

Jottings from the Bush.

"All in the Name of the Lord Jesus."

ABOUT the attendance at the consecration. I did not blame anyone for the fact that St. James' Day fell on a Saturday, but remarked that it caused a smaller attendance of the country clergy. I do not at all agree with those who are careless whether the sight-seeing Church people are induced to attend. I do not imply any reproach by the term "sight-seeing," and I do not consider that absence of interest in Church ceremonies is at all a matter to be satisfied at. I did not suggest what were the reasons for the poor attendance of the laity—for it was poor, without doubt—but I hope that every effort will be made to increase the attendance on the next occasion of such a function. The same observation may be made concerning the attendance at the service at the opening of Synod. Publicity and attractiveness are both necessary. Why should not a sermon be preached at the opening of each Synod? Why should not the service be so shortened that our memories of it should not dwell so exclusively on its lengthiness? As I have sometimes said that when the apathy or nigardliness or "cantankerousness" of the laymen in a parish is blamed, it is often as much the fault of the parson as of his people (and I by no means consider myself to be an exception to this rule), so I believe that the authorities in charge of a disorderly commemoration, or of a scantily-attended Cathedral service ought not only to grumble at the people, but also set to work to make radical changes in the programme.

What are the proper functions of our Synods? We all agree that they meet to do Church business, but we hold very different opinions as to whether they are performing their duty in passing vague resolutions on the topics of the day. For my own part, I would be quite content that the Synod should debate these topics after the approved debating society fashion, if only these subjects were all postponed to the second week, when those who consider them to be a waste of time could absent themselves. But business first and pleasure afterwards! The argument of those who advocate such notions is that "it has a good influence on the public." But are we met to "play to the gallery?" And does not this "playing to the gallery" fall in its effect at least one time out of three: for example in both this Sydney Diocesan Synod, and that of last November? Let us have conferences of laity and clergy, if it is thought that clerical conferences do not sufficiently represent the Church: such conferences might do great good. But don't let us turn our Synods, assembled for work, and already lasting too long, into debating societies for discussing semi-political questions. If we do, we may expect to come to what a small boy anticipated the other day when he discovered that the Synod "voted":—"Do they use eggs?" said he. You see he lives in a labour constituency where voters are accustomed to silence an opponent by arguments more powerful than speech, and where, during the late election, eggs increased in value with their age. I should like to see a picture, by Harry Furness, of the grave and reverend seigniors of our Synod employed in throwing eggs at a speaker who would insist on introducing "fancy notions." But at present those grave and reverend authorities might put it down effectually, if they spoke against the practice with the power which their words carry.

COLIN CLOUT.

The New Children's Paper.

Obliged as we still are to withhold the first instalment of the new story, we are glad to be able to tell our young readers of a new publication in which they will find a good deal to interest them. We refer to a monthly magazine entitled *The Australian Young Folks' Illustrated Magazine*, the first number of which was issued on July 1st. A specimen copy has been placed in our hands, and we have been informed that more specimen copies can be placed at our disposal in the event of our wishing to distribute them.

The magazine, which is to appear monthly, is nicely got up, and full of interesting matter. We are glad to recommend, not only to our young friends, but also to parents who may like to know of something suitable for home reading with the little ones. We hope that it will always be characterised by a thoroughly sensible and wholesome tone, and, if so, its circulation will increase rapidly.

The price is 3s per annum. Our country readers must write direct to "The Editor of the *Young Folks' Magazine*, 176 Pitt-street, Sydney," enclosing remittance. Those who belong to the congregation can (so far as our supply goes) obtain a specimen copy by applying to the incumbent of St. James' after any of the services.—*St. James' Calendar*.

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

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Children's Column.

JENNY'S GERANIUM;
OR
THE PRIZE FLOWER OF A LONDON COURT.
CHAPTER VII.

Continued.

The clock of St. Paul's Cathedral boomed heavily the hour of eight as Jenny awoke from her slumber, feverish and unrefreshed. Almost with her waking, came the bitter recollection of last night's history, and she breathed a heavy sigh. Maggie had been up some time; she had spread a humble breakfast-table and was now sitting in her clean white cap, which Jenny took a pride in "getting up" for her, and her Sunday dress. Her Bible was open before her, and her fingers were silently gliding over the embossed letters, and her spirit was being refreshed with the consolations of the Divine Word. She looked the picture of a calm, contented, trustful old age, and the sight of such an aged saint in such a locality as Challenor's Court was inexpressibly touching.

"Well, Jenny," she said, her quick ear immediately catching her sigh: "I didn't like to wake you, although it has gone eight; but now get up, and come and have some breakfast."

"Oh, Maggie, how good you are to me! What should I do without you?"

"Nay, I ought rather to say that; for what should I do without you? You keep my place tidy, and I can tell that it is so, though I cannot see; you keep my accounts for me; you—"

"Oh, Maggie, don't go on. Ever since poor mother's death you have been a mother to me; you have helped me to get a living, you sell my things for me; you do everything for me. I feel as if I ought not to take your breakfast, for you know how all my little money went last night; and what shall we do to-morrow?"

"Now, Jenny, Jenny," said the widow, tenderly, "have I not often begged you not to meet the sorrows of to-morrow before they come? Depend upon it, to-morrow will have strength to bear its own burden, whatever it is. I have found this true throughout a long life. Trouble has always been greater when I have been thinking about what it will be, than when I have had really to bear it."

"I wonder how poor father is this morning," said Jenny, sorrowfully, when, after a little while, she was sitting at the table, sipping the nice herb tea, which was one of Maggie's Sunday luxuries; "Soucheong" and "Congou" were quite beyond her reach.

"Not half so bad as he ought to feel, and as I should like him to feel," answered the widow. "There, there, child," she went on, in a more soothing tone, "I know you are crying, but I don't mean anything very bad; only it vexes me to think what fools men make of themselves; he doesn't deserve to have a child."

"Oh, Maggie, he used to be so good," said Jenny, with a sob. "He was so different when he lived in the country, and before he took to drinking."

"Well, my dear, it is very sad; but I know you tell your troubles to One who is able to help you. You must tell Jesus all about it."

"I do, I do," said Jenny, fervently.

"And so do I; I never cease to pray that your father's heart may be changed, and that he may come to himself. You know we are taught to believe in the power of prayer under all circumstances. Our heavenly Father has ways which we know nothing of by which to bring about what is impossible to us."

"What can I do more than I do? I often ask," said Jenny, in a despairing tone. "Of course, if I were older, my example in not taking the dreadful drink might be of some good. But what does a man care about what a child like me does?"

"Well, Jenny, you are doing two good things; you are setting a good example, and you are asking God to bless it—there you must leave it. But now, child, put away the things, and let us have our reading."

"It was a beautiful sight, one that God's angels looked down upon with pleasure that holy Sabbath morning, to see the blind widow and the orphan child kneeling together in that close back room, wrestling in prayer, and gaining glimpses of the better land as they did so. Such sights, thank God! are not uncommon in the foulest courts of the metropolis."

At the appointed time Jenny conducted Maggie to her accustomed place of worship; as for herself, she felt that there would be no Sabbath for her that day. With a heavy heart she wended her way to the police-station to learn news of her father. On the road she met troops of well-clad children trotting with smiles on their faces, by the side of their parents to the house of God. The church bells were ringing, the multitudes were preparing to keep holy day in the sanctuary, and the child's heart bitterly marked the contrast between her lot and those who were about to take part in the solemn assembly. Arrived at the station-house, she made known her errand to a policeman who was standing at the door. Her woe-begone face, her wasted figure, and threadbare appearance, said plainly at once, "I am a drunkard's child," and the policeman regarded her with looks of pity.

(To be continued.)

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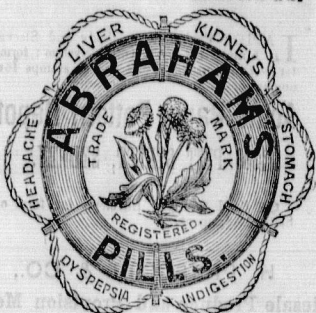
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Diocesan Synod.

Opening of Labour Home.

Apostasy from the Faith.

The Australian Record.

SYDNEY, SATURDAY, AUGUST 15, 1891.

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

The Week.

Madam Sarah Bernhardt.

In the course of an excellent sermon on Sunday last the incumbent of All Saint's, Petersham, referred to this talented actress, but deplored in unmistakable terms that the plays she made so realistic were of a character tending to lower the tone of morality. It remains to be seen, the preacher said, the amount of harm that may be done by representations of what was improper and unchaste. The Incumbent is seldom given to denunciations, and it was gratifying to hear him speak out on this occasion so boldly in condemnation of the plays selected by this actress.

Local Benevolent Societies.

The Benevolent Society is doing an excellent work, and is under excellent management. Every case relieved is carefully enquired into by the Inspector appointed for the purpose. Yet many poor people would be helped if the old Society were to establish branches in different localities. To some living at a distance from the Asylum it is not an easy matter to carry the provisions to their homes. Some have to take the food so generously supplied in the frame, and a case came lately under notice where a poor woman had to borrow money to pay her fare. By the establishment of local branches this would be prevented, and committees to manage them in connection with the Benevolent Asylum might readily be found in every district.

Christianity.

The various Protestant denominations at Bowral harmoniously together, and mutually rejoice in any good work done for the Master. In the *Bowral Church News*, edited by the Incumbent of the parish, the Wesleyan body in that locality is congratulated on the fact "that they will soon have a good large Sunday-school for their children to be taught in, while the infants will have a building all to themselves." This is Christianity; happy locality, free from party strife and sectarian prejudices.

Employment of Children.

A deputation waited upon the Premier last week respecting the employment of Italian children. It consisted of Italian gentlemen, and the statements made by them were a surprise to the Premier, who expressed himself as pained by hearing them. It was asserted that the children in question were merely the slaves of kidnappers, who treated them in the harshest manner, and often sent them to bed supperless. The Premier stated his intention of having full enquiries made into the matter. While on the subject, the employment of children generally, and of those especially selling newspapers, requires the strictest investigation. These poor children, male and female, of a tender age, some not more than eight or nine years, scantily clad, may be seen selling newspapers up to eleven o'clock at night, and even between five and six in the morning. Legislation is urgently needed in this direction.

The Conference.

It is gratifying to know that the shearing difficulty has at last been arranged in conference between the Pastoralists and delegates from the Shearers' Union. The wisdom of holding such a conference so ably argued by Dr. Garraan, is now apparent. Confidence has once more been restored, and an understanding arrived at satisfactory to both parties. Mr. Spence has pledged himself that there will be no departure from the terms of the agreement so far as the Shearers' Union is concerned.

Synod Notes.

Some discussion took place on a motion of the Rev. L. Parr,—"That Synod should for the future meet at 11 a.m. instead of 3.30 p.m.," and the mover made out rather a strong case with reference to country members. He, moreover, instanced the practices in other dioceses, also that of other conferences. On the other hand, much may be said on behalf of those engaged in business in and about Sydney, and who give up most of their time to Synod work. It is very noticeable that the country members, clerical and lay, are conspicuous by their absence after the first day's sitting. However, it is not improbable that the subject will be brought up on some future occasion.

It was a disappointment to many to notice the seat of the Chancellor vacant during the sittings. We cordially recognise the fact that the professional duties of an eminent barrister often render it impossible for him to spare time for attendance at the Synod several days in succession, but the house would have been benefited by his clear reasoning and legal knowledge on some questions submitted.

It is necessary that every member of the Synod should make himself acquainted with the Standing Orders, so that in case of an emergency there may not be wanting those competent to fill the position of Chairman of Committees. Rather unexpectedly, Mr. John Kent was called upon to fill this office which he did to the satisfaction of the Synod.

The absence of Mr. Justice Foster and Mr. Edmund Barton during the late sitting of the Synod was a matter of regret, especially when the cause was through indisposition. Both these gentlemen have always taken an intelligent part in the debates, and in legal technicalities their opinion is always valuable. We trust to hear of their speedy restoration to health.

The address of the Primate on the opening of Synod was eminently practical, and arrested the attention of the hearers. Some men seem to know everything by intuition to hear them speak, but the Primate, with becoming modesty, confessed that there was yet more to learn. We remember Sir Alfred Stephen, so long a respected Chief Justice of the Colony, remarking that he considered himself still a student of the law. This is the humility of great men, and is not such a feeling in accord with the saying of St. Paul—"Brethren, I count not myself to have apprehended," etc.

A little pleasant passage-of-arms took place between the Rev. C. F. Garney and Mr. Farr in the course of a debate on a motion moved by the last-named member. Mr. Garney twitted the layman on having been lately to Rome and having seen the Pope. Mr. Farr rose to the occasion, and in a voice which can always be heard, remarked, "Had Mr. Garney visited Rome and been treated as kindly as I was, he would never have left." The House, including the President, was convulsed with laughter, in which the incumbent of Christ Church joined as heartily as anybody.

A well-deserved compliment was paid to Mr. Vickery at the sittings of the late Synod, for his disinterested labors in connection with the Clergy Superannuation Fund and for the care and attention he had bestowed upon it. It is well to recognise and appreciate valuable and honorary services in any department of Christian work, but the best reward of all is, the consciousness of having done it for the Master's sake.

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., Aug. 16.—11 a.m., The Precursor; 3.15 p.m., The Bishop of Bathurst; 7 p.m., The Dean.

ANTHEMS.

11 a.m.—"It came even to pass.—*Quincy*."

Sun., Aug. 16.—3.15 p.m., Cadet Church Parade.
Wed., " 19.—7.30 p.m., The Precursor, "The Reformation in Germany." (Continued.)

DIOCESAN.

Sun., Aug. 16.—Belmore and Moorefields, The Primate.
Mon., " 17.—Confirmation, Cathedral, 11.45 a.m.
Tues., " 18.—Woolloomooloo, The Primate.
" " 18.—Burwood, St. Paul's. E. I. Robson, Esq., M.A. "Literature—Cheap, and Nice."
" " 18.—St. John's, Parramatta. Rev. J. Dixon. Church Finance.
" " 18.—Chapter House, Sydney. Rev. Canon Kemmis—"The Church and the Apostolic Ministry."
Thurs., " 20.—Balmain, St. Thomas'. Rev. E. C. Beck. "The place of the Sunday School in the Parish."
" " 20.—Manly (St. Matthew). Courtenay Smith, Esq.—Lantern Lecture.
" " 20.—Rookwood, The Primate.
Sun., " 23.—Cathedral, 11 a.m., The Primate.
" " 23.—St. Bartholomew's, Prymont, 7 p.m., The Primate.
Mon., " 24.—Gladesville, C.E.T.S., Devotional Meeting, Rev. J. Dixon.
Wed., " 26.—St. Barnabas', Sydney. Rev. J. H. Mullens—"The Five Books of Moses."
" " 26.—Surry Hills (St. Michael). Rev. A. Kilworth, B.A., LL.B.—"Christian Loyalty."

Brief Notes.

The Most. Rev. the Primate preached at St. Jude's, Randwick, on Sunday morning.
The will of Dr. Magee, late Archbishop of New York, has been proved at £18,500.

A telegram has been received from Rev. James Chalmers at Cooktown, stating that he intended leaving that port on the 12th inst. for New Guinea, and that the native teachers were all well.

The subject of "Marriage with a deceased wife's sister," was brought up in the Presbytery of Sydney on Tuesday night. The previous question was put and carried.
On Tuesday last the Rev. Dr. Corlette delivered a lecture in connection with the Lay Helpers' Association at St. Jude's, Randwick. Subject: "Methodism and the Church."

The Rev. gentleman also lectured in connection with the "Association" at All Saint's, Petersham, on Wednesday evening.

H. B. Cotton, Esq., lectured at St. Philip's on the 11th inst. on "Modern Scepticism."

The Rev. Hugh Gilmore of North Adelaide, a Primitive Methodist Clergyman, well known on account of his advanced views, as "the socialist parson" lies dangerously ill with what is feared to be cancer of the stomach.

The Rev. C. T. Tucker, grand visiting lodge deputy for the Good Templars, commenced a two nights' mission at the Temperance Hall, Young, on Monday evening.

The monthly meeting of the Board of the Hospital for Sick Children was held on Monday afternoon. Mr. Justice Stephen presided.

On Monday evening a missionary meeting in connection with the Zenana Mission was held in the Presbyterian Church, Manly.

The anniversary of the Cleveland-street Wesleyan Church was celebrated on Tuesday night by a tea and a public meeting.

The Countess of Jersey has consented to become Patroness of the Sutton Forest and Moss Vale Ladies Working Society, formed by the acting incumbent Rev. A. G. Stoddart to raise funds for Church purposes.

The Petersham Branch of the Women's Prayer Union held their annual meeting on the 12th inst. in Brighton Hall, Petersham.

The Ladies Evangelistic Association held their usual monthly meeting at the Temperance Hall on Wednesday last.

The death is announced of the Dean of Bristol.

Obituary.

The death is announced of the Very Rev. Gilbert Elliot, D.D., Dean of Bristol. The deceased was educated at St. John's College, Cambridge, where he graduated B.A. in 1822, and was ordained a deacon in 1823, and a priest in 1824, when he proceeded M.A. He occupied three incumbencies successively till he was removed to Marylebone, from which in 1850 he was appointed Dean of Bristol, and he received from the Archbishop of Canterbury the Lambeth degree of doctor of divinity.

Consumption v. "Microbe Killer."

"Jesseville, Missenden-road, Campden, July 26th, 1891.

To the MICROBE KILLER Co.
Gentlemen.—Some months ago I read your pamphlet, and was greatly interested in your discovery, particularly when I saw the cases of consumption mentioned. My stepson, Mr. J. A. George, was very ill at the time, suffering from hemorrhage of the lungs. As medical science could do no more for him, I felt there was no risk in suggesting to him to try this new thing. He did so, and the first week he gained two pounds in weight, and the second week an additional two pounds. Now his weight is about what it used to be before his illness; but the disease has not yet fully disappeared, the expectoration still going on. A few weeks after he commenced taking the MICROBE KILLER, he was able to return to his office, and ever since he has been doing the work he had been doing before his illness. When I saw what it had done for him and for several others whom I know, I determined to try it for myself. For 19 years or so I have been suffering from Asthma. I have taken three or four jars of it, and I can testify that my general health has greatly improved, for its value as a tonic can hardly be over-estimated. With regard to the asthma itself, it has not yet disappeared, but the attacks are not nearly as violent nor as frequent as they used to be. I did not expect in my case of such long standing, that it would be cured in a few days; besides you told me when I got the first jar that it would take a considerable time to give it a fair test. A proper test I shall certainly give it, and I feel confident that, with God's blessing, the result will be gratifying to you, as well as to myself.

Yours faithfully,

THOMAS JENKYN.

Curate, St. Stephen's Newtown.

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J. HUBERT NEWMAN

Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. 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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"All in the Name of the Lord Jesus."

It is impossible to avoid choosing for my topic the lamentable episode at the Synod, inasmuch as it is occupying such an important position in many minds. Perhaps the most needful thing to say is that the Church of England holds the same view about nonconformists as she held a fortnight ago. If we had been asked then to state her attitude we should have said that the greater part of the Church in these colonies holds out the right hand of fellowship to them, works in harmony with them, and prays earnestly that their work among their own people and among those who are not reached by any other denomination may be blessed by God. Of course, we should prefer that our own Church should do the latter work, and along with our thankfulness when we see such work as that of the "forward movement" of the Wesleyans, is mingled a sense of disappointment that our own Church is not super-excellent in such work. But the general feeling is one of charity, brotherly love and sympathy in the fight with carelessness and sin. But although we should have spoken like this, a fortnight ago, we should have also stated that there were a few—a very few—in our Church, to whom the difference of doctrine between us and nonconformists seemed far more important than the identity of our aim in fighting against evil. And these differences have been so dwelt upon by them, so magnified, so intensified by the treasuring up of cases of "ecclesiastical poaching" amongst our Church of England adherents, so embittered by the remembrance of all the bitter things (too many, alas) which individuals amongst the nonconformists have said against our Church—these differences have so occupied their field of vision that the sense of our vital union in Christ is forgotten, and they feel that a great gulf separates our Church of England from all others. This was their feeling a fortnight ago: it is their feeling now: but to speak or think as if those few people represent the feeling of the whole Church of England or as if their being in the Church of England was an excuse for censuring the whole Church of England as a whole has no small part. The Church of England as a whole has no reason to be ashamed of the attitude which she adopts towards her brethren of the nonconformist denominations.

I have stated this because young people are often hasty. From one speech or act of uncharitableness they are inclined to form absurdly large conclusions. One bears threats (I sincerely hope that they will be no more than threats) that persons will leave the Church or lessen their subscriptions to it. It is easy to say that persons who would leave the Church for such a reason are no loss. But it is not true. Their hastiness is usually on account of their youth—either in age or religion. I think that I once told the readers of the RECORD how, after some such episode as this Synod one, I consulted a nonconformist minister as to whether it would not be best for me to leave a Church where such narrowness existed, and attach myself to the Congregationalists. His answer was "Keep to the Church of England: you will find that it is, after all, the widest of all the Churches." And I have ever since been glad that I took his advice.

But does not the Church of England call Mr. Spurgeon a "schismatic"? No, it does not. It prays to be delivered from false doctrine, heresy, and schism, but if we want to find out who is a heretic or schismatic, we must go to a more authoritative document than the Prayer Book. The Bible, too, inveighs against schism. But who are the schismatics? They are those who "cause divisions." Those who will not work with some other Christian "because he followeth not with us": those who, because of some trifling difference of opinion, become alienated and set up another branch of the work: those who "sow discord among brethren." And when one sees the true meaning of the term one sees that in praying against schism, one may be praying against our own uncharitable feelings far more than against the ecclesiastical position of others. Mr. Spurgeon as the child of a nonconformist is not liable to the charge of schism. Schism consists in division, and if anyone is guilty of that sin it was his forefathers, who divided from others, not he, who has followed in their steps. It is those who begin a schism who are responsible, not those who grow up in a denomination, even granting that that denomination had a schismatic tendency. Inasmuch as Mr. Spurgeon has at any time inveighed with bitterness against other denominations, so far he may be schismatic; but not because he is a Baptist, but because he is sowing discord. If fancy, however, that most of his assaults against our Church have been the hard blows of a born fighter, rather than the malice of one who wishes to cause division. And while I admit that I think that his sarcasm has sometimes been wrong, I feel conscious that we have other work to do before we pull out the mote from his eye. And lest any one who is an ardent sympathiser with nonconformism should imagine himself to be guiltless of schism, I would remind that bitterness against Romanish Christians is also a "sowing of discord among brethren."

But is not the whole affair an example of the truth of my words of last week as to the unwisdom of "fancy notions" which "play to the gallery." Mr. Evans Jones, who was only too ready to pour out his bitter words, is the person

most responsible for the scandal, but I think the next responsibility lies with the introducer of the motion, who was warned that it would probably lead to harm being done. Not only has harm been done but it is impossible to see any good that has followed. Whether one thinks of the individuals who were most conspicuous in the debate, or of Mr. Spurgeon (to whom some much-to-be-condemned good-natured friend is proud of sending a copy of the whole proceedings) or of nonconformists (whose bitter feelings are, not unnaturally, provoked) or of the whole Church of England (to which Mr. Evans Jones had administered a blow which it will take his whole life to counteract) or of the whole Church of Christ in which discord has been thus sown—one sees that in all directions this motion has done harm. "Evil is wrought by want of thought as well as want of heart," and I hope that the one good thing which will result from all this evil will be the abstinence from such strife-producing resolutions in the future.

COLIN CLOUT.

DIOCESAN SYNOD.

THIRD DAY—THURSDAY, AUGUST 6th.

The third Session of the Eighth Synod of the Diocese of Sydney was continued under the Presidency of the Most Reverend the Primate.

Synod met at 4.30 p.m.
The President, in answer to Mr. H. S. S. Bond, stated that the Rubric of the Prayer Book neither sanctioned nor forbade singing of the responses to the Commandments in the Communion Service.

DIVERSION OF TRUSTS.

The Venerable Archdeacon GUNTHER by the permission of the Synod, read an extract from the minute book of the Standing Committee, having reference to what was said at a previous sitting, in regard to a certain bill which it was feared might operate so as to lead to a diversion of trust. The extract was as follows:—"The Secretary reported receipt of a letter from the Under Secretary for Lands, dated 14th May, 1891 (circular misc. 91, 3526), in respect to lands granted by the Crown for Church purposes, warning the trustees and Church authorities that such lands can be applied only to the purposes for which the dedications or grants were made, and that although certain private Acts are in existence, purporting to authorize the dealing with such lands, such Acts must be read as if a proviso was expressly contained therein, and enacted thereby, saving all rights of the Crown."

SALE OF CHURCH LANDS.

The ordinance to authorise the sale of certain lands situate within the Parramatta Domain, in the Parish of St. John, and County of Cumberland, also certain other land situate at Toongabbie, in the Parish of Prospect and County of Cumberland, and to provide for the application of the proceeds thereof, was further considered, and amended by the addition of a new clause in the bill as follows:—"This ordinance shall not come into operation so far as regards the sale of any land granted by the Crown upon trust, without the consent of the Bishop and the Standing Committee of the Diocese."

The report was adopted, and the standing orders having been suspended, the ordinance was read the third time and passed.

The following ordinances were read the third time and passed:—(1). An ordinance to regulate the period during which committees of the Synod and auditors shall hold office. (2). An ordinance to authorise the sale of certain Church land, situate in Brunswick Avenue and Vernon Street, in the Parish of St. Anne's, in the Municipality of Strathfield, and to provide for the application of the proceeds thereof.

A rule to amend the rules for the management of the Clergy Widows' and Orphans' Fund for the Diocese of Sydney was also read the third time and passed.

REPRESENTATIVES TO GENERAL SYNOD.

The Venerable Archdeacon of Cumberland proposed that certain gentlemen should be appointed members of the general Synod, but after considerable discussion it was decided to elect the representatives by ballot. The following were elected:—The Very Reverend the Dean, Rev. A. W. Pain, the Venerable Archdeacon King, the Venerable Archdeacon Gunther, the Rev. J. D. Langley, and the Rev. A. Yarnold (clerical representatives). Mr. Gregory Walker (Chancellor of the Diocese), the Hon. S. A. Stephen, Mr. Justice Foster, Canon Hulton King, Mr. John Kent and Mr. Edmund Burton (lay representatives).

The Rev. Dr. CORLETTE moved:—"That the Most Rev. the President be respectfully requested to urge upon the members of the Synod the importance of being present at the service at the Cathedral held on the occasion of the assembling of the Synod." While acknowledging with gratitude the great improvement in the services in the Cathedral of late years, he regretted the sad falling off that had taken place in the services held prior to the commencement of Synod. Out of the 57 clergymen who answered to the roll only 15 or 16 were present at the opening service, and of the 92 lay members only 2 were present at the solemn occasion. The service was intended to prepare them for the whole of their subsequent proceedings. He suggested the re-introduction of singing and music at the service.
The Rev. C. BARBER having seconded and the Rev. J. D.

Langley, Archdeacon King, and Mr. James Green having spoken in support, the motion was agreed to.

GIRLS' HIGH SCHOOLS.

The Rev. Dr. CORLETTE moved:—"That the Most Reverend the Primate be respectfully requested to take such steps as he may think fit to bring the subject of the establishment of a girls' high school or schools before the members of the Church; and that the following be a committee, to be called the girls' high schools committee, to consult with his Lordship and to promote this project in every possible way—viz.: The Ven. Archdeacon Gunther, M.A., Rev. Canon Sharp, M.A., Rev. J. N. Manning, L.L.B., Mr. H. B. Cotton, Mr. F. T. Watkins, Mr. E. L. Robson, M.A., Mr. R. R. Terry, Mr. Ernest Broad, and the Rev. Dr. Corlette." He spoke of the importance of something being done regarding the higher education of girls, and referred to the success which had attended the efforts of other denominations in this respect.

The Rev. JOHN VAUGHAN seconded the motion.
Mr. E. I. ROBSON advocated the formation of teaching orders, and deprecated the remarks in the daily press concerning the action of the Roman Catholics in this direction. From conversation he had had with the Jesuit Fathers at Riverview he had gathered that they would hail with satisfaction any attempt to found girls' high schools.

Rev. C. F. GARNSEY said that the Roman Catholics had set the Church of England a grand example by the manner in which they managed their schools without State aid. He had been asked to recommend schools for girls belonging to the Church of England and had been unable to do so, and in some cases these girls had been sent to Roman Catholic Schools. He was bound to confess that he had never found that their religious convictions were interfered with. Dr. Corlette had brought many valuable questions under the notice of the Synod, but he ventured to assert that he had never introduced a more important measure than this one.

Rev. M. ARCHDALL though everyone present must know something of the society of Jesus. One of the fundamental principles of this Society was that its members might speak freely in order to secure their ends.

Rev. J. D. LANGLEY had not intended to speak, but felt constrained to do so after certain remarks made by the Rev. C. F. Garnsey, which simply proved that his (Mr. Langley's) experience and Mr. Garnsey's were entirely at variance. He had quite recently attended the funeral of a girl, a member of the Church of England, who had been sent with her sister to a convent school. She had died a Roman Catholic, and her sister was now a nun in the same convent.

Rev. A. W. PAIN said he also knew of painful results which had attended girls of the Church of England being sent to convent schools.

The Rev. LUKE PARR trusted that when the matter was considered the country parts of the diocese would not be forgotten by the Committee.

The motion was agreed to.

The Rev. Dr. CORLETTE moved:—"That a select committee be appointed to consider and report upon the possibility and expediency of promoting the constitution of one common clergy superannuation fund for all the dioceses in the province of New South Wales to confer with representatives of other dioceses on this subject, and if deemed expedient to take steps for bringing it under the consideration of the Provincial Synod. The Committee to consist of the Revs. Canon King, W. Hough, E. C. Beck, J. Dixon, Mr. J. Vickers, Captain Deane, Mr. R. Hills, Mr. J. Kent, and the Rev. Dr. Corlette." He said that on the ground of Christian principle the strong should help the weaker, therefore they in the other diocese should be prepared to help the weaker dioceses.

Mr. MINTER seconded the resolution.
The Rev. Canon MORETON said that he did not consider it expedient after a few had built up a substantial fund to permit others to come in and reap all the advantages. He moved as an amendment:—"That this be referred to the Provincial Synod to be dealt with at its next session."

Mr. VICKERY having spoken,
The Rev. F. B. BOYCE said he should support the resolution, as he thought it would tend to draw the dioceses closer together.

The Revs. E. A. Colvin and A. W. Pain having spoken, the debate was, on the motion of the Rev. A. Yarnold, adjourned to 4.30 p.m. on Friday.

FOURTH DAY—FRIDAY, AUGUST 7th.

The Synod met at 4.30 p.m.
The President, in answer to Mr. E. J. H. Knapp, said he was unable to state how many parishes there were which were able to afford to give their incumbents over £300 a year and a parsonage, that received aid last year from the Church Society, or St. Philip's, Glebe.

CLERGY SUPERANNUATION FUND.
The Synod resumed the adjourned discussion on the Rev. Dr. Corlette's motion.

Rev. D. E. EVANS-JONES supported the resolution.
Mr. W. CHANE felt that the matter would have to be agreed to by all who had a personal interest in the Fund before they as a Synod would be justified in passing such a resolution.

The resolution was ultimately amended, and agreed to as follows:—"That a select committee be appointed to consider and report upon the possibility and expediency of promoting the constitution of one common clergy superannuation fund for all the dioceses in the province of New South Wales to confer with representatives of other dioceses on this subject, and if deemed expedient to take steps for bringing it under the consideration of the Provincial Synod. The Committee to consist of the Revs. Canon King, W. Hough, E. C. Beck, J. Dixon, Mr. J. Vickers, Captain Deane, Mr. R. Hills, Mr. J. Kent, and the Rev. Dr. Corlette." He said that on the ground of Christian principle the strong should help the weaker, therefore they in the other diocese should be prepared to help the weaker dioceses.

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nuation fund for all the dioceses in the province of New South Wales, with power to confer with representatives of other dioceses on this subject; the committee to consist of the Revs. Canon King, W. Hough, E. C. Beck, J. Dixon, Mr. J. Vickery, Captain Deane, Mr. R. Hills, Mr. J. Kent, and the Rev. Dr. Corlette."

CONSECRATION OF THE BISHOPS.

The Rev. Canon King moved the following resolution,—"Whereas this Synod accepted Determination No. 1 of the General Synod containing rules for the confirmation and consecration of bishops, on the understanding that the power thereby conferred upon the bishops was intended merely as a possible safeguard against the admission to the Episcopal office of persons to whose consecration there might be reasonable grounds of objection, by reasonable objections being understood, to use the language of the Primate of that day, 'such objections as could be made or sustained against the moral character or heretical teaching of the candidate,' and whereas recent events have proved that the Determination aforesaid is susceptible, from the vagueness of its language, of a much wider interpretation, this Synod respectfully requests the General Synod at its next session to amend the Determination that its meaning as originally explained and accepted may be made clear and unmistakable."

The Rev. F. B. BOYCE seconded the motion.

Rev. C. F. GARNSEY thought it a wise thing that the bishops should have a voice in the selection to fill a vacancy to a Bishopric.

The Hon. S. STEPHEN took exception to the wording of the resolution, and suggested an amendment.

The Rev. A. W. PAIN agreed with Mr. Stephen. He did not consider it a good thing for this Synod to send a resolution containing such words as "and whereas recent events have proved, etc.," to the General Synod. He moved as an amendment,—"That the General Synod be requested to amend Determination No. 1 session 1872, so as to make it harmonise with subsequent legislation, and specially so as to make it clear what objections to the confirmation of the election or nomination of any person as Bishop may be held to be valid."

The amendment was seconded by the Rev. Dr. CORLETTE and agreed to.

The Rev. Canon King moved,—"That it be referred to the standing committee to consider and report to the Synod at its next session whether, in the case of parishes, of which the Glebes have been improved in accordance with the provisions of the Church Act (8 Wm. IV., chap. 5) the trusts laid down in clause 21 of that Act for the general benefit of the Church have been and are being carried into effect."

The Rev. F. B. BOYCE seconded the motion.

The motion was agreed to.

SYMPATHY WITH THE REV. C. H. SPURGEON.

The Rev. JOHN VAUGHAN moved,—"1. That the Synod of the Diocese of Sydney, now in session assembled, desires to express its heartfelt sympathy with the Rev. Charles Haddon Spurgeon, pastor of the Metropolitan Tabernacle, London, in consequence of his prolonged and serious illness; and earnestly prays that the Great Head of the Church may graciously restore him to health, that he may continue his important work. 2. That the Most Reverend the Primate be respectfully requested to forward the above resolution."

In speaking to the motion, Mr. VAUGHAN said he would not detain them long, as he felt that the resolution would be carried without dissent. The Archbishop of Canterbury according to recent cablegrams, had just paid a personal visit to this eminent man of God. Messages had been sent from all parts of the world, and he felt that it would be a graceful act on the part of this Synod to pass the resolution and would, moreover, do good for them as a Church to show their liberality of thought and their sympathy with a man who had been elevated by God to such a great and responsible position as was occupied by Mr. Spurgeon.

The Rev. J. G. SOUTHEY seconded the motion.

The Rev. D. E. EVANS-JONES suggested that the mover and seconder should withdraw the resolution, and pointed out that this was necessary as the resolution, to be of any value, required to be passed unanimously; he was quite certain that, if persisted in, the resolution would not receive a unanimous vote, as he felt it a matter of conscience and duty to oppose the motion. He might, of course, have absented himself from the Synod and thus have shirked the unpleasant task which he felt it his duty to perform. He then proceeded to explain the sin of schism, when

The Hon. S. STEPHEN rose to a point of order. He thought they had not come there to listen to a lecture on Schism, but to pass a motion of sympathy to a gentleman who was afflicted.

The President said he could not rule Mr. Evans-Jones out of order.

The Rev. EVANS-JONES (continuing) said that in his opinion the great enemy of God and man had never devised any weapon that was more effective than schism with which to afflict the Church of God and hinder its work in the world. Why were they called upon to sympathise with this man any more than with others who were grievously afflicted? Why not sympathise with those unfortunate men who were injured on the Cordelia the other day. Mr. Spurgeon was distinguished as a teacher of false doctrine, eminent as a leader of schism, and remarkable for his hostility to the

Church of England. He was living in apostasy from the faith and in schism from the Church of Christ. The only prayer that he could utter for Mr. Spurgeon was that he might be led to repent of his sin and return to the one true fold.

The President expressed his regret that Mr. Evans-Jones had used one expression in his speech. He thought that the phrase "apostasy from the faith" was a phrase that ought not to have been used. He would ask Mr. Jones if he would not withdraw it.

Mr. EVANS-JONES did not respond.

Mr. W. CHANE said that he was so astounded that he scarcely knew how to reply to such remarks from one who was supposed to be a teacher of charity. This was not the teaching of the Divine Master. In his opinion, the whole of Mr. Evans-Jones remarks were a reflection on the conduct of the Archbishop of Canterbury, who had visited Mr. Spurgeon, and on the Bishop of Rochester, whose guest Mr. Spurgeon had been. He was distressed that such remarks should have fallen from the lips of any minister of the Church of England.

Mr. PLUMMER moved the previous question, and, in doing so, said he was pained by the expressions which had already fallen, and there was no telling what would be the outcome if the discussion was continued.

The Rev. Dr. CORLETTE seconded the motion.

The Rev. F. B. BOYCE very much regretted the remarks passed by the Rev. D. E. Evans-Jones. He looked upon Mr. Spurgeon as one of the greatest living Christian men, and they should remember that while Mr. Spurgeon was a member of the Baptist Church, he was a member of a Church which was a greater Church than the Church of England, and that was the Church of Christ. It would, he thought, have been a graceful thing to show that Mr. Spurgeon was remembered, and that in his illness he was sympathised with by the members of this Synod. He felt that the example of the Archbishop of Canterbury was a bright example for them.

The Rev. C. F. GARNSEY objected to the retention of the words, "that he may continue his important work." Mr. Spurgeon was not a member of the Baptist Church. He did not belong to any one division of the Baptist Church. He was Spurgeon and nothing but Spurgeon. He yielded to no man in his sympathy with his fellow man, and if he could restore Mr. Spurgeon to health he would do so at once, but not to teach his erroneous doctrines.

The PRIMATE appealed to members to stop the discussion. In the course of the debate it was suggested although no definite amendment was made, that certain words should be omitted from the original resolution. Mr. Vaughan consented to this; his object being accomplished in the expression of sympathy and prayer, he was not troubled as to whether Mr. Spurgeon would continue his important work; if God graciously restored him to health, he (Mr. Vaughan), could leave that with him. "1. That the Synod of the Diocese of Sydney, now in session assembled, desires to express its heartfelt sympathy with the Rev. Charles Haddon Spurgeon, pastor of the Metropolitan Tabernacle, London, in consequence of his long and serious illness; and earnestly prays that the Great Head of the Church may graciously restore him to health. 2. The Most Reverend the Primate be respectfully requested to forward the above resolution."

CHURCH PAROCHIAL SCHOOLS.

The Rev. J. D. Langley moved,—"That a select committee be appointed to report upon the Church Parochial Schools at present in the Diocese, and to take such action as may be considered desirable for the promotion of Church of England primary education. That such committee consist of the following members:—Revs. Canon Kemmis, A. W. Pain, C. F. Garnsey, A. G. Stoddart, Messrs. R. Hills, F. W. Uther, E. J. Robson, J. W. Burt, and the Rev. J. D. Langley."

The motion was agreed to.

APPOINTMENT OF COMMITTEES.

The Rev. D. E. EVANS-JONES in the absence of the Rev. Canon Kemmis moved,—"That this Synod is of opinion that the several committees, diocesan, provincial, and general, should be appointed upon a more equitable and representative basis than at present obtains."

The motion was seconded by the Rev. C. F. GARNSEY. After some discussion, in the course of which it was plainly indicated that the whole of the committees were "elected" by the Synod, the motion was negatived.

DISORGANISED PARISHES.

Mr. J. J. FARR moved,—"That in the opinion of this Synod, it is desirable so to deal with disorganised parishes that power may be given a committee of Synod to remove an unsuitable minister."

An amendment was proposed by Mr. ANDREW MENZIES. The Rev. C. F. GARNSEY objected to both the motion and amendment, and humourously remarked that he had a dim recollection of hearing that Mr. Farr had been to Europe and that he had been to Rome and seen the Pope, and by his remarks he (Mr. Garnsey) fancied Mr. Farr imagined himself a Pope.

After some further discussion, Mr. J. J. FARR withdrew his motion, remarking, as he did so, that he had been to Rome and had seen the Pope, and he felt sure that if Mr. Garnsey were to go to Rome, and receive the same kind treatment that was shown to him, he (Mr. Garnsey), would never leave again.

Mr. JAMES GREEN moved,—"That the Synod assessment

of St. Michael's Church, Surry Hills, be reduced from £15 12s 6d per annum to £9 10s per annum."

The Hon. S. STEPHEN moved as an amendment,—"That the matter be referred to the Standing Committee."

The amendment was agreed to.

DEFAULTING SUBSCRIBERS.

Mr. JAMES VICKERY moved,—"Attention having been called in the quinquennial report of trustees of the Clergy Superannuation Fund to the fact that certain members have neglected or refused to pay the subscriptions required under the ordinances of 1886 and 1889, this Synod resolves that the matter be referred to the standing committee for consideration, and report to the next session of synod."

The motion was agreed to.

ADMINISTRATION OF DIOCESAN FUNDS.

Mr. W. H. ROWSELL moved,—"That this Synod request the standing committee to give early attention to the report of the committee re administering the affairs of diocesan funds from a central office or registry."

The motion was agreed to.

PROPOSED COUNCIL OF THE CHURCHES.

Mr. JOHN KENT moved,—"That the standing committee be requested to consider the proposal, alluded to in the Most Rev. the Primate's opening address, that the Church of England should appoint delegates to the proposed council of the Churches, and take such action with regard thereto as may appear to that committee desirable."

The motion was agreed to.

HOSPITAL COMMITTEES.

The Rev. C. F. GARNSEY moved and the Rev. A. YARNOLD seconded the following motion,—"That in the opinion of this Synod a committee should be formed to arrange for the accommodation of members of the Synod, clerical and lay, from the country during the session. And that such committee consist of the Revs. A. W. Pain, H. W. Mort, and J. D. Langley, Mr. Robert Hills, the Hon. S. A. Stephen, Mr. James Vickery, Captain Deane, and the Rev. C. F. Garnsey."

The motion was agreed to.

ORDINANCES ASSENTED TO.

The President announced that he had assented to certain ordinances which were passed during the session.

VOTES OF THANKS.

Votes of thanks were passed to the President for the hospitality extended to the members of the Synod, and to the secretaries for the services they had rendered to the Church.

CLOSING ADDRESS.

The President said that they had had a satisfactory session. There was not much to regret, although there were one or two things which might have been better left unsaid. There were two remarks he wished to make, one in reference to what seemed to be an omission in relation to his opening address, and the other in regard to what had taken place during the session in passing ordinances. To avoid possible misapprehension he desired to say that St. Paul's College, in the University of Sydney, had his sympathy; he hoped to support it in every way. He did not wish it to be thought that in making prominent mention of Moore College he was in any way intending to slight or depreciate the College which occupied so important a position in their Church of England educational system. The other remark was, he thought, they had learned from the proceedings of Synod that it was necessary that more attention should be given to the careful preparation of ordinances to be submitted for consideration of Synod, so that when they were brought up for discussion the time of members might not be wasted by an unnecessary prolongation of the proceedings. As at the beginning of their proceedings he commended them to the guidance of the Holy Spirit, so now again he commended them to the same Holy Spirit, the Comforter, and he prayed that they might be all and each of them, divinely strengthened to do their various portions of Christian work in Christ's Church as good stewards of the manifold grace of God.

The Te Deum was then recited and the proceedings ended.

North Queensland Aboriginal Mission.

On Monday, August 2nd, a well-attended meeting was held in St. Mary's Hall in accordance with the announcement made in the various churches on the previous Sunday on behalf of the mission to the aboriginals of North Queensland. The Rev. T. B. Gribble, of Adelong, had intimated his intention of preaching and lecturing in West Maitland on his way to Queensland in the interest of the above cause, but was unexpectedly compelled to hasten to his destination in order to secure land which the Queensland Government has promised for the formation of a mission station. Mr. Gribble deputed his friend Mr. Daniel Matthews, of the Mologa Mission, to take his place by lecturing in Maitland on the subject of the mission. The chair was taken by the Rev. W. H. H. Yarrington, who introduced Mr. Matthews, explaining the object of the meeting, and pointing out the fact that the duty of preaching the gospel to all nations was incumbent upon the churches; that a missionary spirit was always the necessary evidence of a living church; and that while it is per-

fectly right to send the gospel to far distant heathen nations, it was our duty to look at home and not neglect the heathen at our door,—among whom were not only the people of our own kin but also those natives of the soil from whom we had taken their original possessions. Mr. Matthews then delivered a most interesting narrative of his labours among the blacks at Mologa, his mission station on the Murray, some sixteen miles above Echuca. He pointed out the fact that in the schools which had been established for the education of the children it had been clearly proved that the natives have excellent abilities as evinced by their great facility in learning, their remarkable quickness in mental arithmetic, in drawing, and by their skill in many arts in which they had been instructed. Much had been said against the character of the natives, and the uselessness of instructing them, since they so readily fall back into their old way of living, but Mr. Matthews pointed out that the mistake which had been made was in their being simply educated in a secular manner. What the aboriginals needed was that they should be instructed in the principles of religion, and that the only safeguard was their absolute conversion to Christ. The lecturer adduced many instances in which this had been undoubtedly accomplished, and the result was that they had never again fallen away into their native state. Some of the aboriginals had evidenced in their lives the marvellous power of that gospel which is able to save the most fallen and degraded. Many of the blacks had become consistent Christians and teachers of their fellow-countrymen. It was in this faith that his friend, the Rev. J. H. Gribble, had gone to establish the mission in Queensland, in which undertaking he trusted his hearers would ever take a lively interest.

Mr. John Rourke moved a vote of thanks, which was seconded by Mr. J. D. Miller, and supported by the Rev. Mr. Tate, of Wollombi, who, with Mr. Lumsdaine, P.M., was also present. A collection was made on behalf of the Mission, and after a promise made by Mr. Matthews to pay another visit to Maitland, accompanied by some of the aboriginal converts, an interesting meeting was closed with the doxology and benediction.

The Church Labour Home.

The Church Labour Home, the outcome of the Rev. J. D. Langley's appeal, was formally opened by the most Reverend the Primate on Thursday, the 6th inst. There was a large attendance of sympathisers, among which were the very Reverend the Dean, Archdeacon King, Canon Moreton, the Revs. J. Chaffers-Welsh, Dr. Corlette, A. V. Pain, T. B. Tress, H. L. Jackson, J. H. Dillon, D. H. Price, Lazeron, E. Archdall, C. Baber, F. B. Boyce, Richards E. A. Colvin, J. W. Debenham, W. Hough, and W. G. Taylor, and Messrs. W. H. Sharp, and J. S. McGowen, M.L.A. After the Rev. J. Chaffers-Welsh had engaged in prayer,

The Rev. J. D. LANGLEY made a short statement, in which he referred to the circumstances leading up to the step they had just taken in the establishment of a Labour Home. He had appealed for £1,000 to place the venture on a firm footing, but unfortunately he had only received in response to that appeal the comparatively small sum of £287 11s. Had the amount he desired been realised the institution would have commenced its career more auspiciously. It had been part of his project to secure a portion of land to be farmed by inmates. Since the Home opened five weeks ago 77 men had been received, and an equal number had been refused owing to the want of accommodation. Out of the 77 men received, 18 had been found permanent situations, and 18 more had obtained temporary employment, either by their own efforts or by agency. In addition to this some had gone to the country, and these had been assisted to their various destinations. At present there were 39 men in the Institution, of all ranks of society, including ministers of religion, accountants, clerks, boiler-makers, carpenters, &c., and that they were willing to work undoubted testimony had been given. In no instance had employers of inmates complained of the manner in which they had worked. The Home was not a charitable institution, the men were entirely independent and free. Altogether the amount that had been received on behalf of the Home was £308 10s 1d. The disbursements had been large, as could be readily understood, and these amounted to £123 1s 4d, leaving a credit balance of about £185. He hoped to see the institution in a better position, and to have each man allotted a separate bedroom. It was their wish to help inmates to a higher moral character and tone, and to this end daily services would be held, with special services a couple of times weekly. He appealed for further contributions to aid the work, and in conclusion thanked the subscribers who had already assisted.

The PRIMATE congratulated Mr. Langley on the way in which the work had been commenced and conducted. From its inception it had his deepest sympathy and proffered help. The latter Mr. Langley declined until the practicability of his scheme had been in some measure demonstrated, and he thought this had been done in what they saw before them. It had been shown that the scheme is in accordance with right principles, and certainly it is full of promise. The details had already been presented to them, but it had been said that "this was not a charitable institution." But let it not be forgotten that such a work could only be carried on by Christian charity—the charity of Christ in and working through the breast of the individual

believer. In connection with this work there were two things strongly expressed to which the Bishop called particular attention—sympathy with honest work, and the necessity of reliance on true religion. He had always personally felt the deepest sympathy with work, or rather, with the workers, and he knew of no more "honourable" title than that of "labourer." The greatest dignity that a man can have is to be "a worker." This institution was the expression of the Church's sympathy with the honest worker. The Primate said he hardly agreed with Mr. Langley when he said that in accepting the help of this Labour Home, no man had anything to be thankful for (in the sense of receiving some unrequested good.) Every man who enters the Home had to thank Mr. Langley for "opportunity"—and opportunity was a great thing to those who availed themselves of it. The Bishop said that he had no sympathy with the idea that politics and social questions, and social reform especially, should be dissociated from religion. It was utterly foolish to do so. He trusted that those who entered the Home would not only be helped to live, but to live better lives. Those who had been religious, to be more so; those who had neglected religion, to reform; so that help in life's battle, solace in life's sufferings and sorrow, strength in weakness, and victory at life's close might be attained by each. This institution is the expression of man's dependence on God and helpfulness through one another. It had been commenced in a humble way—but then he preferred this to the eulogy and praise of man, as a means of expressing the inseparable connection which there was between honest work and true religion, and as an expression of this, it afforded him great pleasure in formally declaring the opening of the Labour Home, and he did this too with great thankfulness.

Mr. W. H. SHARP, M.L.A., in addressing those present, said that in his capacity of President of the Trades and Labour Council, he had been shown to what a large extent the unemployed difficulty existed. He was pleased to see so many clergymen present, and was rejoiced to know that they were prepared to combat the evil. It was well that the Home was in no sense a charitable institution, for so long as a man was able to give an equivalent for what was supplied him his manhood was not degraded. He did not wish to introduce politics to an assemblage of that kind, but the Labor party in the House recognised the existing evil, and was determined to do all in its power to bring about a better state of things for their less fortunate brethren.

Mr. J. S. MCGOWEN, M.L.A., whilst deploring the necessity of a movement of the kind, hoped that the Home would prove a success. He pointed out, however, the unwisdom of the work of the institution coming into keen competition with outside work.

A collection was then taken up on behalf of furnishing expenses.

Upon the motion of Mr. JAMES COOK, seconded by DEAN COOPER, a hearty vote of thanks was accorded to the Primate for attending to open the Home.

The meeting terminated by the Benediction being pronounced.

The London Labour Home.

On the 25th of May, the Bishop of London presided at the opening of the Whitechapel Labour Home in connection with the Church Army Social Scheme. The premises, which were formerly in the occupation of a lady, now dead, who carried on a good work among factory girls, and are situated in the Whitechapel-road, have certainly been admirably adapted for the purposes of the social scheme promoted by the Church Army, the object of which is to establish small homes, so that individual influence can be brought to bear on the inmates. The work provided for them consists of wood-chopping, mat-making, and in cases where they can write well, addressing envelopes. All earnings over a shilling a day are entered to their credit. If a man will not work for his board and lodging, he is discharged. After two or three months in one of these homes—a period not only long enough to give them a chance of making a new start, but to test to some extent their ability to withstand temptation, a situation or work of some kind is obtained for them, either at home or in the colonies, and a system of commendatory letters to the clergy of the district, either at home or abroad, to which the reclaimed may go, is adopted. The ground floor is used for the daily work and for the Church Army services; on the next floor are the private rooms of the "captain" and his wife, the kitchen, the dining room, and bath. There is also a portion of the premises partitioned off for morning and evening prayer, and the upper rooms are used for the sleeping accommodation. In the upper rooms there is also a fumigating apparatus, into which the clothes of a man on his admission are placed—a precaution highly necessary when it is considered that some of those who apply for admission have been on the tramp for months, or even years. The new home is under the charge of "Church Army Captain" Wilson and his wife, who have been removed from Sunderland to undertake this work. There is accommodation for twenty inmates in the home. Once in the week and on Sunday morning the men attend the parish church with the "captain," and on Sunday afternoon a Bible-class conducted by one of the curates; they are also expected to be present at a certain number of the Church Army evening services or meetings during the week. New homes have also been opened by the Church Army at Bath and Stockport, and a beginning is soon to be made at Holloway, Derby, Preston, and other places.

Correspondence.

Evangelistic Union.

"Yea: I come quickly." Amen: come, Lord Jesus.

We, who have subscribed our names to this paper, are one in the conviction that the appearing of our Great God and Saviour Jesus Christ draws near, and that it is our business, in testifying the Gospel of His grace, to proclaim His approaching Advent, and the final manifestation of His Kingdom, as the hope of His people, and the solution of the political and social difficulties of the world.

In the faith that the Spirit of Christ is present to direct His manifold work upon earth, we have associated ourselves together, under the names of the Evangelistic Union, for the purposes of—

1. Watching for and proclaiming the Coming of our Lord Jesus Christ.
2. Realising the Brotherhood of Christians.
3. Intercessory Prayer.
4. Promoting Evangelistic work.
5. Advancing the ministry of women.

We have resolved to endeavour to further these objects by periodical meetings for Prayer, Study of the Scriptures, and Conference. We do not propose to undertake the administration of any particular work, but we desire to associate with the Union, as a centre of spiritual fellowship and counsel, any agency that would come within the scope of its intention.

Some of our number have already commenced special evangelistic work, and the Rev. D. H. Dillon and Mr. W. H. Dibley, who some months ago devoted themselves to Mission work, have allowed their undertaking to be brought into association with the Union, and are taking steps in conjunction with the Rev. J. Chaffers-Welsh to form a band of Evangelists animated by the same spirit as themselves.

The task of establishing a Deaconess Institution has been undertaken by the Rev. Mervyn Archdall, and five ladies have been received by him as probationers.

The Rev. J. D. Langley has brought his "Labour Home" into sympathetic relation with the Union as an object of intercession.

We shall be prepared to aid in forming branches of the Evangelistic Union, and shall be rejoiced to welcome, as members, any persons who can heartily accept its principles, and who will pray and work for its objects.

Communications may be addressed to the Secretary, E. P. Field, Esq., 67 Elizabeth-street, Sydney.

MERVYN ARCHDALL	J. CHAFFERS-WELSH
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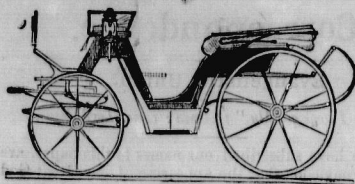
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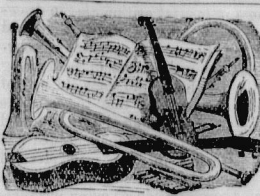
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16 S. 1 Kings 22 to v 41	Romans 13	2 Kings 2 to v 16 or Matt. 25 to v 31	c 4 v 8 to v 38
17 M. Jeremiah 24	-14 & c 15 to v 8	Jeremiah 25 to v 15	-25 v 31
18 T. -26	-15 v 8	-28	-26 v 31
19 W. -29 v 4 to v 20	-16	-31 v 15 to v 38	-26 v 31 to v 57
20 TH. -31 to v 15	1 Corin. 4 to v 18	-33 v 14	-27 v 27
21 F. -33 to v 14	-1 v 20 & c 2	-38 to v 14	-27 v 27 to v 57
22 S. -35	-3	-38 to v 14	-27 v 27 to v 57
23 S. 2 Kings 5	1 Corin. 4 to v 18	2 Kings 6 to v 24	Matt. 27 v 57

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, AUGUST 15, 1891.

"APOSTASY FROM THE FAITH."

THE unseemly utterance of a clerical member of Synod on Friday evening last has resulted in the daily press being flooded with correspondence in which the Church of England is held up to ridicule, and charged with bigotry, narrowness, and we know not what else besides. The contributors of those letters seem unable to separate the expression and the man who made it from the thousands and tens of thousands of the members of the Church who differ from the opinions he expressed as widely as the east is from the west. The harm he has done the Church, and himself as a minister of that Church will not be atoned for by the years of service he may give to it in the future however faithful and earnest he may be in his endeavours. With reference to the resolution which called forth the deliverance which was so irreverent and grotesque, we have a decided opinion; it is that the notice of motion should never have been placed on the business paper. The mover we are sure, was simply prompted by his deep feeling of sympathy with one who had done a noble work and was passing through deep affliction. He knew by experience how comforting and sustaining sympathy was in the hours of sickness, and for brethren in Christ to show that sympathy, although miles of land and sea separated them from each other, would be felt to strengthen and stimulate both the givers and the receiver. Yet we still say that it was ill advised to bring such a subject before the Synod of the Diocese. Our Synod is summoned for the consideration of the work and the business of the Church within our own borders, and the introduction of foreign matter is both a waste of time and a waste of power. If such subjects are to be introduced and the Synod has to resolve itself into what a writer has suggested it will thus become—a debating society composed of clergy and laity, it may prove very popular with those who have hobbies to ride and axes to grind, but it will as surely become a demoralized institution, and sensible men will flee in fright at the very suggestion of being called to attend a mutual admiration gathering. However ill advised the action of the mover, yet it was no excuse for an offence being committed against good taste, courtesy, and Christian charity by one who by virtue of his holy office is a preacher of the Gospel of Peace. We cannot characterise the expressions used, otherwise than by describing them as cruelly stupid, and they proved the speaker to be the serf and slave of a narrow mind. True he had prayed for deliverance from "schism" but it remains to be proved that the person mentioned in the motion is guilty of schism. The grandeur of his work should have intensified those prayers with earnestness, and fired them with a passionateness, which would have reached the throne of God and melted the heart of the suppliant in holy love and tender solicitude. What right has any man to describe the great Nonconformist Divine as a promoter of schism, the greatest enemy of man? What right had he to speak of such an one as living in apostasy from the faith? It is downright blasphemy thus to characterise those who differ from us either in ecclesiastical organisation, or in the interpretation of a doctrine. We may believe with all the earnestness of conviction that our Church is apostolic in order

and in doctrine, but that belief should make us the more charitable to those who do not share in our privileges. We ought to show our faith by our works, but if we employ both hands in casting up stones of stumbling, and our tongues in shooting out arrows—even bitter words—then we are simply bringing upon ourselves the "woe" pronounced by Christ on those from whom offences come. Ministers of the Church of England can afford to let alone the schismatics outside, until they have rid themselves of the schismatics who are to be found within her own pale; and we fear that there are apostates from the faith, who, for a morsel of bread, are serving in the sacred ministry of the Church. Such drivelling nonsense commands the scorn of thousands of men and women who appreciate goodness and honour honest, noble work, though it may be achieved by others on whose head a bishop's hand has never rested and who have not received Episcopal authority to preach the Gospel. Within our own Church this power and authority must be given, with others it is not considered necessary, and we thank God that there are but few who do not recognise the good work done by these, and rejoice if by any means sinners are won from evil and taught to lead a godly, righteous, and sober life. Those who do not are to be pitied, because in many cases it may be that their hearts are filled with envy by reason of the successes of others, and their minds stored with ignorance. But the object of their malediction remains untouched.

Should Envy scout, should Ignorance deery
His faultless patience, his unyielding will,
Beautiful gentleness, and splendid skill,
Innumerable graces reply.

There is one thing, however, as clear and distinct as the sun in the heavens, and it is this: the Nonconformist minister will not suffer from the attack made upon him, but his traducement will! He has only raised a huge horse-laugh against himself. Many persons criticise in order not to seem ignorant; they do not know that kindness and sympathy are marks of the best culture. We are glad to know that some of the members of the party with which he is identified refuse most stoutly to endorse the opinions he expressed. All honour to them for so doing. It may be said that he possessed courage to express his convictions. But we do not think much of that courage which approaches mensibility. Courage must be allied to the reasoning and moral faculties. Insensibility is ignoble. Obstinacy is not heroism. A man may be fearless, but he must not be impudent. When shall we learn the higher lessons which Christ would teach us? There seems a desire with some folk to play an elaborate game of pretence, and then to consider themselves martyrs for their opinions. The tyranny of these opinions is almost too harrowing a subject to be discussed. The agony is, however, all on one side—and it is not shared in by those who refuse to obey King Humbug. But the injury it does to the Church at large is deplorable. It causes honest-hearted Christian men to hide their faces in shame or to flame out with righteous indignation, whilst the enemies of Christ chuckle and laugh at the miserable squabbles within His Church, and loudly blaspheme the religion He established. Friendly feeling begets friendly feeling, and the reverse is also true. When the world hears Christians speaking well of one another, it will be helped to believe in Christianity; but when it hears the ministers of one Church deering and branding the ministers of another with opprobrious names and offensive epithets, then it turns from religion and believes it to be a sham. It is not true that the world hates piety. The modest and unobtrusive piety which fills the heart with all human charities and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hates the lust for power and precedence when it is veiled under the garb of piety; they hate canting and hypocrisy; they hate quacks in piety; they love to tear folly and impudence from the Church which should be a sanctuary only for the wretched and the good. When a weary lot has been cheered and brightened by the gentle sunshine of the good; men of the world have felt and acknowledged it; but when professors of religion, and especially ministers of Christ, "bark and bite," they turn away from them with scorn and contempt. He who could designate one whose work God has so signally honoured and especially blessed, as an apostate from the faith, is especially ignorant of a thousand things which it would be wholesome for his soul to know. What a pity it is that the world in which some men live is a realm of which Self is the deity, in which they fight for their own interests, unmindful of the feelings and claims of others. The Church of England must not be measured by the utterances of one man, it must not be censured for the bigotry which he displayed. This would be unjust. Here are two clippings which came to hand since the words which have rung through Australia were uttered, making the speaker famous in a way. They show a different spirit—a spirit which is believed in by thousands here:—

"The Rector of Guildford recently invited the clergy and the ministers of Nonconformist Churches in the district to meet at his house for prayer and praise, and the deepening of the spiritual life. The invitation was accepted by fifty ministers of religion, two-thirds of whom were Nonconformists."

"The Bishop of Worcester has consented to open the new wing of the Wesleyan Princess Alice Orphanage, Birmingham, on July 14th. The Birmingham Methodist Council has been invited to attend en bloc, when an address

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of welcome to the diocese will be presented by the Council to his Lordship."

The ministers and members of the Nonconformist Churches have a right to feel aggrieved at the violent and uncalled for language which was used. We sympathise most deeply with them, but will they kindly remember that as they have only one CHARLES HADSON SPURGEON, we have only one David Evan Evans-Jones.

INFANTS' PROTECTION BILL.

A MOST important measure, entitled the "Infants' Protection Bill," was introduced in the Legislative Assembly on Tuesday evening last, and after amendment was reported and its adoption made an order of the day for the following day. The subject it embraces is one which should have all the moral support which can be given to it by the members of the Church of Christ. As such in our dealings with our fellow citizens and fellow colonists, we are to illustrate that spirit which is the distinctive character of Christ and His religion. The object of the Bill is to give additional protection to the helpless, and to relieve human suffering. Mr. NIELD, in introducing it said:—"His Bill proposed to make two or three provisions against the existing practice of paying lump sums for the murder of babies. It was no use minding the matter, it was no use calling it baby-farming, the plain fact was that these unfortunate helpless creatures were taken for sums of money in order to be put to death by the most miserable, the most cruel, and, he ventured to say, the most hellish means, that it was possible for a human being to conceive—by slow processes of starvation and neglect, and every act of utter inhumanity it was possible to perpetrate without bringing the perpetrators of the act directly and immediately under the lash of the law." The evil picture presented in these words is a sad one, and it is the more so because it is not drawn by a fervid imagination, but is established by stern fact. There is something appalling in the power of a cruel nature to assail and kill a young and inoffending life. The Herods are not all dead, nor are the murdered innocents all buried. We sometimes think of HEROD as horribly exceptional in his cruelty, but when money is taken in order that helpless innocents should be put to death by slow processes of starvation and neglect, it brings to light the existence of a brutality that is, if possible, worse than the HEROD of whom the EMPEROR AUGUSTUS observed that "it was better to be HEROD's swine than HEROD's son." Our Holy Religion teaches us by the birth of Jesus Christ into our childhood, how sacred and holy child-life was meant to be. We look upon children as hallowed and consecrated by His infancy and boyhood, who was once a babe, a child, as they are. And as disciples of the God-Man, we must seek to purge the world of the guilt of the murder of children. Art, science, and philanthropy are doing a noble work in widening the horizon of a child's education, guarding and invigorating its health and protecting it from the brutality of ignorant or heathen parenthood. Perhaps many of our readers will be unprepared to receive the following statement, which reveals the eagerness of a certain class to obtain possession of infants, ostensibly to care for them, but what is, in fact, simply to obtain the premium offered and get rid of the child with all convenient haste. The Society for the Prevention of Cruelty to Children which is doing an excellent work in the view to testing the sort of traffic that is going on in our midst, inserted an anonymous advertisement for a child it sought to place out to nurse. A room was borrowed in which applicants for the charge of the child could call, and where persons could attend to offer to take charge of the child or could send letters. There were eighty-two replies, chiefly by letter, and in seventy-five cases the letters or applicants set out that the condition upon which they would take the child was that the person from whom it was received could never hear of it again. The fees for such a service ran from three to thirty pounds. Such infamy is a disgrace to our civilization, and it is well that the attention of the Legislature has been directed to it. The present system of "baby farming" affords an opportunity to those who sin against God and society to get rid of one of its penalties and thus in a measure offer a premium to wrong doing. True, in so doing they aggravate their sin, and add to their guilt before God. They break not only the sixth but the eighth commandment. Thus there is the ceaseless revelation of what is unworthy and evil, and these "idlers in the mighty school of life," are soon beguiled again into sin and their forfeited and unhealthy natures thrilled by further wrong doing. Legislation will tell this class that their sin is a sin against human order and that there are penalties attached to it. This, perhaps, may be the lowest platform, but yet that gained it will bend to elevate the tone of public feeling and improvement may be affected. As it is vice is simply encouraged and this demoralizes our youth and degrades womanhood. There is one subject which we think might have been embraced in the Bill, and that is the wholesale advertisements which appear in our papers of persons willing to undertake the care of infants for a money premium. The mind of our young people is brought into contact with impurity, evil impressions are imprinted-impressions which in some cases can never be removed.

The clauses of the bill provide for the abolition under severe penalty of the practice of giving premiums and for making the payments periodically instead, providing for the registration of infant children, for giving full particulars on either handing the child over to some one else, or on moving from premises in which the child was originally placed, for the inspection of children, for inquests upon children who had been registered, for making certain provisions of the Registration Act apply to the Act. These were added to by the insertion of new clauses, to the effect that any person who should wilfully and without reasonable excuse refuse to provide, neglect to provide, educate, feed, or clothe, or should wilfully ill-treat or expose any child, or cause any child to be neglected or exposed, and such ill-treatment being to a boy under 12 years, or to a girl under the age of 14, should be guilty of an offence under the Act, and should be liable to imprisonment not exceeding 12 months or a penalty not exceeding £50, providing; in case of death, for notice to be given at the police station, and for the holding of an inquest; providing for power to be given by the Colonial Secretary, exempting the provisions of the bill in certain cases; and providing for regulations to be made by the Governor in Council applying to houses registered under the Act.

So far so good. Mr. MAXTED, of the Benevolent Asylum, since the bill has passed through Committee, has made some very important suggestions, and with some of these incorporated we shall rejoice when it becomes the law of the land, but, as Christians, we must not forget that, however laudable the efforts of philanthropists and legislators, yet we have a distinct and definite duty laid upon us. Legislation is powerless to touch the root of the disease. We must live and proclaim the Gospel. Purity of life and purity of heart must be ever kept before us, and persistently we must search for any trace of immoralized evil tendency and seek for its destruction. We shall then be able to support every effort which is made to raise the tone of society, which, alas, too frequently tolerates and condones impurity. Until men and women are ashamed to sin, we must not be ashamed to speak of sin, and move one another to encourage every effort which will restrain evil doers and punish those whose greed for money leads them to sacrifice child-life, and encourage those who have escaped one of the penalties of their sin to go and sin again and again until at last, degraded and despairing, they

Mad from life's history,
Glad to death's victory
Swift to be hurled,
Anywhere, anywhere,
Out of the world.

Official Notification.

The Bishop will be much obliged if the clergy will reply as soon as possible to the circular letter about Confirmation which he has sent.

Australian Church News.

Diocese of Sydney.

St. James'.—"The Triumph of Labour and the Duty of the Church" was the subject of a lecture delivered by the Rev. R. A. Woodthorpe, M.A., in St. James' Church, on Sunday afternoon last. In introducing the subject, the Rev. gentleman observed that the present labour movement was but the beginning of a deeper political reconstruction. No diligent student of the times could fail to notice the constant appeal of the workers to the example of Jesus Christ, the deep grasp by the labouring classes generally of the modern conception of the state as a social organism, and their determination to gain through combination recognition by the state of fundamental truths. Labour movements had made their way by organizations—by trades-unionism, and he doubted if any institution had ever been more misrepresented. Trades-unionism was now entering upon a new stage of development. The lecturer then combated the objection urged against trades unions, viz., their encouragement of strikes, their efforts to secure a minimum average of wages, and the limitation of the hours of labour, and their alleged recourse to violence and intimidation. It was the obvious duty of the Church to endeavour to bring out the great central truths, viz., the fatherhood of God and the brotherhood of man, to face the facts of our complex life, and try to understand the true position with regard to the men in our community. In his concluding remarks the lecturer said that the labour representatives in Parliament had shown a self-restraint and an intelligent interest in the work they had to perform which fully justified their choice by the people. They had proved themselves equal, and he ventured to think superior, to many of the men they had displaced. The movement was full of religious significance. An interesting lecture entitled "The history of the Faust legend" was delivered in St. James' Parish Hall, on Tuesday evening, by Professor MacCallum. The Rev. H. L. Jackson, M.A. (incumbent of St. James'), occupied the chair, and considering the inclemency of the weather, there was an excellent attendance. The lecturer traced the Faust legend to its origin, and referred at considerable length to its treatment by Marlow, and then spoke of its treatment by Goethe in his masterpiece. The lecture which was well received by an appreciative audience, was one of a course of Tuesday evening winter lectures in connection with St. James'.

C.E.T.S.—A meeting of the executive committee of the Church of England Temperance Society was held in the Chapter House on Wednesday afternoon. The Rev. F. B. Boyce was in the chair. The following motion was

passed:—"That this executive view with much dissatisfaction the conduct of members of Parliament in attempting to block the introduction of the Government's Publicans' Licenses Further Restriction Bill, especially on account of the delays previously occasioned from the same cause." It was decided to call for returns from the various branches, to obtain a statistical account of their strength.

Kurrajong.—An interesting little event took place a few Sundays ago in St. Philip's, in the form of a presentation to Miss Winter, of a beautiful silver service suitably inscribed. For many years she has presided at the organ, and laboured faithfully and successfully in the Sunday-school and other departments of church work; and the members of the congregation made this present in recognition of her long and useful services. As the matter was initiated during the incumbency of the Rev. H. Plume, he, at the request of the subscribers, made the presentation; and in doing so, spoke in the highest terms of Miss Winter's Christian character and useful life.

Diocese of Newcastle.

Bishops Court.—The contract for the repairs has been taken by Mr. Noad, of East Maitland, and the Bishop it is said, hopes to be in residence in about two months' time. The repairs are being effected at the Bishop's own expense.

St. James', Morpeth.—On the 29th August was held a reunion of church workers, who, in spite of the mud and wet, met at the old schoolroom in large numbers, and there enjoyed the excellent entertainment provided by their host and hostess, the Rev. Mr. and Mrs. Goddard. The Bishop was present, and made a capital speech. The Rev. J. Shaw, of Paterson, was also present, and spoke.

Lambton.—The Rev. J. P. Ollis is leaving this cure with a view of obtaining work in the diocese of Sydney.

All Saints', Singleton.—The erection of the new organ by Nicholson, a well-known English maker in the Midland Counties, is now complete. The work was confided to Mr. Brodric, of West Maitland. The organ, which is a fine-toned, powerful instrument, will be dedicated on Thursday, Aug. 20th, by the Bishop of the Diocese who will preach on the occasion.

St. Paul's, Paterson.—The Bishop of the Diocese paid his first official visit to this parish on Sunday, Aug. 2nd, arriving on the previous afternoon. He was excellently received by the church authorities and the people, both at Vacy and Paterson, which are the two centres of the district. A meeting of the Parochial Council at which the Bishop presided was held on the Tuesday afternoon. After some other matters had been dealt with, a conversation took place as to the ways and means of raising the contribution allotted to the Paterson for the purpose of meeting the annual deficit in the finances of the Diocese available for the payment of the clergy. Speaking of the above, there is no doubt that the change of name and objects to "Centennial Fund", from the older "Church Extension Fund," to which the people were beginning to get accustomed threw all sorts of confusing cross lights upon this question, and acted disadvantageously by perplexing people's minds as to what they were asked to give for. Probably if the "Church Extension Fund" were revised and worked in the same way as it was at first worked by Mr. Dixon and Mr. Simon, adequate results would again be arrived at. It would seem advisable that the name "Centennial Fund" should be abandoned, and the old name "Church Extension Fund" be revived. Still better would be the name "Church Sustentation Fund." But the most accurate of all would be "Church Deficit Fund," for there is at the present time a most terrible deficit of £1000 in the diocesan portion of the Clergy Stipend Fund. The Bishop put the thing very happily at the Paterson, at the very large meeting held to welcome him. He said the diocese had grown "too big for its coat," and he "wanted more cloth" to make one to fit it, i.e. means to meet the impending deduction in the £100 which the Diocesan Council has hitherto been able to add to the parochial subscriptions. One of two things is inevitable, either the stronger parishes must help the weaker, or the deficiency spoken must be left to be met by local increased contributions, and there are some who incline to this latter course, but what would become of the struggling parishes then? If however, confidence is felt in the appointments made once more to prevail as regards our diocesan administration (of which there appears to be every prospect), it is probable that difficulties will be overcome. Some parishes preferred to raise their contributions to the older "Church Extension Fund" by their local machinery. Others called in the aid of the organising secretaries, and the same plan might be found to work well again. In any case, the Bishop's visit to the Paterson was a source of sincere pleasure to the Vacy and Paterson people, and there is no doubt he furnished the meeting with an idea on the financial question by his appropriate little parable thrown off apparently on the spur of the moment. The lay representative of

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Home Notes.

The Bishop of Lincoln has been staying at Folkestone for change of air.

The Bishop of Manchester is on the road to recovery from his recent illness.

The Bishop of Liverpool has arranged to go to Lowestoft for three months.

It has been decided to open the Mackonochie Memorial Memorial Chapel, in connection with St. Alban's, Holborn, in December.

The new church of St. Michael and All Angels, Stonebridge, Willesden, has been consecrated by the Bishop of London.

The total amount raised towards the Archbishop's Thomson memorial was £3377 9s.

Dr. Cheyne's Bampton lectures for 1889 are just out. They deal with "The Origin and Religious Contents of the Psalter," and are dedicated to the Bishop of Manchester.

We regret to announce the death of the Rev. James Hardy Andrew, M.A., for the last sixteen years vicar of Hartington, having been presented to the vicarage in 1875. The labours of the Royal Commission appointed to enquire into the want of space for monuments in Westminster Abbey are ended. The final report has been issued as a parliamentary paper.

A new chancel has been erected and other improvements carried out, (at a cost of £3,300) in connection with St. Thomas's Church, St. Helens. The chancel was consecrated by the Bishop of Sodor and Man, acting for the Bishop of Liverpool.

The Archbishop of Canterbury opened the new chapel which has been built at the London Hospital. A service was held, at which the Archbishop preached. The proceedings took place in connection with the opening of other new buildings for the hospital by the Duke of Cambridge.

The Bishop of Lichfield, in the twelve years of his episcopate, has had the appointment of more than seventy benefices, and in every instance, with two exceptions, they have been given to clergy belonging to the diocese. During the same period nineteen benefices have been added to the patronage of the See, and, should the Handsworth Bill pass into law, there will be a further immediate addition of five more.

Preaching at Wakefield Cathedral, Archdeacon Straton traversed the statement made in the House of Commons that whereas the city and diocese of Wakefield were shrieking their loudest in respect to maintenance of Church day schools, they only contributed £162 a year towards voluntary education. The right hon. baronet responsible for the assertion had been sadly misinformed, as the city and diocese yearly raised £7000.

The annual meeting of the Anglo-Continental Society was held in the Church House. The Bishops of Salisbury and Carlisle were present. Bishop Harvey Goodwin praised the courage of the old Catholic leaders, and Dr. Wordsworth gave some personal experience of the movement in Holland, Germany, Austria, and Switzerland. Dean Hale, of Davenport, U.S.A., and the Rev. R. S. Oldham, Canon Meyrick, and General Lowry also spoke.

The stormy weather in June did much damage. At Liverpool, St. Saviour's Schools were struck by lightning shortly before eleven o'clock, when 675 children were in attendance. The central tower was carried away; but fortunately, the debris fell into the street, and no one was injured. The dome of St. Paul's Church has also been injured by lightning. At Uttoxeter the steeple of Doveridge Church, one of the most ancient edifices in the country was damaged.

A handsome stone pulpit, placed in the nave of Norwich Cathedral by the Rev. Dr. Goulburn, late Dean of Norwich, has been formally presented to the Dean and Chapter in the presence of the Mayor and a number of the local public. The pulpit was designed by Messrs. R. H. Carpenter and B. Ingelow, of London, and is hexagonal, the sculptured work being designed to illustrate the ordinance of preaching. In the niches of the superstructure are figures of the twelve Apostles.

The roof over two bays at the west end of the chancel of Manchester Cathedral has been thoroughly examined, the result being that it has been discovered that the timbers in John Huntingdon's original ceiling are more decayed than was anticipated. It is, however, hoped that they are sound enough to undergo dressing, so that the original and picturesque-looking old ceiling may be retained as a memento of the first warden of Manchester (from 1422 until 1458), and founder of the chancel itself. To carry out this restoration an entirely new chancel roof will have to be constructed, which will form a support to the re-dressed timber work in the original ceiling.

The preachers at the jubilee services in commemoration of the restoration of Leeds parish church were:—On July 12 (Sunday), the Archbishop of Canterbury in the morning, Bishop Barry (formerly head master of Leeds Grammar School), in the afternoon, and the Bishop of Hereford (vicar of Leeds, 1859-68), in the evening. On July 15, the Bishop of Chester, (vicar of Leeds, 1886-8), in the evening. On July 17 the Bishop of Ripon in the evening. On July 19 (Sunday), the Bishop of Derry in the morning, and Dr. Gott, Bishop-designate of Truro (vicar of Leeds, 1873-85), in the evening.



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A large and varied Stock of Materials of latest descriptions always in hand.

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Poetry.

The Golden Side.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning,
And the darkest hour, the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the path of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit to grieve and wonder.

New South Wales Local Option League.

ESTABLISHED 1883.

CONSTITUTION.

1. The League shall be called the NEW SOUTH WALES LOCAL OPTION LEAGUE.
2. The object shall be to secure the adoption of Local Option in accordance with the following basis:—"That inasmuch as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want without detriment to the public welfare, a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system by some efficient measure of Local Option." It being understood that the right of the people should extend to local prohibition, and that Local Option be by direct personal voting. It shall also be within the scope of the League to defend the beneficial clauses in the existing or any future Licensing Act, and especially the entire closing of public-houses on Sundays, and also to advocate, whenever required, the adoption of desirable amendments in the licensing laws.
3. Questions as to the desirability of defending clauses or advocating alterations in the licensing laws shall be determined by the Central Committee.
4. All persons who shall agree with the objects, and pay not less than 2s 6d per annum, shall be members of the League.
5. The general management of the League shall be vested in a president, a central committee consisting of eighteen members, and a treasurer, to be elected at the annual meeting, to be held in the month of January, in each year, and further of representatives. Such committee shall have power to fill up vacancies occurring during the year, among those elected at the annual meeting.
6. That no member shall be entitled to vote, or shall be qualified for election as a member of the central committee at the annual meeting, unless he has been a subscriber to the funds of the League for at least three months before the date of the annual meeting.
7. That the nominations for the offices of president, treasurer and central committee shall be sent to the honorary secretary at least thirty days prior to the annual meeting.
8. That the names so nominated shall be printed on a list, and sent by the honorary secretary, without the privacy of anyone to every direct subscriber throughout the colony, to be returned by them to the scrutineers under cover, endorsed to the honorary secretary, within three clear days of the annual meeting.
9. That the president shall as soon as practicable after an annual meeting invite the executive in Sydney or each organization of temperance societies or lodges to send a representative to the central committee; but it shall not be necessary to delay the business of that committee by reason of the non-acceptance of any such invitations.
10. The central committee shall have power to elect gentlemen as vice-presidents of the League, and to appoint its own secretaries.
11. Branches of the League shall be formed as soon as practicable in all centres of the colony outside the city of Sydney, each branch to determine matters of local management, and be allowed one representative on the central committee. Any branch having more than one hundred bona-fide members on its roll shall be entitled to a second representative.

All persons who agree with the above objects, and pay

not less than two shillings and sixpence (2s 6d) a year, can become members, and cards of membership will be sent.

Every lodge donating 10s is entitled to nominate four of its members as full members of the League, and a member for every 2s 6d additional. It is most respectfully suggested that members so nominated should be those who take an active part in the municipal elections for the Local Option vote, and also when candidates are seeking to be elected to Parliament.

Ladies can become members by paying the usual subscription which entitles them to vote.

Copies of the annual report will be sent to each member. Subscriptions due in advance in February in each year. Note.—Every direct subscriber to the Central Organization shall have the right to nominate members (see rule 7) for election, and a voting paper will be posted to all members, so that they may vote at the annual election.

The League has been in existence for eight years, during which time enormous strides have been made in the progress of temperance reform. Local Option in a measure was already established in this colony when the League began its work. It was felt, however, to enable the people to more thoroughly express their opinion on the drink question that the power of prohibiting existing licenses, as well as prohibiting the issue of new licenses should be conceded to them. Under the present Licensing Act the right of voting in respect to Local Option was confined to municipal ratepayers, whereas the interests of the great mass of the people demanded that nothing short of universal suffrage would be a fair basis for the franchise upon such a question of common concern. The League was therefore established to advocate the extension of the principle of Local Option, so that it might be made to apply to the renewal of existing licenses, as well as to the issue of new licenses, and to widen the franchise so that every Parliamentary elector would be qualified to vote. So great has been the success which has attended the League's work that the abstract principle of full Local Option has not only been endorsed by the people's representatives, but the late Government actually introduced a measure into the last Parliament which practically conceded all the powers which the League has been demanding for the people. The Government of Sir Henry Parkes is pledged to re-introduce this Bill should they remain in power. But whatever may be the result of present political complications it is known that a considerable majority of the members of the present Legislative Assembly are favourable to the platform of the League, and there is every hope that during the present session of Parliament the question of Local Option will be dealt with and settled.

Temperance

Drink to Please Me.

The day had been most beautiful; now that the evening had closed in it seemed more lovely than ever; the moon had risen, and all nature was dressed in splendour. The Gray's cottage was brilliantly lighted and draped for a bridal party. In one parlour sat Ella Gray and Frank Banker, who were soon to take the marriage vow, while the other parlour was filled with invited guests, and the generous display of wedding presents.

At last the folding doors were thrown open, the minister took his place, and, with a few brief words and promises to love and honour, Ella Gray and Frank Banker stood before the company as husband and wife. After the congratulations they all repaired to the dining-room, where supper was served. As the wine was passed around, Frank pushed his glass to one side without tasting it.

"Won't you drink your wine, Frank?"
"No, I would rather not."
"Please do, just this one glass, the rest all drink theirs."
"No Ella, that was my mother's dying request that I should never touch any intoxicating drinks."

"And you promised?"
"Yes; just as she was dying I made her this promise, and I do not wish to break it now."
"But just one glass can certainly do no harm; please take it to please me."

The pleading looks of his young bride touched him, and he took the glass, raised it to his lips, then set it down without tasting, and turned away.

"Why won't you drink it, Frank? One glass won't hurt you; so please take this one," and she handed the glass to him again.

Without a word he took and would have drunk, but just as he was putting the glass to his lips, old Uncle Henry arose from his seat and cried "Stop!" while all eyes were turned towards him.

"Please Frank, let me tell you my life's story before you take your wine; then see if Ella will urge you to drink."

Once was clerk in an extensive drug store with a large salary, bright prospects, and a heart light and free as the wind that blows; I thought I was and ever would be the happiest man alive. But what crushed my spirits, blighted my fairest hopes, and dragged me down to what I now am—a poor, miserable, broken down old man?

"What was it? Shall I tell you?" It was a glass of wine handed round at a bridal party, handed to me by the girl I loved, and she who was once my wife. "Drink, Henry, to please me," was her smiling request, and I drank; I could not resist the pleading look and words, but drank the wine to its dregs, and from that moment I have

been a ruined man. And not my life alone, but the life of the girl I married was made miserable by that one glass of wine. "Drink Henry to please me" is what brought me to this, is what blasted my wife's brightest hopes, is what broke her heart and dragged her to an early grave; "Drink Henry to please me" is what did all this. Now Ella, will you urge Frank to take the wine? Think of your happiness and his in the time that is to come, and never forget what harm a single glass of wine may do."

By the time Uncle Henry had finished speaking all eyes were wet with tears, and Ella was sobbing like a child; but when she could command her voice so as to speak, she promised that she would never ask Frank to drink another glass of wine, and she ever after kept her word. The wine was taken from the table, and she never set it before her guests again.—*Union Signal.*

A Dream and Its Interpretation.

We recently read the following:—"A working man in connection with the harbour of Dundee had a dream, which he told his family. The dream was this—Four rats seemed to come marching up to him. The first rat was a very fat one, the second and third were very lean and miserable looking, and the fourth rat was totally blind. He had often heard it said that to dream of rats boded approaching calamity. He appealed, therefore, to his wife to help him in understanding the meaning of the dream. She, poor woman, confessed her helplessness, but his boy, who was a sharp, bright, youth, volunteered to explain the dream. On being told to proceed, he said, the following is an interpretation:—"The fat rat is the man over the way who keeps the public house, that ye gang till see often; the two lean rats are my mother and me, who canna get the meat and claes that we need; and the blind rat is just yersel', father.' Good, certainly very good. It is hoped the old man laid it to heart."

"Gentlemen, Excuse Me."

A public dinner had been given to General Harrison on one occasion. At the close of the dinner one of the gentlemen drank his health. The General pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you not favour me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much; he rose from his seat, and said in a most dignified manner:

"Gentlemen, I have twice refused to partake of the wine cup, I hope that will be sufficient. Though you press the matter over so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink; that vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves, and all from the pernicious habit of wine drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"

Illustrative & Practical.

THE GRAND CRITERION.

It is related that Bishop Kavanaugh was one day walking, when he met a prominent physician who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such a fable as that."

The Bishop said, Doctor, suppose years ago some one had recommended to you a prescription, and, taking it according to order, you had been cured of a terrible disease, what would you think of the man who would not take your prescription?"

"I should say he was a fool."
"Twenty-five years ago," said Kavanaugh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and, wherever accepted, have never known it to fail."

What could the doctor say to such a testimony as this? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by the question.

"How would you prove the divinity of Christ?"

"Why, He saved my soul," was the triumphant reply.

But to give this answer one must be saved, and know it in his heart, and show it in his life, and he then becomes a living epistle, known and read of men.

WATCHES, CLOCKS, and JEWELLERY.—A. T. DOWES, having taken the premises situated above the Church Book Depot, 176 Pitt-street, Sydney, is prepared to execute orders with despatch and at reasonable charges, consistent with good workmanship. Repairs a specialty. References permitted to Manager, "Australian Record." A. T. DOWES, Watchmaker and Jeweller, 176 Pitt-st.

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

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RETAIL PRICES (with Book of Instructions, entitled "Physical Culture for Home and School, Scientific and Practical," 322 12mo. pages, 50 illustrations, by Prof. D. L. Dowd). We manufacture five grades of the Exerciser, No. 1, 70s; No. 2, 55s; No. 3, 45s; No. 4, 40s; No. 5, 35s. No. 1 has all the iron work and cord couplings, nickel plated, highly polished, woodwork solid rosewood polished, the best Silver Lake (dark colour) sash cord, a nickel ornament to cover screw in floor and bracket on wall.

No. 2 is like No. 1, except cord couplings are japanned polished maple or birch woodwork. No. 3 is made as good in every respect, the difference is the iron is galvanized instead of nickel.

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Please send for large Illustrated Circular of the Health Exerciser. The distinguished pulpit-orator and evangelist, Rev. Miles Grant, Boston, Mass., writes, October 7:—"Touching your wonderful discovery, I take much pleasure in saying I am delighted with its effects upon my system. I sent for it that I might know its influence on a healthy person. I have now used it about three months, and intend to continue its use during my mortal life. The treatment produces a general refreshing, invigorating effect; sharpens my appetite, sweetens my sleep, and makes me feel as though I had a new lease of life. I have persuaded several of my brethren of the ministry to send for your Health-Pamphlet, and so far as I have heard from them they are exceedingly pleased. One of them said to me a few days ago 'I would not take 50 dollars for it. It breaks the bottom out of disease.' I can say for myself I never spent cash to better advantage than when I bought your pamphlet.—Your brother in Christ, MILES GRANT."

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When to become a Christian.

"MOTHER," a little child once said, "how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you love me?"

"Why, mother, I always loved you. I do now, and I always shall," she kissed her mother. "But you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again. "But tell me what I want to know," and she climbed into her mother's lap, and put her arms about her neck.

The mother asked again, "How old will you have to be before you do what I want you to do?"

Then the child whispered, half-guessing what her mother meant, "I can now, without growing any older."

Then the mother said, "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered "Yes."

Then they both knelt down and the mother prayed, and in prayer she gave to Christ her little one who wanted to be His.

Taken from the Street.

MANY a boy is ruined by bad company who might have been saved by attention and hearty sympathy—kind and hearty sympathy. A kind look at the right moment may shape an entire life.

Nearly a century ago a warm-hearted Irish minister stopped in a village street to watch a group of boys play marbles. One of them, dirty and ragged, amused him by his ready wit. The minister talked with the boy, and invited him to his house. In spite of dirt and rags, he felt drawn to him by admiration of his brightness. The boy had not been to school, and the minister agreed to give him private lessons. Progress was so rapid that he was soon sent to a neighbouring school, and held his own with the best scholars.

Many years after, the boy, grown to manhood, and recognised as a brilliant lawyer and a leader in Parliament, found one day an old gentleman in his room. He recognised at once the friend of his boyhood, and rushing to his arms, said—

"This room is yours; you gave me all these things. You made a man of me."

The minister listened with delight to the brilliant conversation of his protégé, but his tears flowed freely in the evening as he sat entranced by the eloquence of Curran in the House of Commons. He felt that boys were worth saving.

A LADY in company was once speaking of the pleasures of going to the theatre. First there was the pleasure of thinking of the scenes which were to be acted before going, secondly the pleasure of witnessing them when there, thirdly the pleasure of remembering them after they were over. An old gentleman who heard the remarks observed, "There is one pleasure you have forgotten." "What is that?" inquired the lady. "The pleasure of thinking of the theatre when you come to die." "Oh!" said the lady, "I never took that into calculation." Is not this the way with millions in their enjoyments of this life? The reflections of the dying hour are never thought of. Apropos of the above—A Christian lady who has long since entered into her rest, was on one occasion induced to go to a Sydney theatre, but the thought came over her that she would not like to die there, and such an impression was produced that never after was she seen within the walls of a theatre.

Humility is the first lesson we learn from reflection, and self-distrust is the first proof we give of having obtained a knowledge of ourselves.

A cheerful happy temper keeps up a kind of daylight in the mind, excludes each gloomy prospect and fills it with a perpetual and steady serenity.

BOYS' READ "The Australian Young Folks' Illustrated Magazine." The best monthly paper for boys. Full of interesting stories and sound reading to make the mind healthy. Prize stories for boys. If you have not seen a copy, send at once to the Manager for one. Subscription, 3 months, 9d; 6 months, 1/3; 12 months, 2/6 in advance. Subscriptions may be sent in stamps. Office, 176 Pitt-street, Sydney.

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Children's Column.

JENNY'S GERANIUM;

THE PRIZE FLOWER OF A LONDON COURT.

CHAPTER VII.—Continued.

"Come inside," he said, kindly; and Jenny, with some feeling of terror, gazed upon the handcuffs, the pistols, and outcasses which were ornamentally arranged on the mantelpiece, staring her in the face as she entered.

"I want to see father, sir," she said, simply, as if every one there knew him, and as if he were the only one there.

"What is his name?"

"John Sandford, sir. He was brought here almost insensible last night, and I am so anxious to know how he is. Oh! what's that?" cried Jenny, starting. "That" referred to a tremendous outcry which that moment resounded through the office; the outcry consisting of screams, oaths, kicks at doors, all sounding up from below, as if evil spirits were imprisoned, and were struggling to get free.

"That is our Sunday music, my dear," said the policeman; "we call that our morning hymn. Not quite so good, though, is it, as 'Awake, my soul, and with the sun,' to the tune of the 'Old Hundredth'?" The noise still continuing, and noticing the child's pale and frightened face, he added, "You needn't be afraid—they can't get out; they are the prisoners in the cells."

"And is father—one of them, she was going to say, but she could get no farther, and broke out sobbing.

"Now, don't go fretting your little heart to pieces, there's a good child. And if you will be advised by me, you will go home and rest quietly till to-morrow. Your father is no worse than the rest. Most of them have the horrors this morning, and he has his share."

"But can I not see him?"

"You can, if you press it, for that matter; but really you had better not; it will make him worse, and you no better."

Jenny thought the matter over for a minute or two. Then she said, sadly, "I think you are right, I had better not see him;" and, having been shaken kindly by the hand by the good-hearted policeman, she sorrowfully walked home. Patience, Jenny; it will be a long Sunday, a very long one; but certainly the most eventful that has ever dawned on thy brief life. Go home, and let the blooming flower bring a ray of hope into thy desolate heart, a ray that shall have some promise in it, though feeble and glimmering as the light of stars.

CHAPTER VIII.

FLOWER SEED IN CHALLONER'S COURT.

Sow on in faith!

Sow the good seed! another after thee
Shall reap. Hast thou not garnered many fruits
Of others' sowing, whom thou knowest not?
The seed thou sowest, is it thine to say,
"I will or will not sow it," as it falls
Rife with all blessings from that fruitful cross,
That tree of life, rich with His blood?

In the afternoon, Mrs. Peters made her appearance in Challoner's Court, accompanied by Mat Freeman, dressed in his Sunday best, his black coat being adorned by a flower from his much-prized garden. As he walked with a rueful face up the court—for it was a great deal worse than he had expected to find it—the navy's appearance might have been taken as a sturdy protest against the filth and squalor by which he was surrounded. More than one of those who were lounging at the open doors and windows looked at him as if he belonged to another sphere, and half envied his bright and healthy face. Mat said nothing, but nodded here and there to anyone who gazed particularly hard at him.

Mrs. Peters went from house to house ready to read words in season from the Book, and by-and-by both she and Mat were seated in John Sandford's room, listening to the sad story which Jenny had to tell. As she told it, Mat gazed tenderly at her, as he did upon the flowers in the garden at home. Even in this hour of sorrow, Jenny with a grateful heart thanked him many times for the geranium, and tried to tell him what a joy the flower had been to her amid days of darkness.

"That I can well believe," said the workman; "I never knew grandmother go anywhere, Mrs. Peters, without doing some good; and if that flower of yours, Jenny, does not win a prize in three weeks' time, my name is not Mat Freeman. But I am not in the mind to talk much about flowers this afternoon, although I can't help saying," said Mat, with a bright, confident smile, "that if a flower were in every window in this abominable court, it would do some good."

"I suppose Challoner's Court is worse than the one you used to live in," said Mrs. Peters.

"A great deal," said Mat, heaving a big sigh. "I don't know how you feel, Mrs. Peters, and Maggie, and Jenny, but I feel as if I was going to be choked. I can't say what that great man the Apostle Paul felt, when his spirit was stirred within him as he saw Athens wholly given up to idolatry, but in my small way I feel something like him in looking upon this horrible court. I tell you what," said Mat, suddenly, "I must go out and sing; yes, I must." His listeners regarded him with surprise.

(To be continued.)

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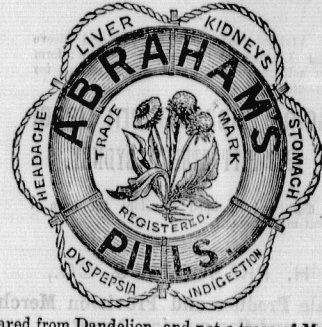


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The Australian Record.

SYDNEY, SATURDAY, AUGUST 22, 1891.

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

The Week.

Requests. Mr. Gladstone is reported to have said of bequests, "What is wrested from me by the grip of death I can in no sense be said to give." The statement is perfectly true. While the bequest may benefit many philanthropic institutions, yet it can bring no comfort, and is no sacrifice to the testator. Post mortem gifts are merely a parting with what can no longer be retained. An esteemed member of our Church died some time ago, much poorer than many expected, but the secret of it was that during his life time and often in an unostentatious way, he had distributed the wealth entrusted to him in relieving distress, and helping forward Christian work. This is giving indeed, and such as is likely to be returned with a blessing on the head of the giver.

Sunday-school Magazine. We are glad to hear that the editor anticipates a brighter future for this publication. Should an arrangement be now making prove successful the printing will henceforth be done in Sydney, relieving him of that portion of the work which has hitherto caused him much anxiety and trouble. As an outcome of the new arrangement the Editor looks forward to a marked increase of support to the magazine, as he is continually receiving testimonies of its helpfulness and value. We earnestly trust that his brightest hopes will be realised.

Race Meetings. We have on several occasions directed attention to the gatherings of race-going people at the Redfern Station. Lately there was a large crowd blocking up the passage to the trains, smoking and expectorating on the pavement, making the surroundings anything but pleasant, especially to ladies. In addition to this the language used is not of the choicest description. The attention of the station-master was directed to the by-law prohibiting smoking on the railway premises, but the reminder appeared to be ineffectual. The convenience and comfort of regular passengers ought certainly to be more consulted than that of the race-going fraternity.

Larricism. A wave of crime appears to be settling on a portion of the community. We allude to assaults on females. Several cases of this character have occurred lately at Stanmore, and in dealing with the ruffianly perpetrators of them, the magistrates should act with firmness. The practice of flogging for brutal and unprovoked assault had the effect some time after the crime was brought into operation of stamping out this crime, but lately one would judge that it was a dead letter when so many escape a punishment they much deserve and fear. Admitting the administration of the lash, is a relic of a barbarous custom, yet it has been found to be the only cure for cowardly miscreants not deserving the name of men. If they inflict pain let them receive it, and sharply too. There is almost a reign of terror at Stanmore among the females in passing certain localities, and this state of things cannot be tolerated.

Labour Members. It is a matter of congratulation that several of the members of Parliament in the interests of labour are Christian men. No one who heard the addresses of Messrs. Sharp and McGowan, M.L.A., at the opening of the Labour Home, Harris-street, last week, could fail to see an indication of this. We have little fear for legislation when godly men have to do with the affairs of the State.

Promotion. We are pleased to hear of the promotion of Mr. C. Delohery, to the position of Stipendiary Magistrate. This gentleman has been in the Civil Service for over a quarter of a century, has passed through the various gradations of office, advancing step by step until he reached the present honorable and responsible position. Faithful service has met in this instance with due reward. This is an encouragement to young men to perseverance and efficiency in the discharge of their duties. Mr. Delohery takes a warm interest in parochial affairs at St. John's, Darlinghurst.

Cottage Hospitals. In our last issue attention was directed to the advantage of establishing local benevolent asylums. The idea of decentralization as regards philanthropic objects appears to be gaining ground. The hospitals now carrying out their useful and beneficial work are insufficient to meet all the requirements. It is not surprising, therefore, that there should be an awakening interest in several localities as to the necessity of founding Cottage Hospitals for the relief of the sick in the localities where they are domiciled. Already several are in existence, and during the week arrange-

ments have been made for the establishment of one in the Western suburbs. We hail these signs with pleasure, as they are an evidence of brotherly solicitude for the sick and the needy.

Sunday Amusements. The case of Walker v. Solomon will be fresh in the minds of our readers. The defendant was convicted, and the conviction upheld by the Full Court that it was an offence to charge for admission to places of amusement on a Sunday. For some time this acted as a check, but latterly we have noticed what may be considered as an evasion of the law. Prices are not charged at the door, but it is left to the audience to give as they are disposed. So far all is well. But when it is affirmed that 3d obtains a particular seat and 6d a superior one, is not this making a charge? On the face of it it appears to be what has already been stated, an evasion of the law.

Youthful Depravity. Sad news comes to us from Hobart of the execution of a lad only 19 years of age for murder. He had previously been in gaol, and had served a sentence of two years. Canon Finnis, who attended him, described the young man's ruin to drink and the want of proper gaol classification. How many lives have been sacrificed to drink, how many promising youths have blighted the hopes of fond parents by indulging in it. Would that this dreadful curse were removed from our midst. Again, the want of proper classification in our prisons is a blot upon our legislation. Young criminals are huddled together with those older in vice, so that at the expiry of their sentences they leave gaol far worse than when they entered its walls. Within our own knowledge many might have turned out better men but for this unrighteous association with hardened criminals.

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., Aug. 23.—11 a.m., The Primate; 3.15 p.m., Canon Kemmis; 7 p.m., The Precentor.

ANTIEMS.

11 a.m., "I waited for the Lord."—Mendelssohn.
3.15 p.m., "Judge me O God."—Mendelssohn.

Wed., "26.—7.30 p.m., The Precentor, "The Reformation in Germany." (Continued).

DIOCESAN.

Sun., "23.—Cathedral, 11 a.m., The Primate.

" "23.—St. Bartholomew's, Prymont, 7 p.m., The Primate.

Mon., "24.—Gladesville, C.E.T.S., Devotional Meeting, Rev. J. Dixon.

" "24.—All Saints', Woolahra, Rev. H. L. Jackson, M.A. Subject, "The Camel Driver of Mecca." 2nd part.

Wed., "26.—St. Barnabas', Sydney. Rev. J. H. Mullens.—"The Five Books of Moses."

" "26.—Surry Hills (St. Michael). Rev. A. Kilworth, B.A., LL.B.—"Christian Loyalty."

Thurs., "27.—St. John's, Darlinghurst, E. I. Robson, Esq. Subject, "Life and Times of Julian the Apostate."

Sun., "30.—Confirmation, Nowra, the Primate.

Tues., Sept. 1.—Confirmation, Kangaroo Valley, the Primate.

Wed., "2.—Confirmation, Burrawang, the Primate.

Thurs., "3.—Robertson, the Primate.

Fri., "4.—Confirmation, Mittagong, the Primate.

MONSIEUR FR. PERIER, Professor of French, has adapted to his edition the "Mystery System," as the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARLINGTON ROAD.

BOYS' READ "The Australian Young Folks' Illustrated Magazine." The best monthly paper for boys. Full of interesting stories and sound reading to make the mind healthy. Prize stories for boys. If you have not seen a copy, send at once to the Manager for one. Subscription, 3 months, 9d; 6 months, 1/3; 12 months, 2/6 in advance. Subscriptions may be sent in stamps. Office, 176 Pitt-street, Sydney.

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

Brief Notes.

The Most Rev. the Primate preached at Belmore and Moorefield on Sunday last.

The Bishop of Bathurst preached at St. Andrew's Cathedral on Sunday afternoon to the school cadets, and at All Saints', Petersham at night.

On Monday a confirmation service was held at the Cathedral at 11.45 by the Primate.

E. I. Robson, Esq., lectured at St. Paul's, Burwood, on Tuesday last. Subject: "Literature cheap and nice."

On Tuesday evening the Rev. Canon Kemmis delivered a lecture in connection with the Lay Helpers' Association. Subject, "The Church and the Apostolic Ministry."

A Church Parade in connection with the Public Schools Cadet Force was held on Sunday last in the Domain. There was an attendance of 1,557. These included contingents from Roman Catholic Schools.

"Religion and Public Health" was the title of a lecture delivered by the Bishop of Newcastle in St. James' Church on Sunday afternoon.

The Rev. J. Dixon lectured at St. John's, Parramatta, on Tuesday last on "Church Finance." A discussion ensued.

The Benevolent Asylum at St. Thomas', Balmain, is relieving many cases of distress, and is worthy of support.

There is a movement in the western suburbs for the establishment of a Cottage Hospital.

The Baptist Union of Queensland have received a bequest of £250,000. A large bequest has also been left in aid of Wesley College, Auckland.

This year there are 4,633 petitions with 190,740 signatures to the House of Commons in favour of Sunday closing.

John Bright is reported to have said that the temperance movement was at the bottom of all social and political reform.

The fourth lecture on "Modern Infidelity" was given in the Y.M.C.A. Hall on Tuesday evening by the Rev. J. Fordyce. Subject, "Religion without miracles."

The Revs. J. Berry, W. Morley and Mr. A. Caughley, the New Zealand delegates to the Wesleyan Methodist Ecumenical Council at Chicago, left Auckland for America on Monday last.

On Thursday last the Rev. E. C. Beck delivered a lecture at St. Thomas', Balmain. Subject, "The Place of the Sunday School in the Parish."

The Primate opened a bazaar at Granville on Thursday afternoon and presided at a meeting of parishioners at Rookwood in the evening.

The fourth band of Australian missionaries for China to work in connection with the China Inland Mission will leave Sydney on the 27th inst by the E. and A. Company's steamer Guthrie.

The annual meeting of the Woolloomooloo Working Lads Institute was held in the upper hall of the Y.M.C.A. on Tuesday evening. The Primate presided.

The 20th anniversary of the Giebs Congregational Church was celebrated on Wednesday night by a concert.

The annual meeting of the Paddington Branch of the British and Foreign Bible Society was held on the 15th inst. in the Wesleyan Church.

A conference of members of the Church, who are in favour of taking steps to assist godly men in fitting themselves for evangelistic and ministerial work was held in the Chapter House on Thursday last at 8 p.m. Mr. Justice Stephen presided.

The holy relics of Treves and Argenteuil have been examined under the microscope, and the former has been found to be made of linen and the latter of camel's hair.

Eighty thousand foreign Jews at Odessa have been ordered to quit the country.

WATCHES, CLOCKS, and JEWELLERY.—A. T. Downes, having taken the premises situated above the Church Book Depot, 176 Pitt-street, Sydney, is prepared to execute orders with despatch and at reasonable charges, consistent with good workmanship. Repairs a specialty. References permitted to Manager, "Australian Record." A. T. DAWES, Watchmaker and Jeweller, 176 Pitt-st.

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

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J. HUBERT NEWMAN
Photographer,

Melbourne Age, September 25 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 much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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