's Missionary meeting was held, at which Mrs. Millard, in Chinese dress, told of what the Lord is doing among those poor benighted people. Mr. Millard and Mr. Jackson also told of God's work among the heathen. Sunday, October 25, was a blessed day in the forwarding of the Master's kingdom on earth. Mr. Grubb preached in the morning from Song of Sol. viii. 5, and 6, dwelling especially on the words, "Set me as a seal upon thine heart, as a seal upon thine arm." In the evening the Church was very soon filled, and an overflow meeting was held in the schoolroom by Mr. Grubb's helpers; Mr. Horan gave the address, and then it was turned into a prayer meeting for blessing on the service in the Church. Mr. Grubb preached from Heb. ii. 3, "How shall we escape, if we neglect so great salvation?" At the after meetings that were held in the Church (for women only), and in the schoolroom (for men) many gave their hearts to the Lord. A noticeable feature of the mission was the number of young men that attended the services. The Mission party has received an addition in the person of Mr. H. H. Bidlake, of Stroud, Gloucestershire, formerly a resident in Sydney.

Petersham.—The annual dedication festival of All Saints' Church, was held in the parish church on Monday. The choir was augmented for the occasion with members from St. Andrew's Cathedral, and from the churches round the borough, the number of voices being about 90. The processional hymn was Dr. Naylor's setting of "Come forth, O Christian Brothers," from "Church Hymns." Tallis' setting of the responses was used. The special psalms were sung to single chants by Heywood, Battishill, and Humphrey. The magnificent nunc dimittis were Clare in D. Elvey's anthem, "I was glad," was sung after the third collect; and Myles B. Foster's "O for a closer walk with God" before the sermon. The Bishop of Bathurst was the preacher. The concluding anthem was Dr. W. Rea's "Sing, O Daughter of Zion." Mr. William T. Wood, choir-master of the church, conducted; Mr. William Angus, organist of All Saints', presided at the organ; and the Rev. A. R. Rivers, M.A., of St. Andrew's Cathedral, assisted by the Rev. F. W. Reeve, curate of the parish, acted as precentor. The first lesson was read by the incumbent (Rev. C. Baber), and the second by the Rev. Coles Child, M.A.

The Church Society.—The monthly meeting of the Committee of the Church Society was held in the Chapter House on Monday last under the presidency of the Most Rev. the Primate. On the motion of the Very Rev. the Dean of Sydney, seconded by Mr. James Plummer, the following resolution was unanimously adopted:—"That this Committee having been informed of the recent decease of the Rev. Canon Allwood, desires to place on record its sense of the very valuable services rendered by him to this Society at its inception, by his counsels and aid in promoting its formation and subsequently by his wise and cautious vigilance over its affairs during the eight years in which he acted as its Honorary Clerical Secretary. The Committee further desires to record its high appreciation of his Christian character and of the varied services rendered by him to the Church in this Diocese." It was agreed that a copy of the resolution should be forwarded to Miss Allwood. Attention was called to the necessity for increased and continued efforts on the Society's behalf during the remainder of the year, a sum of upwards of £2,880 being still required in order to obtain the estimated income. It was decided that the Sub-committee of Finance and General Purposes should meet on the 18th inst. to consult with the Bishop on the grants for the ensuing year. Applications for grants in aid of buildings from (1) the Churchwardens of St. Bede's, Drummoyne, and (2) from St. Peter's, Cook's River, were referred to the Finance Committee for report. The following notice of motion was given:—"That whenever the monthly meeting of this Committee shall fall upon a duly proclaimed public holiday, the meeting shall be postponed to the same day in the week following, or to such other day as shall be arranged by the Secretaries in consultation with the Bishop; such postponement to be duly advertised."

Diocese of Newcastle.

Movements of the Bishop.—On Tuesday, the 27th October, the Bishop confirmed at St. Mary's, West Maitland, on Wednesday he was at Wallsend, on Thursday he preached on the occasion of the choral gathering at St. Andrew's Cathedral, Sydney, and on Sunday he is at the Wollombi. In the week of the 1st November he starts for North Queensland to hold an ordination in Townsville, and will probably be away about a month. As he enjoys the sea, we may hope the voyage will afford some relaxation after the unremitting engagements of the last six months.

St. John's Church, Branxton.—A bazaar will be held on the 13th and 14th November, to defray the cost of the numerous improvements recently effected in connection with this church.

St. Paul's, Murrumbidgee.—It has been arranged that the Rev. W. Marshall, who has resigned this cure, shall receive from the Stipend Fund collections a retiring pension of £100 per annum for the next three years, at the end of which he will have a claim on the Aged and Infirm Clergy Fund, in accordance with the rules passed at last session of Synod, he having become a member as soon as it was

formed. Mr. Marshall has taken a cottage at Murrumbidgee, and will probably continue to reside there.

St. Mary's, West Maitland.—A Confirmation Service was held here on Tuesday, October 27th, at 7.30 p.m. Eighty-eight candidates were confirmed—57 girls and 31 boys. They were bright, devotional, and exceptionally intelligent. Everything was carried out in the most orderly way under the direction of the Rev. W. Yarrington, the incumbent. The handsome and well-lighted Church was crowded; and the service (though in one part too long) was most interesting. Some of the hymns were beautifully sung and accompanied, the choir and organ leading the congregation. A voluntary played during the collection was exquisite. The Bishop's mode of confirming individualises the office to every candidate and there was evident on the part of each a solemnised appreciation of the engagement entered into. As usual, the Bishop's remarks were most telling. In his after address he gave some practical rules for the conduct of life. The confirmed were to pray always, to read a little of the Bible every day, a little that might be fully assimilated. They were to observe religiously the Lord's Day. They were to be constant in Holy Communion. I trust the remarks on a religious observance of the Lord's Day fell on attentive ears. There were other recommendations such as the propriety of taking up some branch of the Church work and so on. The Bishop returned to Newcastle by the 10.30 p.m. train.

St. Paul's, West Maitland.—On Sunday morning, October 25th, a church parade of the 1st Troop of Cavalry took place at St. Paul's Church, West Maitland. The troop assembled at their orderly room, and under the command of Captain Cracknell marched on foot down High and Devonshire streets to the Church. They were preceded by the Cavalry Regimental Band, playing martial music. Seats had been set apart for the troop, and the band were accommodated with seats in the choir stalls. There was a very large congregation, and additional seats had to be procured and placed in every available space for the accommodation of the multitude of visitors. The opening voluntary was played by the band. The service commenced with the hymn, "Onward, Christian soldiers," in which, as well as in the other hymns, a quartette of bandmen accompanied the organ. The service was the usual morning one.

Petersham.—A meeting of the Parochial Council of the district was held on the 28th October, to consider the question of raising the £40 assessment required to maintain the diocesan portion of the clergyman's stipend at the amount of £100 per annum, at which it has stood for so many years. It was unanimously resolved that an additional fund should be created, to be called "The Petersham and Vacy Stipend Subsidy Fund," and that the Parochial Council should, for this year, charge itself with the task of raising the assessment required. £13 was handed in or promised, and lists were made returnable to an adjourned meeting on December 2. It was decided that it would be advisable to form a numerous Ladies' Church Workers Committee early in the ensuing year, to carry on the work after that time.

Diocese of Goulburn.

Murrumbidgee.—The Sunday-school picnic was held on Thursday, the 22nd ult. A short service was first held, conducted by the Rev. A. R. Shaw. There was a large gathering on the ground—the use of which was granted by the Mayor of the town. The day was most pleasantly spent, and the members of the church devoted every energy to make the children happy.

"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.

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Ordination Service at All Saints', Petersham.

SERMON BY THE MOST REV. THE PRIMATE.

On Sunday last (All Saints' Day), the Most Reverend the Primate held an Ordination at the above-named church, when the Revs. D. H. Dillon and F. W. Reeve were admitted to the priesthood.

Morning prayer was said at 10 o'clock by the Rev. C. Baber, and at 11 o'clock the Ordination Service was proceeded with, the PRIMATE being assisted by the Rev. C. Baber (Incumbent of All Saints'), the Rev. E. Smith, and the Rev. E. B. Proctor.

The candidates were presented by the Rev. C. Baber, the Epistle was read by the Rev. E. Smith, and the Gospel by the Rev. C. Baber. The musical portion of the service was well rendered by the choir, under the direction of Mr. W. T. Wood, the hymn "Veni, Creator, Spiritus," being taken as solo, quartette and chorus.

The church was well filled and a number remained to the Holy Communion. The following sermon was delivered on the occasion by the Most Reverend the Primate:—

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully."—Jerem. xxiii. 28.

In this chapter a severe rebuke to the "pastors" or rulers of God's people is followed by a lamentation on the part of Jeremiah over the lack of faithful prophets and priests. Teachers, as well as rulers, are found faithless to their high functions; priests, as well as people, are corrupted. "For both prophet and priest are profane," etc. (ver. 11).

There are pretended prophets who speak of themselves, and not from God; who seek their own interests, and not the spread of God's truth (vv. 21, 22). God is against these prophets; for He requires in those who are to speak in His name entire faithfulness and dependence; and it is these characteristics which distinguish the true prophets from the false—the chaff from the wheat. "He that hath my word let him speak my word faithfully."

The applicability of this text to the subject of the Christian ministry is obvious. Persons and procedure are different, but the principles involved are identical. It is required in the stewards of the mysteries of God that a man be found faithful.

And it is alike important for the Church, and for the ministers of the Church, that everyone called to the ministry should answer to the description of the true prophet given in my text. He must HAVE God's word; a message received, acknowledged, assimilated,—which has (so to speak), become part of himself—a thing that belongs to him, is not alien to his feelings, or a matter of indifference to him, but is his treasure and his delight, "better unto him than thousands of gold and silver." And this possession (which is both a conviction of truth and a motive to action) is God's word—not an invention of man, and not spilt, or marred, or altered by man's perversion of it. And it is to be spoken out not kept in reserve, or thinned down to suit men's desires and prejudices; but to be spoken FAITHFULLY, in its plainness of truth, in the entirety of the message,—with patience of endurance, with unabated hopefulness,—for the message is from God, and the power is of God, and the results are with God, so that our exhortation (as the Apostle says) is "not of error, nor of uncleanness, nor in guile; but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts."

"He that hath my word let him speak my word FAITHFULLY."

It is of this faithfulness and of its necessity for the interests and progress of the whole Church that I wish to speak to-day, as I remind you "of what dignity and of how great importance" the office of the Christian ministry is. Ministerial faithfulness may be regarded from several points of view. There must be, first of all, attachment to Him who sends us; there must be, also, adherence to the message entrusted to us; and there must be perseverance in the work which our witness entails. To put the matter briefly, the Christian minister's faithfulness should be, Personal; Scriptural; Practical.

The heart, the mind, the life, must be loyal to Christ; and our emotions, our convictions, our actions, must be "worthy of the Gospel of Christ."

(1) "Behold, I send you forth." This utterance of the Lord Jesus stands at the outset of every true minister's career. For the Christian minister is an "Apostle"—a messenger sent—not a "philosopher," setting up a school for himself, or speaking in his own name.

Sent forth by Jesus, the Christ. Sent forth by the Saviour of the world. Sent forth by Him who says to us, "Ye did not choose me, but I chose you;" by Him who first loved us that so we might love Him, and do things which He commands us.

Christ's question "Lovest thou me?" precedes the commission "Feed my sheep; feed my lambs;" and the "disciple" must follow, before the "apostle" can preach.

In vain will be the outward position and insignia of a prophet, if the heart has not first been given to the Lord. The strange instance of Balaam shows that there may be even in some sort a "faithful" repetition of the Lord's message whilst yet the giver of it is not a genuine prophet. Not reluctantly like Balaam, but willingly, and with

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readiness to suffer all things rather than withhold the truth, like Micahiah the son of Inahab, the Christian minister must be able to say, "As the Lord liveth, what the Lord sayeth unto me, that will I speak."

And this readiness to speak can only come of personal faithfulness to Him who sends us. It is the expression of love and gratitude to God our Saviour, in whom we have been reconciled to the Father in heaven, and for whom we reverently, earnestly, thankfully, carry forth the message of reconciliation to others. The love of God to us is shed abroad in our hearts, through the Holy Ghost given unto us; and "inwardly moved by" that Spirit of truth and power, we go forth to declare the goodness and grace of God, and to proclaim "the Gospel of the Kingdom," which is, repentance and remission of sins to be preached in the name of Jesus unto all the nations.

"The love of Christ (calling out our love to Him) constrains us." We are shut up to the one course of witnessing unto Him. We live henceforth for Him who died that we might live. We cannot think of a course of life in which He is not to be the Guide of our path and the Goal of our work.

The necessary foundation of ministerial faithfulness is this personal, individual love of Christ—this intense emotion of the heart toward Him, which is called forth by the revelation of the Father's love for us in Him who is Son of man and Son of God—the one mediator between God and man—the man Christ Jesus.

And permit me here to say, in passing, that in this love to our Lord is the great principle of Christian unity. There cannot be,—it is not well for us that there should be,—perfect uniformity of worship, or unanimity on all points of doctrine. The removal of all differences and of all difficulties does not belong to the state of probation here. But in this love for Christ, is an underlying unity for all Christians, and a prospect of more light and a closer union hereafter. "Grace be with all those that love our Lord Jesus Christ in sincerity (in uncorruptness)," said St. Paul to the Ephesians. So says every "true prophet" of the Gospel. For at the very root of all that he has to say, or do, for God—at the very heart of all his faith, and hope, and patience, is that which no change of opinion, no enlargement, no correction, of views upon doctrinal points, can alter—his personal attachment to Him who has sent him to preach the Gospel.

(2.) This personal faithfulness to the Master carries with it strict adherence to the message. And we have in the written word—the "Scriptures"—a repository of fundamental truth, and a correction of all deviations from the revealed will of God, which arise from human infirmity and sin.

The Bible presents to us the great facts and principles, upon which, in the providence of God, and by means of the revelations which He has made, has been gradually reared the structure of the Church of Christ.

And this written word, intelligently and prayerfully studied, with a reasonable perception of the progressiveness and of the unity of its teaching, is a safeguard against error, and a test of our claims to hold the position of a prophet of God.

In the controversies of the fourth and fifth centuries, when Christian Theology (in the strictest sense of the term) was in course of formulation, it was in the Scriptures that men found the material of their reasoning, and it was by the combination of scriptural data that partial conjectures concerning the truth were rejected, and the Catholic creed made manifest.

In the great Reformation movement, it was the recurrence to "Scripture" which successfully assailed priestly arrogance, and scholastic subtleties, and by the rise of Protestant Christianity, vindicated liberty of conscience, and led the Church back to Christ.

And in our modern age, when negative criticism has had full swing—and when the "agnostic" tendency is, in some quarters, so strong, it is by coming again and again to the written word of God—so marvellously compacted, recorded, and preserved for our instruction, that we may refresh and strengthen our faith, and preserve ourselves from the accretions of superstition on the one hand, and the attenuations of rationalizing doubt on the other.

Here too, we have—what is much needed in these days of multiplied religious agencies and methods—a firm standing-ground, where the hasty, and sometimes feverish outbursts of religious emotionalism may be guided and controlled into calm and healthy operation.

For some, "externalism" in religion has its fascinations; for others, "rationalism;" for others, "mysticism." The written word of God corrects each erroneous tendency. It shows us how the ritual must be subordinated to the moral element in religion. It shows us that a Christian faith transcends natural reason. It shows us that a Christian ministry, and Church organization, are apostolic ordinances, and that individualism in religion, however important, is not the whole of Christianity.

But above all these general considerations, the principal thing to be observed by the Christian minister and the Christian disciple is this: that, in the New Testament (prepared for by and fulfilling the old) we have the message from God, which it is the Church's work and privilege to testify, to spread, to unfold.

The inspired writer of the Epistle to the Hebrews tells us that this message is, see Heb. i. 1-4.

The Gospel of Christ; the Gospel of the Kingdom; the Gospel of pardon and peace, of holiness and progress; of hope and eternal life. The true prophet proclaims this

"word" of God faithfully. He corrects his own conjectures, and shapes his opinions, and moulds his hopes for himself and the human race, by "doctrine and exhortation taken out of the Holy Scriptures."

We do well to remember that the utmost criticism of the Bible, of which there is much in the present day even if it may alter some theories, and opinions and interpretations concerning the literary development of the Old Testament, can never deprive us of the Gospel of Christ. Let no Christian theologian, no Christian teacher, no Christian learner, fear or shrink from investigation of God's truth. Rather let us be diligent in the study of the Scriptures, and, in the constant and prayerful use of them as written for our learning, gain an enlarged perception of their permanent value, and see how the great principles of Divine Providence and of human conduct therein laid down, and concentrated in the teaching and work of Christ Himself, are applicable to every age, and hold out the best and highest hopes for the whole race of men.

(3.) Loving Christ faithfully—and studying God's word faithfully—we shall exhibit practical faithfulness in our lives.

The temptations to be unfaithful are many and diverse. Let me just touch on three.

There is the temptation to fear man. We are not, indeed, as the early Christians, and others, too, of a later age of persecution, tempted to be in fear of those that "scourge," or torture, or "kill the body." But there are temptations to fear the censure of the critic, the sneers of society, the verdict of the world about us. By some the faithful minister of God's Word may be called superstitious, because he is not as "liberal" in one sense of the term, as his critics think he should be; by others he may be called "rationistic," because he is not superstitious. By some he may be called "narrow," because he holds definite views; by others, unfaithful, because he has wide sympathies. My brethren, the true way to be fearless is to be faithful to Christ—to reckon it with St. Paul a small thing to be judged of man's judgment, and to remember with him, "He that judgeth me is the Lord." Let a man daily commune with his loving and loved Saviour, and realize in the face of Jesus Christ the Heavenly Father's love—and he will have grace given to him to confess Christ before man, both in conscious service of his Lord, and in unconscious influence on the side of Christian truth. Holding fast, he will also hold forth, the word of life, and be a light-bearer in the world.

Another temptation to unfaithfulness is the temptation to serve self.

There is a natural desire in us all—and kept within due limits and control it is a necessary and wholesome impulse—to "get on" as the phrase is, to "better ourselves," to "progress." But shall our standard of progress and of improvement, and of success, be a worldly one? Will the "faithful" minister measure his success, or judge of his progress by mere external tests of what the world calls advancement? Will he reverse the old adage, and instead of "seeking the things of the Lord, and not his own things," seek his own welfare on earth, preferably to the Lord's glory, and the promotion of His truth? "Demas hath forsaken me, having loved this present world," said St. Paul of a faithful follower. God forbid that Christ should say this of you who are called to the ministry this day. Selfishness and self-will are the hard foes to conquer. Really to rid ourselves of the tendency to make "self" the centre of our plans and of our professional work, is not an easy matter. And yet if in any profession—most assuredly in that of the clergyman—the development of selfish ambition should be watched against and stopped. The word of the Master should be the word of everyone who is His genuine representative and messenger. "I am come, not to do mine own will, but the will of Him that sent me."

But supposing a minister of God's word to be fearless, and disinterested, as he should be, there is another temptation to unfaithfulness against which he needs to be warned, and that is the temptation to despond; the temptation which, more or less, I suppose, assails every Christian minister; the temptation to give up working for Christ rigorously and cheerfully and patiently, because the worker does not succeed so quickly, so widely, so well, as he once expected to do.

Brethren, the Captain of our salvation knows his plan of operations, and puts each soldier in the right place. He knows our peculiar difficulties and discouragements, the wearisomeness of such and such a duty, the bitterness of such and such a trial. In due season you will reap, if ye faint not.

Fearlessness of men, disinterestedness in motive, constancy in work; these are things which should characterize the faithful prophet, who, loving the Lord who sent him, speaks God's Word faithfully, and lives a life by which Christ is magnified, and the healing influence of the Gospel of God's grace spread amongst men.

In the faithful discharge of ministerial work, we who are called to an "official" position in the Christian Church may avoid the danger of "officialism." For we learn that the "outward call" is nothing without the "inward;" that the outward badges and position are naught in themselves without the love, and the truth, and the self-devotion of which they are intended to be symbols, and vehicles, and that in proportion as we faithfully cling to Christ, learn of Him, and live for Him, we know, and are enabled to help others to know, the REALITY of religion, which is not mere sentiment, nor a mere con-

geries of dogmas, nor a bare code of morals, nor a set form of rites and prayers and external observances, but it is the knowledge and love, and service of the personal God who has revealed Himself unto us in His Son Jesus the Christ and by the Spirit of truth and holiness who works within us.

I have spoken of faithfulness as especially characteristic of the prophet, and of the official minister of God's truth. Let me remind you in All Saints' Church, on All Saints' Day, that it is the characteristic mark of all disciples of Christ. All are called to be holy, are summoned to service, are entrusted with ministries of truth and righteousness, are stewards of the manifold grace of God.

Brethren and sisters in Christ, I exhort you all to be faithful proclaimers of the Word of God. Make this faithfulness a matter of individual prayer, study, effort. Ask Christ to lead, control, strengthen, correct you—to make each of you feel His

"Service sweet,
And light (His) yoke of love."
"He that hath my word, let him speak my word faithfully."

Our paths of duty will be different, our measure and methods of work and success will be diverse, but unto every one is given grace according to the measure of the gift of Christ, if we are not hypocrites in our Christian profession.

To all, and with special emphasis to you, who are to be ordained to-day to the office of priesthood, I say, be faithful and fear not. Be faithful and covet not. Be faithful and faint not. Be faithful to the Lord, faithful to the message, faithful in the work,—enduring hardness, as a good soldier of Jesus Christ.

Art thou faithful? Then oppose
Sin and wrong with all thy might,
Care not how the tempest blows,
Only care to win the fight.

Art thou faithful? Wake, and watch,
Love with all thy heart Christ's ways,
Look not transient ease to catch,
Look not for reward, or praise.

Except for that, "Well done, thou good and faithful servant," which will one day give over-payment of delight for all that Christ has called upon any of us to endure here for His name, when, entering into the joy of our Lord, we shall with All His Saints, be with Him, and like Him, for ever.

Young People's Scripture Union.

The following extract from a letter to the Secretary of the Y.P.S.U. by Mr. G. C. Smith, missionary to the aborigines at Warangesda, will be of interest to many of our readers:—"Warangesda Aboriginal Mission.—It is with joy I send these few lines to you to inform the committee that another branch of our Scripture Union has been started by the grace of God among our dear aboriginal children. So glad to let you know that the one at Cammeragunga is doing well, and may it be the means in our Father's hands of bringing our dear friends to Christ. Our branch here was started on the 27th of last month, and all the people besides the dear little ones are taking interest in the same. Here I catechise the children once a week—on Monday evenings. We have eight members already. We need the prayers of our white children in Sydney and elsewhere. If any would like to send picture leaflets for our little ones, of course I should be glad. Please put on the parcels 'for the aborigines,' that is, if it is a large parcel, and is sent by rail, then it will come free to Darlington. Our branch here will be called Warangesda Aboriginal Branch, N.S.W. It does one's heart good to hear the children read their portion, and then I examine them twice a week. Of course, Monday evening is set aside, then I ask them questions in connection with the Union in the school on Sundays. I need your prayers very much at this time, the work is very trying at times."

SUNDAY SCHOOL INSTITUTE. — The Annual Scholars' Examination will be held on SATURDAY, 28th NOVEMBER. Clergy who are intending to present Candidates are requested to apply at once to the Rev. E. C. BECK, Mosman Bay, for the Question Papers, stating the number required, Senior and Junior.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with 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. Brett himself.

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Temperance.

Ned Bryer's Story.

I AM just a plain working man, a carpenter by trade, Ned Bryer by name. I can't tell you a spun out story in fine words as I read in print, but I can tell you in a plain way the strangest thing that ever happened to me in my life—something which made a man of me, though it cost me cruel dear.

Five years ago come Whitsuntide I was at a job of work on a new school-house that was building not far from where I lived. It had to be got out of hand quick, so that I was fitting in the sash frames before the scaffolding was down, while the masons were still at work. My work there was not above half finished when Whit Monday came, and we all threw down our tools for a couple of days' holiday making. A bad holiday it was for me. For several weeks previously I had kept myself pretty quiet, and saved a few shillings. On this Whit-Monday I broke out. I have no excuses to offer. I was not led away by others; I was not driven to drink by a wretched home and a scolding wife. My wife never complained. There was no one to reproach me but little Totty; and at such times I have quailed before her eyes and her childish smiles till I have felt myself the very fool I was. I went inside and made the greatest fool of myself that a man can. Suffice it to say, for the whole of that week I never came near my home. I drank myself from man to beast, from beast to fiend. The Saturday found me in a state bordering on frenzy, with not a sixpence of wages to take, and a score run at the public-house that would take another week's money to pay off. I staggered home that Saturday afternoon, cursing the bright sunshine that mocked me with its calm gladness. My throat, my heart was on fire, like the horrible pit. My thoughts were turned to curses, my words to blasphemy. The very sight of my home, tidied with scrupulous neatness, the floor only the cleaner, and the furniture arranged the more carefully, because the cupboard was empty—that it might look pleasing even to my drunken sight—was the very last thing it needed to drive me frantic. That did it.

My little child crept up to me all trustful and confiding, and, putting out her little hands to be taken, said in her quiet way, and with that strange look of gentle, childish pity—"Daddy, my poor daddy!"

Her words went through me like a sting. Mad I must have been. I only know I caught her up in my arms--for she terrified me like my conscience incarnate speaking me through--and I ran with her. Yes, ran! I was sobered from drink and mad with delirium. I ran through the street, wild, and shouting, thinking only that I held my conscience tight in my arms, and that I would stifle it dumb for ever. I rushed to the school-house, where my mates were at work, but I never saw them then. Up the ladder, across the second scaffolding at a bound, and to the floor where I had been working. To the window, where, looking out, I was conscious of a confused haze of sight and sound coming up from below. Men's voices mingled with the moving people as in a dream, and from out of it all came a strange flash of warning: "Take heed, for in heaven their angels do always behold the face of my Father which is in heaven."

When the words came I do not know. I heard them. Two searching eyes looked at me for an instant, and then with the shriek of a demon I hurled what I held far down into the moving mist beneath. "Daddy, poor daddy!" it gasped. Momentarily I knew what I had done. My little child! Then momentarily yet, sight and sound and thought were shut out, and I was caught in a horrible web over a pit peopled with spider-demons, who preyed on my heart. Struggle as I might I could not get free or out into the light, but sank deeper and deeper in an awful abyss of darkness, where more terrible demons had power yet more dire to gnaw the heart and involve it in coils and meshes from which there was no escape and no death. Oh, that fearful time of living torture in the dreadful pit, without a ray of light for all the burning! Words cannot tell of it. How long it lasted I do not know. I only know that, after what seemed to me years of torment, I rose slowly, slowly out of the darkness, and saw the webs grow dim and faint in a vague twilight and then fade out in the light—sweet light that fell from a strange window; till, looking up, I saw the calm blue sky and the bright sunshine slanting in upon me in a strange bed. Then I remembered what I had done, and cursed my gladness and leaped from my bed, and tried to tear myself in a paroxysm. "My little, little girl!" I raved and cried aloud. Some gentlemen and nurses ran in, hearing my bitter cry. They sought to soothe me by telling me I was better. "My child," I cried.

"She is saved," they said; "your wife caught her in the crowd."

"Oh, thank God; thank God!" I remember sobbing myself to sleep repeating these words. When I awoke I found I had been brought straight from the school-house where in my delirium I had attempted to destroy what was of all things dearest to me—to the hospital, and there tended during the torments of a mania the most fearful that man can bring upon himself. The doctor came and asked kindly if I could hear to see my wife and child. He led them to my bedside. Not a reproach even in my wife's face, but I noticed she kept her child behind her.

"You do right to mistrust me Fanny," I said, "brute,

beast that I have been; but you don't think I would harm our little Totty now!"

"No, Ned," she said, "it isn't that; I know you wouldn't."

She turned away to hide the tears that were coming up, and she set my little one in her place, yet holding the child's hand while turning her back to me. It flashed across me that my girl would dread me and shun me now. But no. She smiled a calm, trustful smile in my face. Oh, how good that was to me!—like a sunbeam from heaven into the place of torture through which I had passed. I caught her to me, and smothered her with caresses and tears. "Little Totty," I said, "can you forgive me?" She smiled and nestled herself closer to me, but made no reply. I asked her again the same question, and again, and yet again. But there was no other reply. "Will not my little one say a word, or a word, only one, to forgive her father? Only say 'Daddy—poor daddy!'" I besought her. "She will never speak again," they told me; "never again."

My little girl was dumb. The fright of the fall had paralysed her tongue, the doctor said, and deprived her for ever of speech.

Only a year ago, a little after Easter, there was fever in our street. It entered several doors, and I thought it had passed mine by. But it came in and laid its cruel hand upon my little flower, and parched it and withered it up. Oh, my little child! You were so patient in your sufferings; and though you were mute and could ask for nothing, there was no complaining in your eyes. I watched by your bedside night and day for the whole week, for I could not work, and they did not ask me; they knew you were dear to me. And the week ran out, and the fever was at the worst. You fell into a deep peaceful sleep, smiling as you slept; and the doctor said the change would take place when you woke, but could not tell how it would go. Then I wheeled your little bed to the window, that you might see the summer sun glow and dance upon the water when you woke, to gladden your eyes. And Sunday came—Whit-Sunday—and the sunshine fell on all the shore like a parable of Pentecost; but still you did not wake. They told me, "No, you would sleep till the evening." And tired, not of watching you, love, but weary and worn in body and mind, I took a few minutes' walk in the sunshine, that mother might not see me give way to her. I had taken no heed whither I had directed my steps, Totty. I was thinking with a broken heart only of you, for they gave me little hope—when I heard music, and looking up saw I was near a church. And I thought I would slip in for a minute, if perchance I might hear something that would comfort my heart. The minister was reading, Totty, about "a tongue of fire that sat upon each of them," and how "they spake with other tongues." Heavily I came away, and back to your bedside again; and there I sat musing on these strange words till evening drew on. Then, seeing you a little restless, I called mother, and gently raised the blind, that the sun might fall on you a little as you woke; not upon your face, but play around you, about the gold of your hair. And, as I did so, something happened so solemn and strange, I can only speak of it to you, my darling, for you are an angel now, and will understand. The sunlight settled itself in a bright spot on your hair, and glowed and played over, your bright little head like the tongue of fire I had mused upon, till your golden curls seemed all aflame with the glory. And then, my little one, you spoke. You did. You did. You, so long dumb, spoke to us. It awoke us to hear you speak, for it sounded more like some strange tongue than that of my child. You said, "Daddy—poor daddy!" and smiled so sadly sweet on us that it came to my heart that we should lose you. Then you sat up in the little bed, your face all aglow in the sunset, and you looked out to where the setting sun was burning a glittering path of glory along the water into the sky, so radiant it dazzled the sight like the ladder of glory, the angels' path which Jacob saw. Then, oh, my little one! you cried in solemn ecstasy, "I see it! I see it! the golden way that leads straight up to heaven, daddy, and I am going from you." And stretching out your little hands toward it, you passed away from me into the sky to speak with "other tongues."

DEATH OF AN AGED MINISTER.—The death is announced of the Rev. George Rogers, who is believed to have been the oldest Congregational minister, which took place recently at South Norwood, in his ninety-third year. He was formerly co-pastor with Mr. Binney at Weighhouse Chapel, and for thirty-six years held the ministry of Albany Chapel. From 1856 he was theological tutor at Mr. Spurgeon's Pastors' College, from which he retired on reaching his eightieth year, though he continued to preach occasionally until nearly his ninetieth birthday.

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A MUNIFICENT BEQUEST.—The death is announced, at Edgbaston, Birmingham, of Miss Emma Chadwick Villers-Wilkes. Miss Wilkes was the last surviving sister of the late Mr. Alfred Salt-Wilkes, a wealthy Birmingham manufacturer, and by her death the munificent sum of £100,000 will be divided between the Birmingham General Hospital and the Midland Institute. Miss Wilkes was well known for her philanthropic and religious labours. She recently built, entirely at her own expense, the handsome chancel in St. Philip's Church, as a memorial to her brother, and subsequently embellished it with three windows. She also gave an anonymous donation of £1,000 to the Birmingham Bishopric Fund.

ALWAYS keep a small tin of ARNOTT'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.

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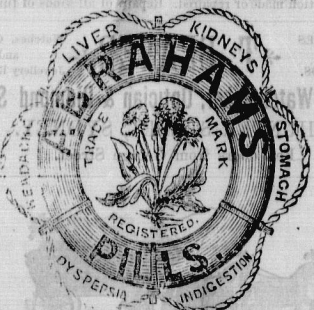
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The Spiritual Life.

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The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 14, 1891.

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

The Week.

Prince Bismarck. The man of iron is ageing fast, so says the *Saale Gazette*, and his memory begins to fail him seriously. What a change has come over him whom the grandfather of the present Emperor of Germany delighted to honor. He no longer enjoys the confidence of his monarch and lives in comparative retirement. But however changed opinions may be of the "Iron Chancellor," he will ever be remembered as the man who consolidated the German Empire, and was instrumental in raising it to its present position among the nations of the world.

Women's Christian Temperance Union. This excellent organisation seldom neglects an opportunity for the furtherance of the cause they have in hand. On the Prince of Wales' Birthday several of the members of the Union visited Coogee, where large numbers of people had assembled. Tracts were distributed freely among them, which were of an attractive character, and were not only received willingly, but read by many. Afterwards they held a satisfactory and well-attended meeting, at which the claims of temperance were advocated. This is how the Women's Christian Temperance Union spent their holiday, and a good way, too.

Prince of Wales' Birthday. His Royal Highness would have been surprised had he been present in the colonies on the day he attained his 50th year. In England such demonstrations are not usual as those witnessed on Monday last, but Australians are essentially a holiday loving people, and they take every opportunity of enjoying themselves. The day was beautifully fine, and our many public resorts were visited by crowds bent on amusement. In Victoria, rain in the afternoon interfered with the sports. In this colony we were more fortunate. May the Prince adorn his high position and prove himself a worthy son of a worthy Queen and mother, and follow in the footsteps of him who was called by a people who loved his virtues—"Albert the Good."

Sea-bird Accidents. A plasterer fell from a scaffold on Saturday last a distance of fifty feet; he died soon after. On the same day a painter and decorator fell from a scaffold a distance of about 20 feet, and sustained severe injuries. It should be made by law compulsory for contractors to provide better means than those which are in use at present for the safety of their employees. In France we believe wire netting is fastened around a building so that a fall may be broken and in this way many lives have been saved. Would not this be a fitting subject for the Labour members to take in hand? It is sad to contemplate the number of deaths that have occurred in this way; of souls hurried at a moment's notice into eternity—resulting in some instances from want of proper precaution and regard for the safety of workmen.

Mr. Justice Foster. His Honor, who has been granted six months leave of absence, in consequence of failing health, left Sydney on Monday last by the "Orizaba," accompanied by Mrs. and Miss Foster. Besides the members of his family, many friends were present to say good-bye, and among the number we noticed the Chief Justice (Sir Fredk. Darley), Mr. Justice Innes, Mr. Justice Owen, Mr. Justice Manning, Mr. Rogers (President of the Land Board), Mr. Acting Judge Gibson. Several old friends from Newtown waited until the last, and just as the vessel was leaving an enthusiastic individual sang out "God bless you, Mr. Foster," and called for three cheers for the excellent judge, which was well responded to. On Sunday night at the Newtown Church there was a special communion service, and it was a solemn occasion, for many felt that for a time, at least, one would be absent from their gatherings, for whom they entertained the highest feelings of attachment. For more than a quarter of a century Mr. Foster's name at Newtown has been a household word: in all Church and philanthropic matters he has been the foremost, assisting in every way by his counsel and his purse. It may be said of him he never turned his face from any poor man. We sincerely wish his Honor but *resto vrayage*, and trust that he may return to the colony with restored health.

The Ministry. Several members of the Ministry left Sydney on Saturday last and proceeded to Port Hacking, taking with them the material to form the groundwork of the new Electoral Bill. They returned on Monday evening with the rough draft of the new measure, which is now in the hands of the Government Printer. Under ordinary circumstances, the zeal displayed in this instance would have been commendable, but if any of the work was proceeded with on the Lord's Day then it is

deserving of censure. The command is—"Remember the Sabbath Day and keep it holy." The disregard of God's commands will never bring prosperity to a nation, for He has said "Them that honour Me will I honour, and they that despise Me shall be lightly esteemed. It is hard to fight against God, and those who do so will find sooner or later that there is a terrible truth in the assertion.

Cricket. In the intercolonial cricket match between South Australia and Victoria, G. Giffen (S.A.) batted beautifully, scoring 271 runs, beating his score of 237 made in Melbourne at the beginning of the year. A remarkable accident occurred during the game. The two brothers, G. and Walter Giffen, were at the wickets together, when George drove a ball hard and straight, which struck his brother on the hand, crushing his fingers against the handle of the bat. The accident was of so serious a character that Walter had to retire, and it is doubtful whether he will be able to play again this season. During the play the English visitors came on the ground, and received a hearty welcome. It is satisfactory to watch the career of successful cricketers, to maintain continued success such as George Giffen, Grace, Blackham, Shrewsbury and others have acquired, it is necessary that the player should be a man of nerve and quick of eye, withal of temperate habits. Dissipation has destroyed many a promising cricketer.

Public Treasury. The Supplementary Estimates of this colony disclose the fact that the late strike cost the Government nearly £63,000. The amount was expended in preserving law and order and the repression of violence. The Premier, in the Assembly, spoke very strongly against Labour agitators, "who went about the country preaching discord, revolution and violence, and who did their best to prevent a better understanding between employer and employed." If the money were now available, it is said many of the unemployed would gladly take work at reduced wages. It was further stated that New Zealand non-union men, whose services had to be retained, took back to their own country £6,200, which they had earned and saved. And yet, notwithstanding all the agitation that has taken place and the loss in wages and otherwise in consequence of strikes, the solving of the problem between capital and labour is as far off as ever. When are we to have a Board of Conciliation?

Lord Hopetoun. The colonies undoubtedly are growing in importance. At one time slanders against their fair name were uttered, and scarcely a voice raised in defence. But now, when any aspersion is cast upon them, a champion arises and strongly protests against the calumny. In London lately Sir Saul Samuel repudiated in the strongest terms certain false representations made against the credit of this colony, and on Monday evening last the Governor of Victoria, Lord Hopetoun, at the Mayor's banquet, replied to some of these critics, men who had ill repaid the kindness shown to them when visitors amongst us. These statements he emphatically contradicted, and declared that they were not likely to foster a friendly feeling.

Wine Shops. A writer in a London paper says that never at any time during the present century have such large quantities of wines and spirits been consumed by women—in what is called Society—as at present. This is a grave charge, if true. When grocers and others were permitted by law to hold wine licences in this colony, it was predicted by some competent to judge, that this would lead to drinking habits among women, for the reason that they would go into such places, but would be ashamed to enter a public-house. It is bad enough for a man to be enslaved by the degrading vice—drink; but when women give way to it it is far worse.

The Christian Life. The introduction and first of a series of articles on the Christian Life, by the Rev. A. Killworth, B.A., L.L.B., are printed in this number. We hope to be able to publish the articles weekly, and we feel confident they will be highly appreciated by our readers.

Benign Literature. We have recently directed attention to a certain class of literature (3) which is ruining both mentally and morally the young men and women of the land. Ministers should urge their people against purchasing or reading the filth which swarms our bookstalls and which is offered as "illustrated" periodicals.

The Monthly Observer (Belfast) has published the following on the subject which has created a considerable interest in the matter:—

"We are, it must be confessed, at present overrun with a species of paper which caters to the popular taste, in which the drawings are not high-class, and the wood

engraving is not of the finest order. In these papers humorous drawing has degenerated into mere extravagance and burlesque, and the jokes get rather coarse handling by the artists. We wonder who the good taste of the people not at some coming period of time enter a protest against this monstrous work. It does not speak highly of our discernment of good art when so much of this stuff pours in upon us. These papers buzz around us in swarms, each with its too frequent jest and exaggerated caricatures till we are threatened with a plague of them. It would be well if some one would introduce a little sulphur smoke to clear the atmosphere a trifle. Otherwise the pest must go on growing, and quiet people are apt to be caused annoyance by the persistency of the strain on the nerves. We deplore the grievance, but we are not a Carlyle to attack and banish it. On surveying the pile of *Stippings* and *Shippings* and *Short Cuttings* and *Bits* of all imaginable odd rubbish which the office boy has swept into a heap for our inspection, we have decided on the whole not to attempt the clearing the nuisance away by our own unaided exertions. No, upon mature consideration we leave the public to deal with it; it is their business, not ours. If they choose so to be pestered, let them be so. We will sweep our heap clear out of doors, and with perfect complacency let those who like this sort of thing revel in it, and enjoy it to their heart's content."

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. 8.—11 a.m., the Dean; 3.15 p.m., Canon Kemmis; 7 p.m., the Precentor.

ANTHEMS.

11 a.m.—*Windsor F.*
"Lord how long wilt Thou forget me
While in lonely grief I mourn,
And how long Thy face be hiding
Wilt Thou never more return."

Lord, how long must I take counsel
Having sorrow in my heart?
Foes relentless rise against me,
And no helper take my part.—*Mendelssohn.*
3.15 p.m.—*Stainer A.* "I was glad when they said unto me, We will go into the House of the Lord. For there is the seat of Judgment, even the seat of the house of David. O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plentyness within thy places. Amen."—*Ezra.*

Hymns—M., 331, 361; A., 282, 285; E., 302, 299, 354, 21.

DIOCESAN.

Sun., Nov. 15.—St. Paul's College, 11 a.m., the Primate; Christ Church, St. Leonard's, Confirmation, 3.15, the Primate; and 7 p.m., Preacher—the Primate.

Tues., " 17.—Cathedral. Confirmation, 4.30 p.m., the Primate.

Wed., " 18.—Committee of Finance and General Purposes—Church Society, 3.30 p.m.

Thurs., " 19.—St. Matthew's, Bondi, Confirmation, 4 p.m., the Primate.

Fri., " 20.—Conference of Archdeacons and Rural Deans with the Primate at Greenknole.

Sat., " 21.—Dulwich Hill, Confirmation, 4 p.m., the Primate.

Sun., " 22.—St. Alban's, Five Dock, and St. Bedes, Drummoyne. Preacher—the Primate.

Mon., " 23.—St. Clement's, Mossman's Bay, Confirmation, 4 p.m.; Divine service, 7.30, the Primate.

Tues., " 24.—St. Nicholas, Coogee, Confirmation, 4 p.m.; St. Jude's, Randwick, Confirmation, 7.30.

Tues., " 24.—Meeting of Clergy in the Chapter House at 11 a.m. for the election of a Canon in the place of Canon Allwood, deceased.

Wed., " 25.—St. Stephen's, Newtown, Confirmation, 4 p.m., the Primate.

Thurs., " 26.—St. Silas', Waterloo, Confirmation, 7.30 p.m., the Primate.

Fri., " 27.—St. John's, Balmain, Confirmation, 7.30 p.m., the Primate.

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

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