

Children's Column.

JENNY'S GERANIUM;
OR
THE PRIZE FLOWER OF A LONDON COURT
CHAPTER VIII.—Continued.

Mat was readily permitted an interview with John Sandford. He found him, as the policeman had told Jenny in the morning, undergoing a fit of the "horror." The drunkard's fearful thirst was consuming him, and he looked up at his visitor with a bloodshot eye. The agony he had that morning endured no pen can describe, and it was heightened by the thought that not until the morrow, and perhaps not even then (oh, how little he knew what would be on the morrow!) could he obtain any alcoholic stimulant. He was a little moved by Mat's visit, and in a few words expressed his thanks. Amongst all his drinking companions, not one had given him a thought that day, not one had appeared to bail him out, or to ask whether he was alive or dead. And here was a complete stranger to him, coming to speak words of kindness and sympathy! He was fallen very low, but what little life there was left in his heart quivered at the thought of Mat's goodness.

"I know very well what you have been feeling all day, John Sandford," said Mat. "I once had a fit of the horrors, and I think any man who has had them ought in some measure to know what hell is."

"It is hell," groaned the drunkard.
"Yes, you have, like the rich man in the parable, been groaning under a fiery thirst. You have had the thirst, but not the means of gratifying it."

"Don't mock me," said Sandford; "it's bad enough to endure without that."

"Mock you! you poor man; no, no," said Mat humbly, "that is very far from my thoughts. In fact, John Sandford, I came to help you if I could. If I were sure you would not drink any more, I would bail you out at once and send you home to comfort poor Jenny."

Had Mat Freeman been watching John Sandford while he thus spoke, he would have seen a gleam in his eye which would have made him hesitate before carrying out this generous proposal; but he was thinking of Jenny's desolate condition, and of the joy it would be to her to have her father home that night, and did not notice the excited, eager look with which his words had been received.

"I have been to-day to Challenor's Court, and I have been thinking since what good one or two totallers might do in the place."

Oh, you good honest Mat, as frank as your own sweet flowers, do look at the drunkard's face! But he did not, and went on, "If you will sign the pledge when you get home to-night, I'll bail you out."

"I promise you I will do it," answered Sandford.

"Very well, then: I shall have to go home and get the money, but I will not be long gone," and shaking hands with him, he left him.

The narrator of this little story must here interpose by saying that he has arrived at the saddest portion of it. Fain would he have had matters turn out as Mat Freeman wished them. He would like to have seen John Sandford repairing home with a grateful heart, ready to meet Jenny with a word of welcome, and to fill her heart with glad surprise upon her return from the house of God. That is what Mat Freeman had fondly dreamed would come to pass upon the released drunkard's solemn assurance. He had promised to call in to take John Sandford's pledge, and to have a little chat with him and Jenny. What he discovered when he called, the next chapter must reveal. Mat has many times since said that he would never bail another drunkard out on Sunday.

"It's better to be sure of his keeping sober till the next day; locked up, he can't get to the drink; let out, he may, as in the case of John Sandford. However, Providence does in a very wonderful way bring good out of evil; He makes even the wrath of man to praise Him. That's all I can say about that business of bailing out John Sandford to this day."

CHAPTER IX.

THE GERANIUM IN DANGER.

What has earth for me?
No bright sky above me,
No one to love me—
Earth has nought for me!
Whither shall I go?
Life is dark and dreary,
Hope is sick and weary,
Everything is woe!

True to his promise, a little after eight on Sunday evening Mat Freeman entered John Sandford's room in Challenor's Court. Instead of finding Jenny and her father, as he had expected, he saw Jenny weeping, and Blind Maggie endeavouring to soothe her.

"Have you seen your father, Jenny?" asked Mat; "I expected to find him here."

"No; he hasn't been let out, has he?"

"Yes, I bailed him out myself a short time ago, and I told him I was coming on here."

"Then, Maggie," said Jenny passionately, "you may depend upon it he has taken it."

"Taken what?" said Mat.
"Why, the poor child's geranium is gone," answered Maggie. "When we came back just now, we missed it; nobody has ever laid a finger on it before, but as the court is. I am afraid, if the child's father has been home, he has taken it."

Mat was greatly taken aback by this news. To a loving father like himself, it seemed an impossibility that Sandford could, in gratifying his propensity for drink, descend to so low a deep as to outrage his child's feelings in this way. Jenny, on the other hand, now that she knew how generously Mat had acted in releasing her father, was afraid lest this act of his—for she only too truly had surmised who the real culprit was—should cause the navy, in disgust, never to come near their dwelling again; and without knowing why, she had begun to cherish the hope, a hope indeed feeble as the smoking flax,—that his influence over her father would do what all her tears and prayers and patience had failed to bring about. She began earnestly to plead with Mat not to forsake them.

"I am a poor fellow to forsake any one, Jenny," he said in reply. "I am not accustomed to expect much from poor drunkards; I look upon drink with them as a disease, and I pity them as I would a sick or dying person. I don't mind so much the money I spent in getting him out, but I am disappointed; I had hoped something so different; but then, you know, I had no business to do that, and I am to blame, if any one is."

"Oh, don't say that," said Jenny; "it was so good of you; and if mother can know what you have done, and if she was an angel, allowed to come and visit you, she would do it, I know, with the smile that she often has on her face when she comes to me."

"Suppose," said Maggie, "you run over to the 'Grapes,' Mat, and see whether he is there."

"Ah, that's a good thought," replied Mat, starting up; "and Jenny, you come with me. It's a long time, thank God! since I entered a public house, and I never intended crossing the threshold of one again; but"—his face becoming stern and determined—"I'll go, and if I find that Spivens has purloined one of grandmother's pets, I will give him a piece of my mind."

While Mat and Jenny were hurrying down the street to the "Grapes," the reader may advance before them a little way. After John Sandford had been released from the station-house, the craving for drink, under which he had been groaning all the day, had become uncontrollable when he once more found himself in the neighbourhood of the "Grapes." There was the drink within his reach at last! But he had no money; and to appear before the bar without money, he knew, would be useless. Mrs. Spivens, however, cultivated "aristocratic" tastes, and took, or pretended to take, great interest in flowers. No doubt, if she saw Jenny's geranium, she would at least give him a little liquor for it. Consumed as he was by this drunken thirst, he was capable of no reflection; he was ready to commit any crime. There are thousands of drunkards in London, prepared, by their habitual intemperance, for any enormity, however startling. The reader is of course ready to despise such a poor, forlorn weakling as John Sandford; but it should not be forgotten that he is a type of tens of thousands of his class, who, through the influence of drink, are ready for any criminality.

(To be continued.)

Consumption v. "Microbe Killer."

"Jesseville, Missenden-road,
Camperdown, 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 expectation 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 12 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.

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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 5, 1891.

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

The Week.

Y.M.C.A. The approaching "Arts and Science Exhibition" bids fair to be the item of social interest for this month, judging from the liberal help that is being given from many prominent quarters. We notice among the list of exhibitors the black diamond snake, whose "total abstinence" from food and water has lasted 350 days, and who is still alive.

Increasing Sunday Observance. Switzerland is to be the observance of the Lord's Day on the continent of Europe. By a law which came into force on December 1, 1890, every servant of railway, steamer, tramway and other locomotive companies, and the employees of the post office, will have fifty-two days of rest in the year, of which seventeen must be Sundays. The day's work cannot be lengthened merely by the will of the employer, and in no case may it exceed twelve hours, and at least one hour's rest must divide the work. No wage is to be deducted for the rest day. Any breach of the law is to be visited with a penalty of from 500 francs to 1,000 francs.

China. Particulars of the recent riots in China are to hand, and a most disturbed state is described. Whole provinces in the southern portion of the Empire appear to be in revolt against the Government in Peking, so that the Tartar reigning dynasty is threatened. The position of Christian missionaries cannot but be of extreme danger. Modern civilisation has been thrust upon the Chinese at the point of the bayonet, and now the results are becoming apparent through the working of the new heaven. China, with its enormous population, may have yet to play an important part in the history of the world.

The Loss of the "Gambier." The wreck of the "Gambier" comes as another warning upon the community as to the uncertainty of life. The stormy ocean has been left behind, and in seeming security the doomed steamer was proceeding on her way to Melbourne. Whether it was due to neglect or recklessness on one ship or the other, the lights of an approaching steamer, seen mutually afar off, suddenly indicated imminent danger. Both ships attempted to swerve from an inevitable collision, but it was too late, and twenty-one persons met a watery grave.

Chili. The natural ferocity of Spanish blood has been illustrated by the atrocities perpetrated during the fratricidal conflict in Chili. The colonies of old Spain in South America have been seldom free from revolution, and during the republican phase of their existence this characteristic has also prevailed. In Chili, republican, though it be, the old Spanish section is alone privileged to govern, but the march of modern civilisation cannot be restrained, and in the success of the Congressionals the common people have won the day. How peaceful has been the history of the colonies of Protestant England, when compared with those founded by the proud Spaniards. What ravages poor England would have been subjected to had Philip's Armada Spaniards landed on Elizabeth's seagirt isle?

Epidemics of Crime. Seldom a week passes without some dreadful murder being recorded, or even a day without a suicide. Is it that the Sixth Commandment is more frequently broken in proportion to the population, or does a press searching for news record every sensational event? We read of a Suicide Club in America, one of whose rules is that two members per annum should take their own lives, and already ten out of eighteen have so died. Perhaps novels and press are to blame for inflaming morbid minds with sensational and too frequently demoralising information.

Illiterate Voters. According to a recent return there were 36,722 illiterate voters in Ireland, against 4,836 in Scotland. This large proportion places great power of manipulating the ballot in the hands of the priests, and under the present aspect of affairs in Ireland it is unbaptismally evident that the priesthood have gained the day for the present. Seeing how long education has been at work, he who cannot now-a-days write ought to be disfranchised.

Gambling. All right thinking members of the community will feel a debt of gratitude to Mr. Lamb for the questions put by him in the Legislative Council having reference to the number of registered letters addressed to betting men and racing sweep promoters during the year ending June 30 last. We are glad to say that not only was the resolution carried, but several members, including Mr. Dangar, a racing man, denounced the system in the strongest terms. In Victoria

such letters are prohibited from going through the post, and this, in addition to other legislation, has had the most salutary effect in putting down the special kind of gambling referred to. At the conference held in Sydney recently, the Victorian Postmaster-General urged the desirability of assimilating the regulations between the colonies, so that the Post-Office might not be made the vehicle for this nefarious traffic. This Mr. O'Connor opposed, and the consequence is that sweep promoters and gamblers of the same type have flocked to Sydney, making it their head-quarters, and thus gaining for this fair city the unenviable reputation of being the Monte Carlo of Australia. It is to be hoped that Mr. Lamb, who has begun so well, will persevere in his laudable efforts, and in doing so he may rest assured that he will be supported to the utmost by the community of which he is so honorable and respected a member.

The Chief Justice. In the prohibition case re John Rowan, heard on Friday last, defendant, a tobaccoist at Redfern, appealed against the decision of Mr. Whittingdale Johnson, S.M., by whom he was convicted for knowingly permitting another person to use his premises for the purposes of gambling. It appeared from the evidence that while defendant was away a person came into his shop and made a bet, or lodged a certain sum of money with his assistant in respect of an instrument called "a tote." Their Honors ruled that this evidence was not sufficient to convict defendant for knowingly, etc. But the Chief Justice remarked that he hoped that the law would soon be altered in this respect, so that betting in any house opening on a public street should be absolutely prohibited, and the owner made responsible. He had no hesitation in saying that owing to the evil produced by these betting houses being allowed to exist, many a young man was now serving a term of imprisonment in Darlinghurst Gaol; and he trusted that the Legislature would take some steps to remedy this great evil. As the law now stands the owner of a house need only walk out of it, and his assistant can carry on this species of gambling with impunity. This should not be. A publican is responsible for the acts of those in charge of his licensed house, and the same law should apply to betting places of resort.

Youthful Impudence. Whatever may be the cause, there can be no doubt that the rising generation are deficient in proper respect to their elders and reverence for their parents. An instance occurred on Monday last which will serve as an illustration. A lady endeavored to open the carriage door of a train, her hands with encumbered with parcels, so of course she failed. Her son, about 14, who was standing near, with hands free, said with sovereign contempt, "Here, you're a pretty one," and opened the door, evidently satisfied with himself. It would have been an extreme pleasure to the onlooker to have placed the said youth across his knee and given him a little wholesome chastisement. But are not parents to blame in not having more control over their children. "Is not the sin of Eli perpetuated in these days—honouring the children more than God?" The responsibility of parents is of a most solemn character. They are sureties in God's sight for the proper training of their offspring, and failing this they will be held accountable.

Baron Stumm. This nobleman, who is said to be one of the largest employers of labour in Germany, has lately shown his interest in the working classes by granting substantial increases of wages and pensions to enable his men to meet the increased cost of living through the dearness of food. If all capitalists were to act in this manner there would be less friction between Capital and Labour. It has always seemed hard that old and faithful servants should be turned adrift when they are no longer able to work. By providing pensions for such Baron has set an example worthy of imitation.

Brief Notes.

Confirmation services were held by the Most Rev. the Primate at Nowra on Sunday, Kangaroo Valley on the 1st instant, Burrawang on Wednesday, and at Mittagong yesterday.

The fifty eighth anniversary of the Pitt-street Congregational Sunday-school was celebrated on Sunday last, when special services were conducted in the Church.

The annual meeting of the Young People's Scripture Union, New South Wales Division, was held last week in the Y.M.C.A. Hall. The Rev. J. D. Langley occupied the chair. The total membership throughout the world was shown to be 500,000, 20,000 being credited to New South Wales.

By the steamer Guthrie, which left Sydney on Saturday last, a small band of missionaries set out to join in the work of the China Inland Mission.

The Rev. J. E. Moulton, who arrived at Tonga last month, has had several interviews with the King, who received him in a friendly manner. No reference was made to past disturbances.

Tanfa Ahan, the King of Tonga's side-de-camp, is to be sent to Newington College, Stanmore, to be educated. He is the great grandson of the King.

The Primate arrived at Nowra on Saturday last by coach from Kiama and was met by the Rev. James Best, incumbent of Shoalhaven. On Sunday morning and evening his Lordship preached in the School Church.

Mr. Alfred Allen has introduced a Bill into Parliament for the supervision and regulation of shops and for the limitation of hours of trading and working therein.

Lord Salisbury has disallowed an ordinance passed by the colonial authorities at Hong Kong forbidding work in the shipping trade on Sunday.

On Monday night at Holy Trinity Schoolhouse a public meeting of the Church of England Temperance Society was held. The Ven. Archdeacon King in the chair.

At the Congregational Church, Waterloo, on Tuesday evening the Rev. E. Adams incumbent was entertained at a farewell tea and public meeting by his parishioners.

St. Barnabas' Church of England Temperance Society recently celebrated its second anniversary by a tea-meeting and concert in the Schoolhall.

The Church Committee at Grenfell have completed the purchase of Mr. Bembricks residence near the Church for use as a parsonage for £1000.

A concert was given in the Town Hall, Balmain, on Tuesday evening by the St. Thomas' Musical Union.

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., Sept. 6.—11 a.m., The Primate; 3.15 p.m., Archdeacon King; 7 p.m., The Dean.

ANTHEMS.

11 a.m.—"O taste and see how gracious the Lord is"—Goss.
3.15 p.m.—"O give thanks unto the Lord."—Jackson.

PREACHERS DURING THE MONTH—

Sun., Sept. 13.—The Precursor, Archdeacon Gunther, The Primate.
" 20.—Bishop of Riverina, Bishop of Perth, Bishop of Adelaide.
Tues., " 22.—10.30, Bishop of Tasmania.
" 27.—Bishop of Brisbane, Bishop of Melbourne, Bishop of Ballarat.

DIOCESAN.

Sun., Sept. 6.—Cathedral, 11 a.m., The Primate. Open Air Mission, Domain, 4 p.m., The Primate.

" 6.—St. Andrew's, Summer Hill. Ven. Archdeacon Langley.

Mon., " 7.—Church Society Committee, Chapter House, 4 p.m.

" 7.—Randwick. Lecture by Rev. Dr. Corlette. Subject, "Methodism and the Church."

Tues., " 8.—Moore College Guarantee and Endowment Fund Committee, Chapter House, 4 p.m.

Wed., " 9.—St. Michael's, Surry Hills. Lecture by Rev. A. Kilworth, B.A., LL.B. Subject, "The Light of the World."

Thurs., " 10.—St. Stephen's, North Willoughby. The Primate.

" 10.—St. Thomas', Balmain. The Cathedral Choir. Preacher—Rev. A. R. Rivers, M.A.

Fri., " 11.—Select Committee appointed by Synod re Clergy Superannuation, Chapter House, 4 p.m.

Sun., " 20.—St. Thomas', Balmain, 11 a.m., Ven. Archdeacon Langley.

Tues., " 22.—General Synod.

" 22.—Service in Cathedral, 11 a.m. Preacher, Bishop of Tasmania. Synod, Chapter House, 4 p.m.

Mr. J. G. WARE, Certificated Masseuse, 243 Elizabeth-street.
9 to 6; Evenings by appointment. Medical References. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

J. ROBERT 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 Kennion (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 and low 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 studios."

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J. E. CHAPMAN, Bootmaker, begs to inform his friends and customers that he has REMOVED from 76½ to 79 WILLIAM ST., directly opposite his old premises.**FOXALL'S****Leviathan Toy Warehouse.****SANA CLAUS' HEAD QUARTERS.**

NEXT DOOR TO WHIDDON'S BOOT BAZAAR.

180 PITT STREET**Jottings from the Bush.**

"All in the Name of the Lord Jesus."

It is sometimes the case that to spend money is the truest economy; and this holds good for time as for money. If more of our country brethren had spent time in coming to Sydney and attending the Conference last week, they would have felt that the expenditure was amply justified. "The brief hours are not lost in which we learn more of our Master and His rest in heaven." Within a certain limit—which in most cases there is but little danger of our reaching—the more we can attend "Quiet Days" and "Conferences on the Spiritual Life," the better work for Christ we shall do, because we shall the more desire that all our work should be done in the name of the Lord Jesus. I think that there were but few, if any, who attended any evening meetings of the Conference without feeling that it was good for them to be there. At any rate this was true of the last two evenings. The afternoon sessions seemed to lack enthusiasm, somehow, compared with the evening ones. But the part of the Conference which I most enjoyed was the addresses delivered during the tea hour. More of such quiet talks by earnest workers would be a blessing to the Church; although I doubt if they would have not lost some of their power if they had not come when we had already been stirred to service.

I think that I can now see why the Mildmay Conference always prefers to have one permanent chairman. It was not until the second day that the key note of the Conference was clearly struck by Archdeacon Langley, who, coming fresh from a similar Conference in Melbourne, seemed to strike a note which other speakers endeavoured to harmonise with. If he could have been chairman all the time, the influence of the Conference would have been even greater for good than it has been. It was an illustration of how a man of earnestness, who is in close communion with God, and who "knows his own mind," will naturally take the lead in an assembly of earnest Christians. After he had spoken on the Wednesday evening, the effect of each address might be almost gauged by its harmony with the key-note he had struck, that the pathway of service is to be found in the crucifying of the old self, and the indwelling of the Holy Spirit, which gives the new risen life. That note was so struck that many a soul was set vibrating with it: may the music which it is now producing in those hearts be a music that will last throughout the whole of life.

I did not hear the discussion at the Synod on Mr. Farr's motion, that some means ought to be devised for removing incompetent clergymen from their parishes: I believe it met with opposition and some ridicule. But the more I recognise that revivals of spiritual life in oneself are sure to react on one's people, the more the sad fact is evident that when one loses spiritual vitality it is paralysing to one's parishioners' spiritual life. And if it is so, I cannot but think that the pressing need of the Church of England is that there should be some measure of radical reform in reference to the tenure of livings. If I, the Incumbent of a parish, grow utterly careless about spiritual work, if I, being dead in soul, fail to arouse any soul-life in others, or if I, in consequence of that deadness of soul, begin to fall into faults more or less open, which alienate my people's hearts and make them utterly unable to receive good from me, even if I were able to give it,—I am, under our present Church laws, practically master of the situation. Even if I am guilty of gross immorality, the probabilities are that I shall not be turned out of my parish. It is true that the Diocese has a "Tribunals' Ordinances," which carefully points out cumbersome modes by which a prosecution can be commenced by my parishioners against me. But I can afford to laugh at that: for its machinery is so unworkable that although it has been in force 15 years, the "panel of triers" has never been once summoned to meet! Not that there have not been, alas! reasons for calling them together: but the machinery never has worked so far as to get to that point. The Church has either got rid of the offender in some other way, or it has him still. And if I keep from outward immorality there is no law that can touch me. The "starving-out" system, hateful as it is, is the only remedy, and very often fails to effect a change; for the clergyman may have private means, or may take up some secular work in order to increase his income. It is the parishioners who are being starved—spiritually starved—and spiritual starvation is far worse than physical starvation. I know that it may be said that any reform would produce hardships to the clergy: that no clergyman would be certain that he and his family might not be cast out from his parish and condemned to starvation. But it is far better that one man, and even his family, should die a physical death than that his whole people should perish spiritually. If the law of the Church ordains that no clergyman but the Incumbent shall have authority in the parish, the Church is bound to take every possible care that the Incumbent shall be a man worthy of his position. If a doctor is killing people by mal-practices, another doctor can go and settle in the place and get all his patients, and so the evil corrects itself. We prohibit that cure for this difficulty; we are therefore bound to provide some other remedy.

COLIN CLOUT.

Conference for the Promotion of the Spiritual Life.

TUESDAY, AUGUST 25TH.

EVENING SESSION.

THE Conference was continued at 7.30 p.m., the Very Reverend the Dean of Sydney occupying the chair. The subject for discussion was "The Principles of Service," and the speakers were as follows:—Rev. J. Hargrave, Rev. J. H. Mullens, Rev. Henry Martin, Rev. R. F. Elder, Rev. G. D'Arcy Irvine, Mr. J. Cooper, and the Rev. T. B. Tress.

THE CHAIRMAN having briefly addressed those assembled, The Rev. JOSEPH HARGRAVE delivered an address on "Truth" as a principle of service. He said—When Jesus stood before Pilate that septic asked, "What is Truth?" and this question had been echoed in many an age since. The answer was given by Jesus to His disciples—"Thy word is truth." (John xvii. 17.) He did not intend to consider the wide subject of Christian truth or the many guesses at truth that good and misguided men had made. The Christian was like an honest tradesman, who had but one measure, and that a legal one. The Christian's measure was God's Word. The speaker, in the course of his address, spoke of truth as a foundation in service to God,—of the necessity for loyalty to all truth, the want of which leads to a distorted Christian Church—the regarding of truth as a trust committed to all—the great importance attached to the truths they believed, and, in conclusion, he referred to the early Christians who gave up their lives before they would renounce the Bible, and pointed out how dear to all the truth should be. Was the Christian race degenerating? He hoped not.

THE Rev. J. H. MULLENS spoke upon "Reverence" as a principle of service. He divided his remarks into four parts—(1) the nature of reverence, (2) the possession of it, (3) the range of reverence as a principle of service, (4) the reason of reverence. In the course of the address, the speaker referred—(1) To the sense of shame, as felt by St. Paul, when he described himself as the chief of sinners (1 Timothy i. 15); (2) to the sense of modesty as evidenced by the angels (Isaiah vi. 2); (3) to the sense of dignity (Ephesians ii. 13); (4) to the sense of majesty.

THE Rev. HENRY MARTIN delivered a stirring address on "Obedience" as a principle of service, in the course of which he urged upon all the absolute need of a perfect obedience to the will of the Almighty, not holding back because the thing to be done was displeasing, but simply obeying as little children. He said he would not stop to speak of the state of the Church in the last decade, nor of the obscene literature which was circulated among the people, nor of the desecrations of the Lord's Day, or of the apathy shown by members of the Church towards these things. But he would say that, unless the members of the Church became surcharged with "Love," he felt sure coldness would manifest itself. The first speaker had referred to "Truth" as many sided, and he wished to deal with the side concerning debt. He had felt so stirred up since the last meeting of Synod concerning this matter that he had determined to do all that lay in his power towards ridding the Church of this evil. He spoke strongly on the wickedness of Christians not paying their debts, and referred to cases recently brought under his notice and which had grieved him very much. Christians were commanded to "owe no man anything," and he earnestly prayed that the practice of disregarding debt lawfully contracted might be stopped.

THE Rev. F. ELDER spoke upon "Consecration" as a principle of service. He divided his remarks into (1) Separation (2) Surrender (3) Dedication. He said that Jesus Christ was the one example of a man absolutely consecrated to the work of God, and if they wished to be like Christ it would be necessary for them to separate themselves from the pleasures and treasures of this world, and of which He had none. Separation did not involve actual seclusion. Christ attended the wedding feast and was still about His Father's work. In addition to separation, there must also be surrender. Possessions must be surrendered the words of our Saviour being ever borne in mind. "If any man forsake not all and follow Me, he cannot be my disciple." The Christian's attitude should be like that of Saul of Tarsus, who, when stricken down, surrendered all, exclaiming, "What wouldst thou have me to do?" The third and last point to be considered was dedication. Not to any one thing, but entire dedication to God for any work he may require performed.

THE Rev. G. D'ARCY IRVINE spoke of the principle of "Love." He referred to the Love of God to us, Our Love to God, and our Love to one another. He said there were many aspects of God's love to us, but he would only speak of that great act of love—the sending of His only beloved son to take away our sins. Before we can love God it was necessary for us to believe that the Father sent the Son to save the world, and when we believed this then our whole feelings well out to God because He did not despise us in our simple state, and we naturally love Him because He first loved us. He urged all present to think of Him who upbraided those who devoted widows' houses, and for pretence made long prayers—He who sympathised with widow of Nain—and make Him the object of their love.

Mr. J. COOPER and the Rev. T. B. TRESS spoke upon the general subject, the latter gentleman expressing the wish that the conference would have practical results, and that men and women who had never before been engaged in work for the Master would be found so doing.

WEDNESDAY, AUGUST 26.

AFTERNOON SESSION.

THE Conference met at 3.30, the Rev. T. B. Tress, in the absence through ill-health of the Ven. Archdeacon King, presided. The subject to be considered was, "The Pattern of Service," and the speakers were the Revs. J. Dixon, M. Archdall, J. G. Southby, S. Fox, A. E. Bellingham, K. J. Read, Mr. Dibley, Rev. F. M. Dalrymple, Mr. H. S. Cooper, and the Rev. E. Crisford.

THE CHAIRMAN having briefly explained the proceedings of the previous day's sitting,

THE Rev. J. DIXON addressed the Conference on "Dependence," as a pattern of service. He said he had been much impressed by what the Primate had said in his opening address, concerning the individual searching of hearts at the close of the meetings, and he felt that it was necessary that all should examine their hearts in order to ascertain whether they had become changed beings or not. With regard to patterns of service he did not think they could set their ideal too high. Students of all kinds pushed on in order to reach the highest state of perfection, and so sought it to be in the Christian life. He felt that many took no pains to go beyond the first steps, forgetting that they had to go on from strength to strength. The Lord Jesus Christ was their example, and although they might expect severe trials and temptations such as He received, yet they should remember that He depended solely on the word of the Father when tempted, and that at length Satan was vanquished by the words, "It is written." The word of God could not be studied too carefully or too prayerfully, and in this respect the example of Christ should be taken, as he sought to honour his Father in everything. God had assured all of strength sufficient if dependence is placed in Him. Christ, their pattern, occupied Himself in earnest prayer. We find Him agonising in the garden, and then angels came and ministered to Him, and he believed that what was wanted was more earnest, wrestling prayer—prayer full of faith, and the blessing would be assured. Would to God that the whole world was baptised with the spirit of prayer.

THE Rev. M. ARCHDALL delivered an address on "Lowliness," as a pattern of service. He said there were three things to be considered: 1. What is Lowliness? 2. Whence can we obtain it? 3. Having obtained it, how can it be fostered? Our blessed Saviour said, "I am meek and lowly of heart." He does not say that he is lowly of spirit, but lowly of heart. Our lowliness, therefore, must have different features to His, because he was without sin. He is thus all the more a pattern for us, and should teach us to consider ourselves lowly because we really are so. A Christian knows the difficulties surrounding our efforts of lowliness. A spirit of self-exaltation is at times inclined to show itself. The Christian knows this, for he has learnt it by experience and taught by the loving spirit of our loving Father. They knew they could be lowly by faith as holy by faith. The life of Jesus Christ was not only the pattern but the power of lowliness. If we ask whence we obtain this lowliness we must say from the Holy One. Christ is within us the new nature, and by watching and praying we may abide in constant union with Him. The language of the Litany was eminently appropriate, "Lord have mercy upon his miserable sinners. In ourselves there is no good thing, for our righteousness is as filthy rags; but in Christ all are perfect."

Lowliness may be fostered by discipline of life—in the family, Church, society—by learning to bear and forbear and still to recognise the Christ in one another.

THE Rev. J. G. SOUTHEY said that without any affectation and to the honour and glory of the Triune Jehovah, the words of the 116th Psalm contained his own experience. He recognised but one Church, the Church of Christ, and did not believe in excluding those who did not do as they did. The children of God are made partakers of the Divine nature, and they pray without ceasing; day and night they cry unto the Lord, "Shall I hide this thing from Abraham, seeing he will order his house, etc." By God's treatment of the Patriarch we may see that nothing is hid from the children of light. Prayerfulness he felt, meant living in a very atmosphere of prayer. Prayer at all times, and no matter where, for the devil was ever at work.

THE Rev. S. FOX spoke concerning "Honouring the Word," and said that God had given to them the Word and had thus honoured them, and shown thereby that man was a moral and spiritual being and that He wished to bring man back to the image of Himself. We should honour the Word in our hearts by trusting the Divine promises. We should honour the Word by the submission of our own will to the revealed Word of God. We should honour the Word in our hearts and in our lives by even speaking truthfully, manfully and kindly.

THE Rev. A. E. BELLINGHAM addressed the Conference on the subject of "Action under Pressure," as a pattern of service. He advised all Christians when acting under pressure, to "take time" and "pray." The first example of action under pressure was the fall of Eve,

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which might be summed up in seven words:—She listened, looked, liked, longed-for, took, tasted, tempted. Joseph was tempted while in the service of Potiphar, but he resisted and triumphed. Jacob was promised the blessing, but his mother was punished for her anxiety and her actions in order to make certain of it. David, and Shadrach, Meshach, and Abednego all acted as true servants of God when pressure was brought to bear upon them. Our blessed Saviour honoured the Word, and when tempted took time and prayed; and therefore, as Christians, action under pressure should be the rule, and when acting under pressure they should take time and pray.

The Rev. R. J. READ said that previous speakers upon the afternoon's subject had shown the Christian graces needed by the believer and the various means by which strength was to be obtained. The results attained by these means should be manifested by him in activity in God's service, and his state of mind should be one of fearlessness in going to meet the opposing forces of evil, around and within. He thought there was no grace of the Christian character more really serviceable to its possessor. It bids him go to the right or the wrong of a thing at once, and one with such a Christian grace was able to leave the future altogether out of sight, believing that "He doeth all things well." He referred to Moses confronting the Egyptian monarch; to Daniel, and to the words addressed by our Lord to St. Paul at Corinth, "Be not afraid, for I am with thee." I have much people in this city," and pointed out that in these words we might see a promise of success in our work for others. He concluded by reminding them that the sense of an Unseen Preserver would make them fearless, and urged all present to seek more faith, prayer, and self-surrender.

Mr. DIBLEY, the Rev. F. M. DALRYMPLE, Mr. H. S. COOPER, and the Rev. E. CRISFORD also delivered addresses on the general subject.

EVENING SESSION.

The Rev. Canon MORETON presided, and briefly addressed those present on the objects of the Conference. In the course of his remarks he expressed his regret that Mr. Justice Foster was unable to be present owing to indisposition.

THE PATHWAY OF SERVICE.

The Rev. J. D. LANGLEY said the subject which he had to speak upon was a very solemn one. In the afternoon they had been considering the Pattern of Service. It was sometimes said that it was all very well to have a pattern, but what was wanted was men and women somewhat like the pattern. There was something very solemn in the fact that so many who have been dedicated to God fail to carry out that service, but it was still more solemn that those who had been called to the service of God should fail. And yet which of them would not wish to have their life over again in the hope that they would be enabled to do much more than they had done. The pathway should be clear and defined, as the man without a clear pathway was likely to lose himself. Blessed be God, they had a clear pathway in the Son of God. No mere finger post directing but a clear and defined path which He had Himself trod.

The Venerable Archdeacon LANGLEY said he was very pleased at having the opportunity of saying a few words to them. The secret of all service had more to do with what a man is than it has with what he attempts to do. When a man was right in the sight of God he could not help doing work for the Master. This conference had met for the Promotion of the Spiritual Life, and it was this spiritual life that all must have. The true victory of God is the spontaneous manifestation of the Christian life. What God requires is absolute obedience, what might be called the Gospel according to Mary. The Virgin Mary said at the marriage in Cana of Galilee "Whatever he says, do it!" They must come to Christ, and then they would find that life in Christ was the only true and happy life. They wanted more of the Holy Ghost in their hearts to give them a full knowledge of their union with Christ, and then they would realise that what they did was not by their own power, but by the power of the Holy Ghost. Go to God and ask Him to bestow upon you the blessing. Take Him at His word, and thus know God by your faith, and enable yourselves to say, "We are more than conquerors."

The Rev. D. H. DILLON delivered a short address on the "Spiritual Pathway of Service." He said that he felt as he had felt twelve years ago just after his conversion. He prayed that the result of the conference might be of lasting good to many. In the course of his remarks he referred to the bad means which were adopted in some places for the purpose of raising funds for church work.

Mr. JOHN KENT said that if the last speaker felt unworthy to speak after the stirring address given by Archdeacon Langley how much more unworthy ought he to feel, but he felt that he as a Christian was just in the right place that God wished him to be in. He took it that all present wished to follow Jesus. Perhaps the one great want was a thoroughness. People to him seemed satisfied with a very shallow idea of spiritual things. They required to be a more thorough, more-peculiar people. A friend of his had told him that he had travelled all over the colonies, miles and miles in the train; but although he had conversed on topics of various kinds with clergymen and others, not one word had been said to him concerning his soul. He had had the same experience.

The Rev. W. MARTIN said that the "Upright Christian, The Spiritual, The Constant, and the Thorough Christian," had all been discussed, and now he was asked to speak for a few minutes on the "Zealous Christian." The man who has all the graces in a lesser or greater degree, which make him enthusiastic in the service of His Master. The word *zealous* in its Greek form means "boil over." It denotes one who is bubbling over with earnestness to accomplish the desire of his heart. Zeal for God might find vent in three directions—National, Church, Self. *Be zealous in seeking your country's welfare*, by helping to return to Parliament and to Councils men of a Christian character, for how can we expect pure laws, unless the law-makers are pure themselves. *Be zealous in the public worship of God*. As you sit there in the pew, remember you have at your disposal great power—the power of earnestness. *Be zealous over yourself*. Let us remember that no amount of zeal displayed either for our country's welfare, or our Church's welfare availeth before God, unless we are zealous ourselves—unless, in a word, we live out what we preach.

Messrs. COURTNEY SMITH and TOZER and the Rev. H. J. RICHARDS also spoke briefly on the general subject.

THURSDAY, AUGUST 27.

AFTERNOON SITTING.

The conference was continued on Thursday afternoon, proceedings commencing at half-past three. The Venerable Archdeacon Günther presiding, and the subject for discussion, "The privileges of service," was exhaustively dealt with by the Revs. J. Chaffers-Welsh, J. W. Debenham, F. B. Boyce, E. D. Madgwick, W. A. Charlton, and J. H. Price, who delivered addresses upon the following themes:—"Honour, favour, protection, peace, joy, and rest," after which the Rev. B. Stephens, and L. Kay and Messrs. Cameron and Johnson spoke upon the general subject. During the afternoon there was a large attendance.

THE HONOUR OF THE SERVICE OF GOD.

Rev. J. CHAFFERS-WELSH said that one of the chief hindrances to holiness was *unwillingness* to render a perfect service—to serve God in being the servant of all. While love is the chief motive of service, a sense of the honour put upon us by God in calling us to service is a powerful incentive. Our conception of the honour of service will be commensurate with our conception of God, and this can only be had truly through the study of the scriptures, and especially of the character and teaching of our Lord.

The nature of our service results from the nature of our relation to God. Our relation to God lies in our oneness with Christ. One with Christ in his death, in his resurrection, in his ascension, we are also one with Him in service. His service our service; our service His service. The consideration of some of the characteristics of this service will help us to appreciate the great honour of it. In this service, then, we are:—(1) God's fellow-workers (1 Cor. iii. 9). God works not only by us but *with us*. (2) Partakers of the sufferings of Christ (1 Pet. iv. 13). In the conflict with sin in the world and in ourselves we are filling up on our part "that which is lacking of the afflictions of Christ" (Col. i. 24). (3) Ministers for Christ (Matt. x. 40) and to Christ (Matt. xxv. 40). We minister both to the bodies and spirits of men, and in both are ministering to Christ. (4) Showers forth of the excellencies of God (1 Pet. ii. 9), are epistles of Christ to be known and read of all men, that He may be known of all. Further the great honour of this service will be more evident when we consider that we are called upon to render it as sons of God and Royal Priests, doing the will of our Father in Heaven, and offering up ourselves, body, soul and spirit, living sacrifices to Him; preparing the way of our Lord and hastening His kingdom; at whose appearing we shall enter into the fullness of our Sonship and of our Priesthood, for then we shall be like Him, for we shall see Him as He is.

The Rev. J. W. DEBENHAM defined "Favour" as the privilege of having and feeling the approbation of God in our service. He cautioned against associating it with "favouritism;" men often favour from unworthy reasons: God never does; and the favour of men to one person often means the lessening of favour to another: in God's service, favour can be given to all. We gain favour according to the amount of our service; we are all equal in sin; we are all equal in pardon. But we differ in our service, because some more earnestly seek the gift of the Holy Spirit, and yield themselves more completely to his influences. It is true that we only do our duty, even when we do our best: we are unprofitable servants; yet God is good enough to be "pleased" with us, to give us His favour. So it is said of saints: they "pleased God." As a King, Master, Teacher, Parent, is pleased when good service is done, even though they fully see its imperfections, and although what is done is no more than what demands, so it is with God's favour. It is glorious to feel this sense of Love encompassing us, it cheers, and encourages; earthly blame can be disregarded, as in the case of the martyrs. It does not depend on the greatness of the work done: we are to do the work that is nearest, although we are not to shrink from the highest. Little things (e.g., cup of cold water) done to the glory of God bring his favour. First comes, "Take my life and let it be consecrated, Lord, to

Thee," and then will come, "Well done, good and faithful servant." The constant sense of His favour, which will be the great bliss of heaven, may be enjoyed, and ought to be enjoyed to some extent here on earth.

EVENING SITTING.

The Rev. JOSHUA HARGRAVE presided, the subject being, "The Prospects of Service." Addresses were delivered by the Venerable Archdeacon Langley, on "Rejoicing with Christ"; Dr. Rutledge on "Perfect Service with Christ"; and the Rev. T. B. Tress on "Everlasting Service with Christ."

The CHAIRMAN said he felt that he was simply stating what all must feel, when he said that the Conference of 1891 would be remembered with glad hearts by many. He briefly referred to the reasons why the conference was held at St. David's, and said that quietness was the chief thing which led the promoters to select the church. Moreover, they had been enabled to continue their meetings without interruption, which he thought could scarcely be expected in any of the other Sydney churches, owing to their parochial business and week day services.

The Venerable Archdeacon LANGLEY said that last night he had placed before them the things that were at the basis of the service to Christ. He had been asked—How was one to get this death and resurrection which had been so much spoken of in this conference? We must get it first of all by believing the fact. When we come to Christ and are forgiven we have got to accept the fact, and have to trust God that the fact shall be as we have been told. People say, "Oh, but sometimes I find I am not dead!" He thought they would frequently find this, as the tempter would continually assail them; but they must have nothing to do with him. If they did not believe in spite of their feelings, they would never become dead to sin. The moment you begin speaking of rejoicing with Christ it leads to the very thing we do not wish. The disciples left the council after suffering stripes rejoicing that they were accounted worthy to suffer shame for Christ's sake, and he believed that not until they began to get shame and rejoiced in it for Christ, would they attain to anything like a perfect service in Christ.

Dr. RUTLEDGE spoke concerning "Perfect Service with Christ." He prayed that the Conference might be a blessing to many. That they might feel it a new baptism and then, and only then, could they hope to render a perfect service to God. The service for Christ would be presented perfect before God, and he wished them to realize that they were altogether dead, and that Christ was their whole life.

The Rev. T. B. TRESS said: We have been looking round about us and considering the pathway and the privileges of His servants, and to-night believers we are looking right ahead at the prospects and the reward of His servants, and Oh! what a glorious prospect and future there is in store for everyone of God's servants. God grant that we may see the prospect and rewards that are before us and that we may be found in the service of our Blessed Master.

The Doxology having been sung, the Conference closed.

On the Status and Jurisdiction of Metropolitans.

BY THE REV. CANON ALLWOOD.

[We reprint below a valuable speech delivered in the General Synod of 1876 by the Rev. Canon Allwood, then Chancellor of the Diocese of Sydney, believing it will have a special interest at the present time.]

A Plea for the Primacy of the Metropolitan See of Sydney.

This subject presents itself under very different aspects to the different minds among us.

The question which underlies it, and which I think it would have been better to have first determined, is this:—"Upon the subdivision of an Ecclesiastical Province into two or more Provinces, in what relation do the Metropolitans and Bishops stand to the old Metropolitan? Have they acquired rights and powers altogether independent of him, or are they still under his jurisdiction as Bishop of the first See?"

This is the question to which I will confine myself, and which I will endeavour to illustrate from the order and discipline of the early Church.

Very little is known of the gradual organisation of the Church, and of the appointment and jurisdiction of Metropolitans before the middle of the third century; when, about 150 years after the death of St. John, we find flourishing and perfectly-organised Churches in many of the Provinces of the Roman Empire.

I will call the attention of the members of the Synod in the first place to the state of the Churches in the ecclesiastical Province of Africa; a province which extended from Mauritania on the Atlantic to the west to the borders of Libya on the east along the southern shores of the Mediterranean, for upwards of 2000 miles; more than the distance between Adelaide and Brisbane.

We know very little comparatively of these Churches before the time of Cyprian, when we find them divided into six Provinces, each Province under its Primate or Metropolitan; but the whole forming one ecclesiastical Province under the Metropolitan Bishop of Carthage, who exercised jurisdiction over them, sent his mandates from time to time among them, summoned them to meet at Carthage, whenever circumstances of interest to the Church required their presence, and presided over their Synods.

At the same period we find the adjoining ecclesiastical Province of Egypt, extending from Libya inclusive to the borders of Palestine, including six Provinces, each of these under its Metropolitan, with his suffragan Bishops, but all subject to the jurisdiction of the Metropolitan Bishop of Alexandria.

At the same time, going further east, we find the Metropolitan Bishop of Antioch, having jurisdiction over fifteen provinces of Asia Minor, containing many suffragan Bishops, all subject to the Metropolitan of their own Province; but all of them, Metropolitans as well as suffragans, under the higher jurisdiction of the Bishop of Antioch. If we again look to Italy, we see the Bishop of Rome having special Metropolitan jurisdiction over the suburbicary Provinces, viz., the

seven Provinces of Southern Italy, and the islands of Sicily, Sardinia, and Corsica.

Such was the order of the Church for at least eighty years, and probably for a much longer period before the assembling of the first General Council, at Nicea. Look where we will, we see the Church following the civil divisions of the Empire, having her Metropolitans Bishops in the chief cities of the civil Provinces, but themselves subject to the higher jurisdiction of the Metropolitan of the ecclesiastical Province, the Bishop of the first See; the *Matrix Ecclesia*, from whose womb the word of salvation had first gone forth to give them spiritual life.

Such was the order and constitution of the Church at the assembling of the great Council of Nicea. At this great Council the Bishop of Alexandria preferred a complaint that his rights as Metropolitan had been invaded by Melitius, the Bishop of Lycopolis and Metropolitan of the Thebaid Province, who had ordained Bishops in his Province without his sanction or authority. It would seem that the Metropolitan Bishops of Libya and the Pentapolis had contemned Melitius in his claim to act as a Metropolitan independently of the Bishop of Alexandria, by their being so expressly named in the Canon enacted by the Council on the occasion.

This Canon, which has been so often quoted, and it is not to be wondered that it has been so, for it prevented endless confusion and words so full of wisdom and forethought, "Let the ancient customs continue in force; according to which the Bishop of Alexandria has authority in Egypt and Libya, and Pentapolis; for this is also the custom with the Bishop of Rome. In like manner, in Antioch, and in all the other Provinces, let their privileges be preserved to the Churches; and as a general rule this is manifest, that if anyone be made a Bishop without the consent of the Metropolitan, this great Council declares that he is not a Bishop." (Can. 6.)

This was the Canon or Rule enacted at this great Council confirming the customs then observed which are declared to be ancient; a canon enacted to maintain and continue the old order and discipline of the Church.

But if it be thought that these are exceptional cases in early ecclesiastical history, and that this Canon was not intended to apply to cases that might afterwards arise, I would only remind those conversant with ecclesiastical history, how efforts were made from time to time to evade the force of this canon, and infringe on the rights of the old Metropolitans.

I will only cite two or three cases which seem to me to bear very closely upon the question before us, viz., "upon the subdivision of an ecclesiastical Province into two or more Provinces, in what relation do the Metropolitans and Suffragans of the newly-created Provinces stand towards the old Metropolitan?" Are they still in any sense under his jurisdiction, or have they in consequence of the subdivision of the Province, acquired rights and powers altogether independent of him, even to the exclusion of his Primacy as Bishop of the first See?"

The first case to which I will call attention is that of St. Basil, the great Eastern Bishop of Caesarea, and Metropolitan of the Province of Cappadocia.

The Emperor Valens, who held Arian opinions, was much displeased with Basil on account of his strong opposition to Arianism, and his firm maintenance of the very great pressure of the true Catholic Faith. Basil's influence throughout Cappadocia was very great, and his zeal and holy manner of life, and the Emperor, in the hope of lessening his influence, divided Cappadocia into two Provinces, created the city of Tyana, the Metropolitan of the new Province, and Anthemius the Bishop of Tyana, the Metropolitan. Upon this Anthemius refused any longer to be subject to the jurisdiction of St. Basil, and exercised all the powers of a Metropolitan in the new Province. This caused very great trouble and scandal in the Church; the Bishops of Antioch and Rome warmly upheld the canonical rights of Basil, and the latter expressed himself in these words in a letter to the Bishop of Antioch: "You ask me whether upon the division of a Province and the erection of two Metropolitanates in it by the Emperor's decree, there ought also to be two Metropolitans Bishops," (i.e., two Bishops having Metropolitan jurisdiction). "Now, although the Emperor can make alterations as he thinks fit for the honours and advantages of the civil state, diminish and enlarge his Provinces at his will, the Church cannot depart from her ancient customs and polity." (Innocent Ep. 18.)

We find a similar difficulty occurring in the ecclesiastical Province of Phoenicia. Tyre was the Metropolitan of Phoenicia, and Photius the Bishop and Metropolitan. In course of time Berytus increased so rapidly in wealth and population, that it surpassed the ancient capital, Tyre. Upon this, Eustathius, Bishop of Berytus, prevailed upon the Emperor Theodosius the younger, to divide Phoenicia into two Provinces, and to make Berytus the Metropolitan of the new Province, and himself Metropolitan. Photius protested against this act as an infringement on the ancient rule of the Church, but his protests and remonstrances were unavailing against the will and power of the Emperor, and Eustathius exercised the jurisdiction of a Metropolitan over the newly-created Province. Upon the death of Theodosius, and the assembling of the fourth General Council of Chalcedon, under the Emperor Marcian, Photius brought his case under the consideration of the Council; and upon the Emperor declaring that he did not consider that it was within the office of the civil power to increase or diminish the number of ecclesiastical Provinces, or Metropolitans, and that he wished that ecclesiastical matters should be decided in accordance with the Canons of the Church, and not by the laws of the State, the Council restored Photius to his ancient rights and authority, declaring that in accordance with the Nicene Canons, "one Metropolitan only should have jurisdiction in one ecclesiastical Province, and that while others might enjoy the title and honours of Metropolitans, being Bishops of the chief cities, they should nevertheless continue subject to the jurisdiction of the ancient and true Metropolitan." (Act 4.)

At the same Council at Chalcedon, Eumomius, the Bishop of Nicomed, and Metropolitan of the Province of Bithynia, complained that Anastasius, Bishop of Nicæa, had invaded his rights by ordaining Bishops, and in other ways exercising jurisdiction in his Province, and divided the Province of Bithynia, created Nicæa the capital, and himself Metropolitan, placing a large portion of the old Province under his jurisdiction. The Council directed him "to be contented with the title and honours of a Metropolitan," and decreed that the old jurisdiction of the Bishop of Nicomed was to remain *integra et intacta*, to which Anastasius though a Metropolitan, was to continue subject in common with the other Bishops of the Province.

I will only add that so clearly was this rule recognised that when Justinian subdivided the two Provinces of Armenia into four Civil Provinces, he declared that "as concerns the order of the Church in the Provinces, his intention was to have everything done according to ancient custom, so that no alterations should be made in the rights of the old Metropolitans, or their power of ordaining their Suffragans." (Novell. xxxi. c. 2.)

These examples show clearly how the rule of Ecclesiastical Order was insisted upon, and followed in the early Church, and with what jealousy the rights of the old Metropolitans were maintained, even after the subdivision of their Provinces.

They are all based upon that decision of the Nicene Council, "Let the ancient customs be maintained;" the wisdom of which we must all, I think, admit, in its preventing those endless changes in the order and constitution of the Church, which the ambition, or impatience, or jealousies, of men, would have been continually striving to bring about.

I hope I may be pardoned for adding that if this wise and well-considered rule had its due weight with us in these attempted parts of the earth, we should have been spared the consideration of this question, on the order and discipline of the early Church, so dry and uninteresting to many.

But I am aware that it is said by some that they care nothing for these antiquated rules, and do not recognise their value as precedents for our guidance. Is it not rather inconsistent in gentlemen who entertain such opinions, taking any part in a discussion on the rights and jurisdiction of Metropolitans but from these old ecclesiastical laws? Where shall we go for information upon their powers and jurisdiction excepting to these ancient Canons? Surely they seem to forget that these Canons are the basis of the ecclesiastical law of Christendom.

But I address myself now more particularly to those who glory in tracing up their Church ancestry to the early ages of Christianity, who rejoice in their fellowship in the faith of a Cyprian, an Athanasius, and a Basil, and who profess their ready acceptance of the decrees of the four General Councils, and I ask them as men having this feeling of reverence for the old order of the Church, "Is nothing due to the first See of this Province? Is even the title of Metropolitan to be refused to the Bishop of this Church, in which the Gospel was first preached in this territory, and from which the joyful sound went forth to gladden not only this great southern land, but the islands of New Zealand and the Pacific?"

I ask them to journey with me in imagination to that great Council of Nicea, and plead our cause there. What difference can they show between the position of the See of Sydney in regard to the sees of Alexandria and Melbourne and Tasmania, and that of the See of Alexandria in regard to Libya and Pentapolis and Egypt?

Has not the Bishop of Sydney had the jurisdiction over these Churches from the beginning, first as Bishop of Australia, and upon the division of his Province, as Metropolitan? Can we doubt what would be the decision of the Council? We almost seem to hear again that judgment so full of wisdom and forethought, "Let the ancient custom be maintained," that the Bishop of Sydney continue to have jurisdiction over the Provinces of Victoria, Adelaide, and Tasmania, as it has been so from the beginning, and since it pleased the great Head of the Church to make the See of Sydney the spring from which the waters of life were to flow forth to quicken these distant shores.

Now I would say that the more I consider this subject the more firmly am I convinced, that it is one which cannot satisfactorily be decided here. It is a question of very great importance, not only to us, but to all other branches of the Church of England throughout the colonies. I think, therefore, the fitting place for its discussion, and settlement is at the assembly of the Bishops of our Communion, and it is proposed to hold in 1878, at Lambeth. We, I say it with which it is proposed to hold in 1878, at Lambeth. We, I say it with which it is proposed to hold in 1878, at Lambeth. We, I say it with which it is proposed to hold in 1878, at Lambeth.

It is a question which ought to be considered and determined by an assembly far removed from the influences of local prejudices and feelings, of which we cannot divest ourselves, however I venture to propose that the question of Metropolitan jurisdiction generally, and especially as regards this ecclesiastical Province, be referred to the Archbishop of Canterbury for consideration at the approaching Lambeth Conference.

The Young People's Scripture Union.

ANNUAL MEETING.

The Annual Meeting of the Young People's Scripture Union (N.S.W. division) was held in the Y.M.C.A. Hall last Saturday afternoon and passed off very satisfactorily, a large number of members and friends of the Union having responded to the invitation to be present. The chair was occupied by the Rev. J. D. Langley and on the platform supporting him were the Revs. F. Duesbury, D. H. Dillon, W. H. Charlton, J. Hargrave and Messrs. J. Kent, J. Anderson and S. Sinclair Hon. Secretary.

The Rev. J. HARGRAVE read a portion of Scripture for the day (Mark 10, 41-52, v.) after which the Rev. W. A. Charlton engaged in prayer.

The CHAIRMAN said that he liked the Y.P.S.U. better than any other because it was so Catholic in its operations; he pointed out that "Catholic" means "universal," and all true believers are members of God's Catholic Church. One of the things that has always been a very great attraction about this Union is the fact that it embraces all young people of whatever clime, and to whatever body of Christians they may belong; and the only condition is that they take into their hands God's blessed Book, possess it and read it day by day, seeking God's blessing upon themselves and their fellow members. In spite of some of our Branches going to another Union, we have this year issued very nearly 20,000 cards in N. S. W., the total membership all over the world reaching nearly 500,000. What a grand result! Fancy 20,000 boys and girls united together in a promise to read the same portion of God's word daily. From amongst those 20,000 there will spring up the future leaders of the Church of God in New South Wales. I believe there is nothing on earth that makes a man or woman what he or she ought to be, except the study of the Word of God. Boys and girls and members of this Union, I tell you if the Spirit of God takes possession of your hearts, and you are brought to the knowledge of the living God, your lives will be lives of power, and you will grow up to be instruments in God's hands of blessing to your fellow men. The Rev. gentlemen urged upon the members the necessity of being regular in their contributions, to meet the current expenses of the Union. It was also stated that "Monthly Letters" and "Text Books" were distributed over the Colony monthly, to the extent of 3,000 and 1,000 respectively.

Rev. F. DUESBURY in his address said that the Bible is a book that has come from God, and we require to have its commandments, its promises, its great and precious invitations written upon our hearts, so that one and all may be living epistles read and known of all men. It would be a tedious task to call over the names of the 500,000

members, but if we were to enumerate the names of great men in recent years who have loved the Bible we would hear the names of David Livingstone, James Garfield, "Chinese," Gordon and W. E. Gladstone. The great thought therefore that we are here to-day to inculcate into the minds of the young, is that the study of the Bible helps in bringing forward great men and holy women.

What is the difference between people who know the Bible and love it and have it written in their hearts, and those who don't know it, and who have no love for it? Take for instance the cases of New Guinea and Fiji; the former country is still in a state of savagery, but in Fiji of an evening you will hear the Natives singing—

"Jesus lover of my soul
Let me to thy bosom fly."

and in almost every house family worship is conducted daily. The speaker drew contrasts between the lives of such men as Samuel and Absalom; John the Baptist, and Herod, Tom Paine the infidel, and John Hunt the Missioner who became a Martyr for the cause of Christ; thus showing the marked difference between people who love the Bible and those who do not. The Rev. Gentleman concluded his address by expressing a wish to become a member of the Union, and promised to do all in his power to induce others to join.

Rev. D. H. DILLON commenced his address by assuring the children present that he would not detain them long, as being once a boy himself he could fully sympathise with them, when the Minister kept them beyond the meal time. He continued by giving a few reasons why he loved the Bible.

"I love the Bible because I look upon it as a letter from my Father." My father is always in heaven, and I am one of his children on earth. He knows there are many dark tracks in life, and so he has sent a letter to me and therein has told me exactly all about the way and the road to Heaven."

2. "Reason why I love the Bible is because it tells me of something better after death."

3. "It tells me of resurrection. I suppose there is hardly one here to-day who has not lost some dear relative, and the thought that cheered us then was the hope of a future meeting. Where did we get that thought from? From the word of God."

4. "It tells me something else that cheers me more than all the rest, viz. Jesus Christ is coming back again, we are going to see Jesus face to face, exactly as he is. Is it not a precious thought for all of us old and young?"

5. "Reason why I love the Bible is because it is a guide Book. It teaches us the road to heaven. I pray that God will teach us all to take the right road; simply trusting that the road in which he directs us will take us right on to the gates of the Eternal City, when we shall be for ever with our Lord and Master."

The Meeting terminated by the Chairman pronouncing the Benediction.

We are pleased to notice that our old friend, Mr. A. A. BERT, has commenced business at "The Café Australia," 112 King Street. Mr. Bert 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 been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Bert himself.

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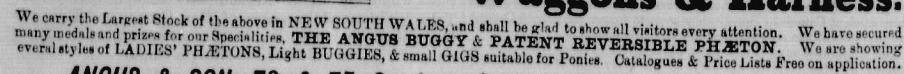
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a home where a prejudice would exist against a pastor representing a church.

MARION HARLAND SAYS:—

Women are now better organised and comprehend more intelligently their place and importance in the Church. Witness the Boards of Foreign and Domestic Missions managed by them, each of which has its auxiliary in country and city church. Thirty-five years ago, women's work in the parish was represented by an annual fair, a strawberry festival, and a Sunday-school class. Everything else was done by her at second hand.

Miss GREENWOOD, the superintendent of the Evangelical section of the N.W.C.T.U. thinks that while much has been done, much remains to be done, and illustrates what she thinks by the following remark:—

That women are increasingly active in the philanthropies of the Church, her entertainments for raising money, and in charitable institutions, none can doubt. But the question may be seriously asked whether she is as active now formerly in the spiritual work of the Church. The failure of many pastors to recognise the fitness of woman for spiritual work, and teaching has led hundreds of them to seek elsewhere an open door of liberty and service. Women's Union prayer-meetings, missionary organisations conducted by women, and especially the varied departments of the Women's Christian Temperance Union, have manifested the power and activity of women in executive and spiritual work. The Church is losing, we believe, great power by failing to recognise fully the leading of Providence and the spirit of the times.

Such testimonies, and many others we could give, are most valuable. They should encourage us to seek for the employment of women on the lines indicated, and such as have been adopted up to the present by the Church in New South Wales; but to introduce Sisterhoods which have to be protected by "proper safeguards," and to seek for women to "put on the habit," as it is termed, with a view to founding a Religious Community, is a proceeding charged with dangers which the General Synod will in its wisdom, we believe, reject as being a mimicry of Rome which is a "very poor and miserable thing to do," and unworthy of our traditions. One thing is certain, if Sisterhoods are introduced, the laity of Australia will strongly protest against them and our divisions, instead of being healed, will be inflamed, and the true work of the Church hampered and hindered. This would be cause for shame, especially when there is so much to do, and in the doing of which women as Deaconesses may be rightly employed.

The Primate.

The Most Reverend the Primate has now removed to "Greenknowe," 48 Macleay-street, Darlinghurst. His Lordship purposes in future attending at the Registry on Tuesday, Wednesday, and Thursday in each week, from 10.30 to 1 p.m. for the convenience of the clergy and others desiring to see him on business.

A Suffragan Bishop.

By CABLE.

London, Tuesday night.—The Rev. Henry Bond Bowly, M.A., Rector of St. Philip's Church, Birmingham, has been appointed Suffragan Bishop of Coventry, under the Bishop of Worcester.

Candidates for the Ministry.

WITH reference to the withdrawal of certain names, as members of a committee to deal with the above subject, because they had not given their consent or were not present, Archdeacon Gunther's being among them, he requests us to state that he had no notice of the meeting, and knew nothing of it till he saw the report in the papers.

Australian Church News.

Diocese of Sydney.

Randwick.—The Primate paid a visit to the Randwick Asylum on Friday morning, the 28th ult., and was escorted through the various departments of the institution by the superintendent (Mr. Coulter) and the matron (Miss Wardle). His Lordship was accompanied by Miss Snowden-Smith, the chaplain of the institution (Rev. W. Hough), and Mrs. Hough. Upon reaching the schools it was found that all the children were busily engaged with their educational exercises. All of them looked remarkably well clothed, and presented a picture of perfect health. A portion of the Arbor Day Cantata was well rendered under guidance of Mr. Hunt (the head teacher). Miss Laird (the head mistress) was also present. All the dormitories, dining-rooms, as well as the other departments of this institution, were scrupulously clean, and nothing but perfect order prevailed throughout. Before leaving the building, his Lordship made the following observation in the official visiting book:—"I am much pleased with all that I have observed throughout the various departments of the institution. Everything seems in good order and well cared for."

Pyrmont.—The anniversary services in connection with St. Bartholomew's, were preached on Sunday, August 23, in the morning by the Rev. W. Martin, B.A., of St. Barnabas, and in the evening by the Most Reverend the Primate, there being large congregations on each occasion, a collection realising over £25. The tea-meeting and concert also in connection with the above was held in the schoolroom,

Point-street, Pyrmont, on Friday evening, the 28th ult., when there was a large attendance, so large that there had to be two sittings down at the tea, the schoolroom being unable to accommodate all present at one time. The schoolroom was prettily decorated with flags, evergreens, and Chinese lanterns. A concert was afterwards held, and addresses delivered by the Rev. Mr. Richards, Rev. Mr. Dalrymple, and the incumbent, the Rev. J. H. Mullens. A vote of thanks to the ladies and gentlemen who had kindly assisted was moved by Mr. King and carried unanimously. Captain Messell acknowledged the thanks on behalf of the ladies. Mr. W. E. Lucas had charge of the choir during the evening, and Messrs Boyd and Parsons made efficient accompanists.

Nowra.—The Primate held a confirmation service at St. John's, Nowra, on Sunday last, when upwards of 20 candidates were confirmed. A large congregation assembled in the evening, when the Primate delivered an eloquent sermon.

Woollahra.—On Monday evening last, the 5th of a series of organ recitals, in aid of the fund for supplying the organ with water-power, was given in All Saints Church, Woollahra. Mr. H. G. Harrison White, organist of the Glebe Point Church, presided at the instrument. There was a large attendance. The programme was what might be called a "popular" one, and was listened to with considerable interest. The organist made the most of the resources of the instrument and managed to get some good effects with judicious combination of the stops. Lefebvre-Wely's offertory, No. 2, in F, was the opening item. This was followed by Handel's "Angels ever bright and fair," and Bach's prelude and fugue in C minor. Among the best of the remaining items were Handel's "Dead March in Saul" and Baisie's "Grand Chœur." An andante from Mendelssohn's Concerto, op. 64, was listened to with evident satisfaction, and "Wagner's Pilgrim's March" received full justice at the hands of the organist. Two vocal items were given by the members of the choir. Handel's duet, "O Lovely Peace" was the first. This was rendered by Stanley Gaston and Albert Ellis. "Protect us thro' the coming Night" (Curschmann), by Stanley Gaston, Albert Ellis, and Mr. J. Griffith, was the other. Both were rendered in good style.

Holy Trinity.—On Monday night, at Holy Trinity schoolhouse, a public meeting of the members of the Church of England Temperance Society was held, the Venerable Archdeacon King being in the chair. Some instrumental and vocal music was heartily received, there being an enthusiastic encore for a violin solo, and a solo by one of the lady vocalists. An address on local option and the work of that league was given by Mr. E. Knapp, and the following resolution was carried unanimously, being proposed by the Rev. Cecil King, and seconded by Mr. Courtenay Smith:—"That this meeting affirms the right of the majority of Parliamentary electors to veto the liquor traffic in their own electoral districts, and urges upon the Government and Parliament the importance of dealing with this great question at once." It was resolved to send a copy of this to the Premier, and that one of the M.L.A.s for West Sydney be requested to present the same to Parliament. The Rev. J. Chaffers Welsh, who is about to take over the parish during the Archdeacon's absence, gave a short address on "personal" option.

St. Barnabas.—St. Barnabas' Church of England Temperance Society recently celebrated its second anniversary by a tea-meeting and concert in the School Hall. Between 400 and 500 sat down to tea, and did ample justice to the good things provided by the committee, after which commenced the concert with an audience of about 700. Songs were rendered by Misses Brissett, Hall, Gerrett, F. Charlton, E. Hall, Eva Hall, E. Charlton, who received a great ovation; Master's Vaughan and Miss Phoeffer gave a piano overture, whilst piano solos were given by Miss Faulkner, Eva Vaughan, Round, Outten; and the following gave recitations, Misses Brissett, M'Queen, Dibley, Holt, Darrah, and Masters Dibley, Donaldson, Austin. A dialogue, "If I were a King," by Misses Millie and Muriel Johnson, proved interesting. The choir sang several selections. The Rev. W. Martin, B.A. occupied the chair.

The Cathedral.—In the absence of the esteemed Primate, the Rev. A. R. Rivers, who is conducting an eight days' mission at Queanbeyan, the Rev. H. J. Ross preached on Sunday morning last. He chose the subject of respect to parents, showing in a very forcible manner that although young people very rightly had more freedom and higher education than in former times, yet the Divine command to honour parents was no less binding. In the evening, the Rev. R. J. Read preached upon gambling. He mentioned that there were three great evils of the present day—intoxication, immorality, and gambling. His opinion was that the instinct for gambling is almost universal, and that it soon passes into a consuming passion, while the excitement itself can never be really carried on equally, for the winner of an amount receives the money only, while the loser not only forfeits the sum itself, but loses the confidence perhaps of a trusting wife and family, his interest in innocent things, his peace of mind. That a match can never be called equal which leaves one side only pleased, and the other desperate and degraded. The loss and gain, equal in figures of arithmetic, are never equal here, the loss is heavier than the gain. He dwelt earnestly upon the wrong, the misery entailed by the vice, and upon the ultimate result both to the gambler and those connected with him by family ties. He

portrayed the wrong in which a young man was drawn on by little and little, until embezzlement, conviction, and ruin, followed. He urged his hearers to exercise each one his personal influence against even the smallest approach to gambling, since it was not only a folly but a sin.

The Church Society.—At the monthly meeting of the committee to be held on Monday next, reports on the following applications will be submitted by the Finance Committee:—(1) £20 debt on Church at Moorfields; (2) £50 parsonage, Gordon; (3) £50 new parsonage, Seven Hills; (4) £100 curate's stipend, parish of Shoalhaven.

Bondi Mission District.—This district which was separated from the parish of St. Mary's, Waverley, last year, is making very fair progress under the ministrations of the Rev. J. W. Pope. Last December, the churchwardens feeling their financial position to be a safe one, and fairly progressive, voluntarily relinquished the grant of £50 per annum, which they had only received for a portion of the year, as there were so many other parishes or districts in greater need, which the Church Society were unable to help for want of funds. On the separation of Bondi from Waverley, an Auxiliary of the Church Society was at once formed, and the amount raised and forwarded during the first year, very nearly equalled the amount received from the Parent Society, and in future the Auxiliary will be able to help forward the general work. There is a debt owing by the building committee (an overdraft) of about £180. Several meetings were held to devise means to pay this amount. It was ultimately resolved to get up a bazaar or sale of work, and the ladies of Bondi nobly responded to the call. Four stalls of general goods and fancy work, one refreshment stall, a stall for the sale of general produce, and a stall for pot plants, cut flowers, etc., were speedily arranged for. One notable feature in the arrangement, which we are glad to announce, is that none of the objectionable practices of raffling will be allowed. Everything is to be conducted in a fair and straightforward manner, so that every one may receive proper value for their money. The bazaar is to be held in the Athenaeum Hall, Ebley-street, Waverley, on the 17th, 18th, and 19th of September instant. Need we say we wish Bondi every material—but above all, spiritual success.

Balmain.—On Tuesday evening, a concert was given under the auspices of the St. Thomas Musical Union, in the Town Hall. There was a large attendance. The Rev. J. Dixon introduced the union in a short address. The programme embraced the following items:—"The Bridal Chorus" from Rose Maiden (Cowen); part songs—"An Old Romance," (a) "O Fly with me," (b) "One night there came," (c) "Over the Graves" (Mendelssohn), "The Wayside Well," "Bells of Eve" (Scott). These were rendered under the direction of the Rev. P. N. Hunter, and showed that great care had been taken in securing accuracy of expression and precision of movement. Mrs. Williams contributed "Why must we say good-bye" (Cook) and "The Skipper and His Boy" Mrs. Pratt, "A Dream Within a Dream," Miss Alderson, "The Children's Home" (Cowan), with flute accompaniment by the Rev. P. N. Hunter; duet by Miss Alderson and Miss Rogers, "When the Wind Blows in from the Sea" (Stuart); Mr. Charles Hudson, "A Bandit's Life" and a Bedouin Love Song" (Pinotti); Mr. J. F. Ewens, violin solo, mazurka in G (Wieniawski); and Mr. A. J. Mason, organist of St. Thomas' pianoforte solo, (a) Polonaise in A, (b) Grand Waltz in D flat (Chopin). Mr. Mason accompanied in the songs, and Mr. Swift performed the same duty for the Musical Union.

Diocese of Newcastle.

Aged and Infirm Clergy Superannuation Fund.—Clause vii. runs as follows:—"The Aged and Infirm Clergy Superannuation Fund shall be under the management of a Board of Trustees—who shall be a corporation—consisting of the Bishop of the Diocese, who shall be President, and six other persons, three clergymen members of the Superannuation Fund, to be elected by the members of the said Fund, and three Laymen, members of the Synod who shall be elected by Synod." The Bishop of the Diocese who is taking great interest in the matter, has accordingly sent round ballot papers for the election of three clerical trustees to the following eleven clergymen who have joined the Fund:—The Revs. G. M. Brown, W. Marshall, G. F. Rushforth, B. E. Shaw, J. Shaw, E. Huband-Smith, W. Tait, A. C. Thomas, R. M. Walker, Canon White.

Blandford School.—For more than a year an advertisement which occupies almost an entire page has been appearing in the columns of the *Australian Guardian* referring to the matter of the Blandford Proprietary School. The advertisement in question is signed H. F. Barton, Master in Equity, and is dated 4th July, 1890. Clause 3 states "The Funds in or under the control of the Court (Supreme Court) at present amount to the sum of £14,512 17s 1d, and such funds less costs shall be available for the purpose of establishing the school."

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lishing the school in Armidale or elsewhere in the high lands of New England." Again, clause 4 states "The share list will close at the expiration of six months from the date of this prospectus, and unless 120 shares (of £50 each) are taken up, and deposits paid within such six months, the attempts to establish the school in New England will lapse and the money paid on application will be returned without deduction to the applicants respectively." The prospectus being dated 4th July, 1890, the six months for taking up shares have consequently long since elapsed. The question arises have 120 been taken up to establish the school a Armidale? Or if not, have deposits been returned? In either case, how comes it that after a period of thirteen or fourteen months the above advertisement makes its regular appearance in every issue of one of our Church weeklies?

St. Albans, Macdonald River.—Our Bishop, on Sunday, the 23rd, visited this secluded and interesting district, now under the pastoral charge of the Rev. W. A. M. Cockerill. The route chosen was by rail to the Hawkesbury, thence by steamer to Wiseman's Ferry, and from Wiseman's Ferry to St. Albans by coach. The coach met the steamer on the Wiseman's Ferry side, crossed the Hawkesbury on the punt, and then made its way up the mountain road so splendidly engineered in the olden days by Sir Thomas Mitchell. The Bishop confirmed sixty candidates in his usual impressive manner. The services and the visit will be long remembered in the district by the good worthy people of the Macdonald River, and by their clergyman.

Gosford.—In returning from the Macdonald River, the Bishop visited the Rev. J. K. Brown at his parsonage at Gosford. When there he inspected the church built between 30 and 40 years ago at East Gosford, a private township founded by Mr. Peak, who with his wife was lost in the wreck of the Donbar. West Gosford, or as it is now called, Gosford, is the Government township where the various Government buildings are situated with the railway station, the steamer's wharf, and so on. Consequently East Gosford is comparatively deserted, and a new church has been built in the western township. The Bishop considered all these matters very carefully. The Church grounds both at East and West Gosford are beautifully situated, there being about a mile between them, and each overlooking a beautiful bay of that landlocked piece of the Pacific called Brisbane Water round which runs the railway, and at the head of which stands Gosford.

Girls' Friendly Society.—On Thursday, 27th ult., the Bishop preached at a special service at the Pro-Cathedral, held on the annual festival of the G.F.S.

St. Peter's, East Maitland.—On Friday, 28th ult., the Bishop celebrated Holy Communion assisted by Canon Tyrrell, and presided at the consideration of various subjects mentioned in my last week's correspondence as set down in the business paper of the rural dean conference.

Jottings from our Note Book.

WHEN Dean Stanley was in America he visited Greenwood, the New York cemetery. He was there shown the monument of the great men whose memories are found in the history of the country. After seeing these, he asked to be taken to the grave of a lad called George Kyles. When that little boy was dying, someone asked him a question about his hope in Christ. This question he answered confidently. And when he had done so, he added, "I wonder what Jesus will say to me when He sees me."

The following story was told by a speaker at the annual meeting of the Religious Tract Society last May:—Last year there was a poor man living in How Common, whose real name was Bill Sykes. He was lying ill in bed, and was visited every day by a person who was anxious for his salvation. For a long time he made no impression upon him. At last he said to him, "You see, Bill, Jesus died in our place; He took our punishment and our sins. At that he woke up and said: 'What's that you say?' The words were repeated, and they were the means of bringing him to repentance and a living faith in Christ. He afterwards said: 'That's the little bit that saved me.'

Lord Beaconsfield was once asked by a lady whether he was a Christian. His reply was, "I am a completed Jew. He saw that the types and the prophecies in the Old Testament were to be completed in Christ. And, therefore, believing that they were so completed, he was a completed Jew."

The following cautions fell from the lips of Canon McCormick at one of the May meetings in the present year:—"One of the chief dangers of the present war, was the misuse of religious terms. People who had had no theological training were very easily taken in that way. They fancied that, because theological expressions were used, the person who employed them were very orthodox. Many persons, for instance, now used 'inspiration,' 'atonement,' in senses very different from those in which they were employed by all Evangelical Protestants in Christendom."

The following inscription appears on the gravestone of a little Irish boy:—"If I live to be a man, I hope to be a missionary; if I die young, put this on my tombstone, that someone else may go instead of me."

Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, and necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

SISTERHOODS.

To the Editor of the Australian Record.

SIR,—In the London Church Times of 24th July, 1891, may be found a letter from the Very Rev. Chas. L. Dundas, Dean of Hobart, a portion of which runs as follows:—"From Australia at least, one of the best gifts which the Mother Church has to bestow—the gift of devoted women—has up to the present been withheld. Yet there is nothing of which Australia has greater need than such an example of, and continual witness for, the higher spiritual life. An opportunity of supplying this great want is now given. Two ladies have put on the habit and are now receiving training in an English Sisterhood with a view to founding a Religious Community in Tasmania. But we desire to meet with two or three others who believe themselves to have a vocation for the 'Religious Life,' and recognise that it would be a privilege to take part in its extension for the first time to the Church in our Australian colonies. Letters may be sent to me to 20, Comeragh-road, West Kensington, until July 17, when I return to Hobart."

(Editor C.T. appends a note to the effect that the letter reached the office too late for insertion in the previous issue.)

There seem to be certain things worthy of our consideration in this letter. Does the expression "continual witness" imply permanent vows? Then we feel a curiosity to know what English Sisterhood is training these two ladies as so much depends upon that. Again the expressions "Religious life," and "putting on the habit" look as if the entire renunciation were contemplated of ordinary family ties.

Some of us may remember that in the Tasmanian Synod of 1887, a motion was passed in favour of Sisterhoods. In the session of 1888 a strong effort was made to get this motion rescinded. An amendment was ultimately carried to the effect "that the Synod, recognising the great divergence of opinion, and the general lack of knowledge throughout the Diocese on the subject of Sisterhoods, deemed the Institution of any Sisterhood under the sanction of the resolution passed in the last session to be inadvisable until such time as fuller information and more accurate knowledge on the work of Sisterhoods had been disseminated throughout the diocese."

There is no doubt that our own Church and the reformed Churches all over the world are crying out for Women's work, and may God send it speedily! The question is—Is this work to be on the lines of permanent vows from which there can be no retreat, of "Religious Communities," which of course must be extra parochial, or on the lines of the Deaconesses Institutions which avoid both those difficulties? The subject is one of pressing importance and may possibly be considered in the forthcoming general synod. In the meantime we cannot consider a question of this kind without turning our thoughts to Mr. Archdall's "Church of England Deaconesses Institution 'Bethany'" of which he is the Director. I read with the deepest interest his letter in your issue of 1st August last. If all that is there contemplated can be carried out it seems as though the Church in New South Wales will have women-workers who will meet its needs, and that the Mother Diocese will have supplied from the ranks of her clergy those who, if their efforts are blessed with success, will have organised one of the most beneficial Institutions that could possibly be originated. I would suggest that Mr. Archdall's letter alluded to above should be widely circulated through the various dioceses of Australia and Tasmania. For myself I must confess that the Deaconess plan seems more trustworthy than that of Dean Dundas.—Yours truly,

A CLERGYMAN.

AUSTRALIAN CHURCH HISTORY.

SIR,—In a paragraph under the above heading in your last issue it is stated that the first Church in Australia cost £100. The exact amount given in the bill, signed by the chaplain, is £67 12s 11d. That amount was paid in dollars, in articles of food, and also in tobacco and spirits. The chaplain's Christian name was Richard not Thomas. You state "St. Philip's foundation-stone was earlier laid." Though I have often heard and read this statement, I have never been able to learn that it rests on any authority. His Excellency Governor Hunter laid the foundation-stone of St. Philip's in the year 1800. It may interest some of your readers, especially as the fact has been publicly questioned, to know that I have recently had the opportunity of examining an old Cambridge calendar, and that I found the name of Richard Johnson there as a senior optime.—Yours, etc.,

W. J. GUNTHER.



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HAVE REMOVED from 28 DENHAM STREET to
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AND
226 HARRIS ST., Corner of Pyrmont Bridge Road.
Consultations 3/6. Out Visits 5/-. Night Visits 10/6. Fees on receipt of Medicine.

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81 IMPERIAL ARCADE, PITT STREET.
The best place for Ladies to get their Plain and Fancy Needlework done, and beautiful Babies' Clothes for Sale.
Ladies should help this deserving institute by giving orders to help poor ladies. Work executed on the shortest notice for Bazaars. Ladies' own material made up.

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The children's delights are ANNOT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.
The family friends are ANNOT'S MILK ARROWROOT BISCUITS, useful for both young and old.—ADVT.
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Always keep a small tin of ANNOT'S MILK ARROWROOT BISCUITS in the house for the children.—ADVT.
PARENTS! Read "The Australian Young Folk's Illustrated Magazine." The Best Young Folk's Paper in Australia. Kindly send your order at once as we are only printing a limited number. Subscription, 2/6 per annum in advance. Office, 176 Pitt-street, Sydney.

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H. C. EVANS, J.P., RESIDENT SECRETARY.

Home Notes.

Bishop Tucker has already received more than sixty offers of service for Eastern Equatorial Africa.

A brass monument has recently been placed in Wells Cathedral in memory of Dean Plumtre, by the four Residentiary Canons of that city.

In connection with the London Police Court Mission of the Church of England Temperance Society, a new home has been opened at Ealing by Miss Perceval.

A beautifully designed brass lectern has just been presented to Wortley parish church by the Vicar, Canon Brameld, in memory of the children who lost their lives through accident by fire on New Year's Day.

The Hon. and Rev. Canon Legge will not be consecrated Bishop of Lichfield until October. The consecration of Dr. Gott, Dean of Worcester, is, it is stated, fixed for September 29th, the festival of St. Michael and All Angels.

The Church of England Zenana Mission benefits to the extent of £1,000 under the will of the late Mr. Abraham Hodgson Phillips, of Carshalton, a director of the London and County Banking Company, who died on the 31st May last.

Mr. John David McClure, M.A., LL.M., late exhibitor and prizeman of Trinity College, Cambridge, and who is a graduate of London University, has been appointed to succeed Mr. Charles Anthony Vince, M.A., as Head Master of Mill Hill School.

A memorial from the native community has been presented to the Bishop of Calcutta, as Metropolitan of India, urging the appointment of a Bishop to the See of Lucknow, and the petition begs for the promotion of one who is well acquainted with the vernacular languages of the provinces.

The Bishop of Worcester has offered the new coadjutor-bishopric of Coventry to Canon Henry B. Bowlby, rector of St. Philip's, Birmingham, who has accepted the office. Canon Bowlby is the son of the late Mr. Peter Bowlby, of Bishopwearmouth, and his first curacy was in South Shields.

Canon Bullock, vicar of Holy Trinity, Leeds, has been offered the living of Rothwell by the patron, Mr. Edmund Culverley, of Oulton Hall. The value of Rothwell Vicarage is stated to be £760 per annum. The population of the parish is over 3,100, with only church accommodation for 750 persons.

The Bishop of Rochester and Mrs. Randall Davidson will stay for a time at the Norman Tower, Windsor Castle, the residence of General Sir H. and the Hon. Lady Ponsonby, which has been placed at their disposal during the absence of the Court.

A service of the Working Ladies' Guild was held at St. Paul's Church, Vicarage Gardens, Kensington, on July 21st, when an address was given by the Rev. and Hon. E. Carr Glyn, and a special thanksgiving offered to God for the gift of £9,000 just made by a lady to pay off the debt on the Guild House.

The Lichfield Diocesan Girls' Friendly Society have presented to the Hon. Mrs. Maclean, wife of the Archbishop of York, in recognition of her services as President of the Society, a handsome timepiece, a pair of silver candlesticks, a silver inkstand, a stationery cabinet, and an illuminated address.

The late Mr. W. H. Gladstone was much devoted to Church music, and is stated by those who knew him well to have possessed excellent taste. He compiled a hymn-book, of which Mr. Walter Parratt, organist of St. George's Chapel, Windsor, says: "It is the only one I know in which there are no bad tunes."

The historical graveyard and land adjoining the old church of St. Pancras has been thrown open by the St. Pancras Vestry and declared free to the public for ever. On the introduction of Christianity into England it was there that one of the earliest churches was built—on the site, it is said, of the present quaint structure.

On the motion of Mr. Cross, in the House of Commons, it was agreed to refer the Hanover Chapel Bill to a Select Committee of five members, three to be nominated by the House and two by the Committee of Selection. All petitions against the Bill were referred to the new Committee, and leave was given for counsel to appear before them on either side.

A placard on the doors of the church of St. Olave, Old Jewry gives notice that the fabric and site of that building would be put up to auction at the Mart, the living having been lately united with another City parish under the Act. The church, which stands in Coleman Street Ward, is not a very handsome one, but it was one of those which were built by Wren after the Great Fire of London.

The Bishop of Beverley has consecrated the recently erected church of All Saints, Ackworth, near Pontefract. The site was given by the Misses F. and S. Wheeler, who also contributed £400 each towards the building fund. Amongst other donors to the building and endowment fund are Lord St. Oswald, his Honour Judge Cadman, Miss Wheeler, Mr. and Mrs. Simpson, and Mrs. Schriber.

The Committee of the Church Missionary Society have decided that the new memorial church to Bishop Hannington and Bishop Parker shall be erected in Mombasa and not in Frere Town, as previously arranged. It is believed that Mombasa will yearly become more populous and important. Frere Town will naturally by degrees recede now that there is no likelihood of any large addition of freed slaves.

Temperance.

- What is Moderation?

WHAT a great deal of nonsense some people talk about moderation in drinking, as if it were right to drink, but to do it moderately. And yet, though they talk so much about it, they cannot tell what moderation is; they cannot lay down any rule that can be of use in keeping people from drinking to excess; they cannot say what a moderate quantity is. What one man would say was a moderate quantity would make another man drunk. One man takes a glass and says he is drinking moderately; another takes three and says he is drinking moderately; and another man takes a whole bottle at a time, and yet maintains that he also is drinking moderately. One man thinks a person drinks moderately so long as what he takes makes no difference in his voice, or his look, or his manner. Another thinks he has been drinking moderately so long as he can find his way home without help, even when other people see quite well that he is half stupefied. And many, alas! go on drinking and think they are drinking moderately till they awake too late to find they are already confirmed drunkards! No, no; old Samuel Johnson was right when he said: "Everybody knows what total abstinence is; but what moderation is nobody can define." Moderation to a great many people is an apprenticeship to drunkenness. General Neal Dow said once: "You can tell about as easily when a man becomes a drunkard as when a pig becomes a hog." Mr. John B. Gough defines moderation thus: "A moderate drinker can stop, but won't." The grace of God alone can help him.

The fact is that moderation is not only difficult to define, but even if you give a definition, and lay down a rule, it is a rule that, as we see, has not kept, and therefore we may be sure never will keep people from going on in multitudes of cases to drunkenness. Moderation is like the Highlander's horse, which he said had only two faults:—1st. It was difficult to catch; 2nd, it wasn't worth anything when it was caught. But total abstinence!—everybody knows what that is. And total abstinence is not only a safe rule for ourselves, but a safe rule and a safe example for all others to follow.—*Watchword.*

Drink Doings for Quarter ending July 31, 1891.

NEWSLETTER POLICE COURT.				Fines.	
Convictions	248	..	..	£88	10 0
Obscene language .. .	12	..	..	17	15 6
Indecency, under drink ..	2	..	..	4	0 0
Insane through drink .. .	1	..	..		
Damaging property under drink ..	1	..	..	3	5 0
Brutal assaults under drink ..	2	..	..	7	0 0
Sudden death under drink ..	1	..	..		
Stabbing case under drink ..	1	..	..		imprisonment

The following facts tell their own tale as to drinking and non-drinking communities:—36 "wet" counties of Georgia have one convict to every 600 people; 101 "dry" counties in the same state have one convict to every 1,329 people.

The expenditure on intoxicating drinks by the people of the United Kingdom during the past year shows an increase over the previous year of £7,282,134.

The sum spent per head on drink by the Britisher during 1890 was £3 13s. or per family of five persons, £18 5s.

According to an eminent temperance reformer at home, for every 2s 6d that is given to Christ, £1 11s is given to Bacchus.

A ten-days "self-denial" has been called for by Miss Willard, President of the American Women's Temperance Union. Luxuries, such as fruit, flowers, confectionery, ribbons, etc., are to be set aside for the time, and the proceeds are to go to the Union treasury.

There were no drinking shops in Lucknow prior to England getting possession of it; now it contains over two hundred. Upper Burma, at one time without a single place for the sale of liquor, now reaps a revenue of £10,000 a year from the sale of whiskies and brandies.

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

The report presented to the annual meeting of the Poor Clergy Relief Corporation, over which Archdeacon Farrar presided, was not of a cheerful character. It declared that incomes were fast diminishing, and that there was no hope of improvement in the condition of the clergy. During the year the corporation spent £10,041, in the relief of 801 cases by grants ranging £5 to £15.

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

MONSIEUR ED. PERIER, Professor of French, has adapted to his tuition the "Mystery System," a most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARNLEY STREET, ROYAL.

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The Home.

Little Motherless Isabel, and the Text in Red Ink.

"Isabel, this is the key of your mother's wardrobe," said a father to his motherless daughter, and only child, on her eighteenth birthday. "Take it, and, at your leisure, look over your sainted mother's things. You are at an age now to value them."

With these words the father, a great scholar and "book-worm," left the room.

Isabel was soon busy looking over her young mother's possessions. She could just remember being taken as a tiny child to kiss a sweet, pale lady in bed, and next day being told that her mother was in heaven; and, as she looked on the long-unsung things, she yearned to have that fair mother by her side, for she was often lonely and cheerless.

Suddenly Isabel came on a well-worn book, bound in red morocco with a silver clasp. It opened at once about the middle, the place being marked by a bunch of dry and colourless flowers. She saw at once that it was a small Bible, and that it opened at a place where was a verse strongly marked in red ink. The verse was, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted; and by the side was written, "My little motherless Isabel."

"It is almost like my mother speaking to me from the dead," Isabel said solemnly; "she must have known I should find this 'some day,' and eagerly she kissed the page again and again.

The young mother had known that sometime her daughter would probably find those words, watered by her dying prayers. And richly God answered those prayers, for that well-worn Bible soon became her child's greatest treasure. From it she learned the plan of salvation, and from it she drew heavenly comfort and joy that lighted up and brightened her solitary life. So true is it that "The grass withereth, the flower fadeth; but the Word of our God shall stand for ever." (Isa. xl, 8).

A Story for the Fireside.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day, too—I met my father on the road into town. 'I wish you could take this package to the village for me, Jim,' he said, hesitatingly.

Now I was a boy of twelve, not fond of work, and just out of the hayfield, where I had been at work since day-break. I was tired, dusty and hungry. It was two miles to town. I wanted to get my supper, and to wash and dress for singing-school.

My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient, old man. But something stopped me; one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily, giving my sylvan to one of the men. He gave me the package.

"Thank you, Jim, he said; 'I was going myself, but somehow I don't feel very strong to-day.'

"He walked with me to the road that turned off to the town, and as he left, put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw a crowd of the farm hands at the door. One of them came to me, the tears rolling down his face. 'Your father!' he said. 'He fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man now, but I have thanked God over and over in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones that are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families, a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And, after all, it is such a little way that we can go together.

A Father's Influence.

Where you find children loving and helpful to their mothers, you generally find their fathers at the bottom of it. If the husband respect his wife, the children will respect their mother. If the husband rises to offer her a chair, they will not sit still when she enters the room; if he helps to bear her burdens, they will not let her be the pack horse of the household.

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

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

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H. PRESCOTT & CO.,
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Hams, Bacon, Potatoes, Cheese, and other Produce. Importers
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Magazine.

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advance.

D. L. DOWD'S HEALTH EXERCISER.

J. C. OAKMAN, 8 O'Connell Street, Sydney, Sole Agent for Australasia.

The Home Exerciser is very ornamental, as well as a very practical machine for Physical Culture. With each Exerciser we give a Book of Instructions containing a method based upon thoroughly scientific principles for every set of muscles in the entire body, arms and legs; exercises that tend to straighten the spine and brace the shoulders back. We manufacture five grades of the Exerciser, No. 1, 2, 3, 4, 5; No. 3, 4, 5, solid rosewood polished, the best Silver Lake (dark colour) ash cord, a nickel ornament to cover screw in door and bracket on wall.

No. 1 has all the iron work and cord couplings, nickel plated, highly polished, woodwork solid rosewood polished, the best Silver Lake (dark colour) ash cord, a nickel ornament to cover screw in door and bracket on wall.

No. 3 is made of good in every respect, the difference is the iron is galvanized instead of nickel.

No. 4, blacked ironwork, is made up plainly but just as durable. The same Instruction Book and Illustrated Chart accompanies each of the grades. Exerciser packed for shipping, weighs 21 lbs. Send money by Cheque, P.O. Order, or Registered Letter, payable to J. C. OAKMAN, 8 O'Connell Street, Sydney.

AN ILLUSTRATED CHART corresponding exactly with the engravings and order of exercises in the Instruction Book is given each purchaser of the Exerciser.

The distinguished pulpit-organ 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. It treats me with 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 purchased 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 knocks 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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This pledge does not deprive the physician who may purchase the pamphlet from using the treatment with his patients, provided, however, he does not show the pamphlet nor reveal to them the rationale of the treatment.

Signed this..... day of..... 18.....

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TEA MERCHANTS

Poetry.

Songs in the Night.

JOB XXV. 10.

We thank Thee, Saviour, for the hand,
So tender, yet so strong,
That guides the pilgrim fire and cloud
Our pilgrim path along.
We thank Thee for the falling steps
Thy strength alone can stay;
For the cloud that sheds the rainbow light
Of promise on the way!

We thank Thee for the chastening love,
That marks us sons of God;
We learn obedience in the path
Thine own dear footsteps trod.
We thank Thee for the wound Thy hand,
And Thine alone can heal;
For the precious sympathies of God
Our deepest needs reveal.

We thank Thee for the conflict sore
With mighty foes around;
For the whole armour of Thy strength,
Which else we had not found.
We thank Thee for the weakness felt,
That drives our souls on Thee;
For the whisper in our darkest hour,
Of more than victory.

Soon shall we praise Thee in the light,
When earth's last cloud is past,
And the gladness of Thy presence known,
O'er all our future cast.
But we would live on now the song
Our ransomed lips shall raise,
When in Thy likeness evermore
We sing Thy perfect praise!

Children's Column.

JENNY'S GERANIUM;

OR

THE PRIZE FLOWER OF A LONDON COURT

CHAPTER IX.—Continued.

THE GERANIUM IN DANGER.

John Sandford like a guilty creature, sneaked out of his house with Jenny's geranium in his hand, but it was some time after all, before he entered the "Grapes." His whole body was trembling with excitement, his lips and tongue were parched, his eyes were bloodshot, and he stood before the bar the image of the wreck and ruin that he was.

"Why, you never mean to say that you have brought Jenny's flower here!" said the costermonger who in the afternoon had offered Mat "a sup" out of his measure. "Well, Sandford, I thought you could do things pretty tidy, but this beats me and everybody else hollow. What are you going to do with it? This is not the show, is it?" and the man laughed a hard, bitter laugh.

"I want to sell it for her," said Sandford, in a husky voice.

"Yes, twice; but my opinion is—mind, no offence—my opinion is, it's very little of the money that she will see."

"What do you mean?" said the other, savagely.

"Can't speak any plainer, that I know of," said the costermonger, "or else I would; but I would rather give you a drop of drink than that you should sell Jenny's flower."

"Ah, Sandford, you here again," said Mrs. Spivens, grandly arrayed in her Sunday attire. Mrs. Spivens had guessed, only too truly, that the poor wretch had no money to spend. She could see at a glance that he had brought the geranium for a drop of poison, which in her vocabulary was dignified by the name "choice compounds," or "cream of the valley."

"Well, I suppose you want a drop of gin for that thing?" she said. Hand it over; I am very fond of flowers."

"Specially gin blossoms," said the costermonger, in rather a loud whisper.

Sandford handed over the flower with a trembling hand and a shy face.

"Give that man a drop of gin," she said to her husband, shaking her snaky curls.

"No you don't!" thundered a voice at that instant, and in the same moment a grasp more firm than politeness seized the flower-pot from her hand. Mat Freeman grasped the geranium securely in one hand, while with the other he held poor Jenny's trembling little fingers. If the ghost of his dead wife had risen on the scene, John Sandford could not have looked more petrified.

"Bravo! master," cried the costermonger, excitedly; "that's what I call good; will you take a sup now? I'd give you a dozen, and welcome, for this trick."

"What's all this? what's all this?" said the landlord, pompously.

"I am sorry to do anything unpolite to a lady, but I have just recovered a flower for its owner, publican, that's what I have done."

"That flower is mine," said Mrs. Spivens, spitefully and indignantly.

"Very sorry you have become a receiver of stolen

goods, ma'am," said Mat; "though it's not the first time by a good many," he went on sadly, "when I consider the honest earnings that have gone from this side of the counter to yours."

"What do you mean, sir, eh?" said the landlord, scarcely able to speak for rage; "what do you mean, eh? That flower is my wife's; Sandford sold it her."

"No, no, I can't believe that; he wouldn't be so bad as that; it would be to hurt the dead like, to have done that. Look here, publican," he continued, with a rugged eloquence all his own, "you can't understand what this flower has been to Jenny. It has been a sweetness and a joy to a poor orphan child during many a dreary day; it has whispered to her tenderly of the dead and of the better land; she has talked to it when she has had no one else to speak to; it has grown under her eyes; it is hers. But why do I speak such words to the like of you? I might just as well speak in a foreign language. All I know is that it is Jenny's geranium, and you shan't take it from her."

A murmur of applause arose from those assembled in front of the bar, who liked to hear the landlord get this "dressing," as they expressively called it.

"John Sandford, man," said the navy, kindly, "speak up; say you never meant to part with Jenny's flower."

The man thus addressed was becoming every moment more ashy in hue. He breathed heavily and with difficulty, as if he was choking. The room seemed to be turning round with him, and his face was expressive only of mortal terror. He gazed vacantly at Mat, then at his daughter, and the next moment with a gasping shriek fell heavily against the stalwart chest of the navy in a death-like swoon.

"Ah! better so, a thousand times," said the navy, quietly; "better that he should die right out now, than he should touch a drop more liquor. Here, Jenny, child, take the flower, and run home; never fear, I'll bring your father all right."

Jenny, pale with fright, stood as one transfixed.

"Come on, Jenny," said the costermonger, kindly; "I'll see you and the flower safe home;" and at length they went out together.

"Fetch a policeman," said the landlord, savagely to the pot-boy.

"Ah, do," cried Mat, moving with his senseless burden to the door; "fetch fifty; it's such houses as yours as makes to many of them necessary. I shall be within hail; I'm only going to take this poor fellow to the door for a breath of air. The atmosphere of this poison hole is enough to smother a thousand people."

The publican stamped with rage to find himself thus bearded on his own ground; and as for Mrs. Spivens' curls, if they had been real snakes they would have whirled about like so many fiery serpents inflicting deadly mischief on people in general.

"Now, policeman," said Mr. Spivens, "this lady has something to tell you." But Mrs. Spivens, when she had to explain why the guardian of the peace had been sent for, found it rather a difficult task, and she could only say spitefully that Mat had accused her of being a receiver of stolen goods.

"That," said the policeman, sententially, "is *slander*, ma'am; but I can't take people up for that; if I had to take up every one that slandered his neighbour, ma'am, I should have enough to do. 'You have your remedy elsewhere,' as the magistrate frequently says."

There was really no charge to bring against Mat Freeman. John Sandford had not been served with any liquor, and the flower was still Jenny's. From a certain grim smile which gathered round the corners of Mat's mouth, it was more than questionable whether he would have parted with one of "grandmother's pets," if John Sandford had sold it ten times over.

Procuring assistance, Mat carried the unconscious man home, and laid him down gently on his bundle of rags. Then telling Jenny that he would not be long gone, and bidding her sprinkle her father's face with cold water, and to "keep up her heart, for a great deal depended on her now," the kind-hearted navy, a very Samaritan truly to one who had fallen among thieves, hastened off to Dr. Adam, a medical practitioner, well known for the benevolent interest he took in the recovery of drunks.

Dr. Adam fortunately was at home, and at once, feeling an interest in one who had strongly aroused the best sympathies of the navy, set out for Challoner's Court. Alas! it was the old story. John Sandford had recovered from his swoon, but was now in a raging delirium. We draw a veil over that sad, dark night, the darkest in poor Jenny's history. All through the long, stifling night she watched her father lying where her mother had lain down to die, and every now and then heard him calling out her name as if she were yet alive.

(To be continued.)

Consumption v. "Microbe Killer."

Jesseville, Missenden-road,

Camperdown, July 20th, 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 13 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 so 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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FOR LIVER AND KIDNEYS.



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

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

A SAFE MEDICINE FOR LADIES.

The reason is they are purely a vegetable composition of Dandelion, and expressed oil of sweet almond, and the golden opinions which follow their use. Thousand say they save all trouble, effectually remove all impurities to the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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Address by the Rev. G. C. Grubb, M.A.

Open-Air.

The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 12, 1891.

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

The Week.

Gambling. A motion is to be brought before Parliament proposing to legalise gambling, provided certain restrictions are granted and accruing fees be devoted to charity. This remedy would be infinitely worse than the disease, in that the laws of the colony would be then in direct contravention to the law of God—Thou shalt not covet. As long as both laws are outraged, there is hope that the community may rise to its responsibility, but to set on one side the great law of God directly invites punishment.

A Shipwreck. Another terrible shipwreck has taken place on the Victorian coast, with the loss of twelve persons, one of whom was a selector, who heroically risked and lost his life in the endeavour to afford help from the shore. The deed is one worthy of public recognition, and some memorial should be made.

Even-handed Justice. To-day began the great spring race carnival, and notwithstanding the recent

outrage against gambling, legislators, leaders of society, and nominal members of all the churches will be there. If this be the example can it be wondered at that embezzlements, defalcations, and bankruptcies are directly traceable to the infatuation, else how could the army of bookmakers and other social parasites exist? Recently a sumptuous club was opened in Upper Pitt-street for the special convenience of the betting confraternity, despite the fact that a few days previous the police had been raiding the Chinese gambling dens of lower George-street. Even-handed justice should deal with Tattersall's and fan-tan dens alike.

Common Sense. The good feeling which now prevails between shearers and pastoralists is in marked contrast to the anxiety of a few months ago, for when those most interested met face to face the difficulties vanished. To confer together was simply common sense, and if more of that valuable commodity was exercised half the squabbles of life would disappear. For instance, common sense would instantly sweep away the unnecessary fences that obstruct Circular Quay, the existence of which serves to bring to memory the past strikes. The Government, however, appears to set great store by them, and whenever the question is raised in the House an irritating swarming from the common-sense and straightforward dealing with the matter is put forth.

A Time of Trouble. Storms, inundations, great heat, disasters by land and sea, social unrest, vast armies marshalled for war, carnage in Chili, rebellion in China, and Russia gaining by diplomacy her coveted influence in Eastern Europe, form the chief features of the past month. Men's hearts may well fall for fear by reason of the gloomy outlook on earth. A very excellent book has recently been published, entitled "The Venetian," by Dr. Gordon, a leading preacher in the United States. In it the author treats of the great hope of the Church, the Second Coming of Our Lord. The subject is handled with conspicuous clearness and ability, and in these days of lukewarm Christianity, despite great Church activity, the certainty of Christ's glorious return cannot but tend to revive the hopes and true-hearted loyalty of waiting and expectant believers.

The Australian Squadron. The arrival of the fleet is a notable landmark in Australian history. The colonies have not a direct interest in the vessels of war relied upon to protect the great island continent from assault by enemies from without. Although the British tax-payer has four times the capital, the loan will be repaid during the course of years. The tactics and weapons of war change now-a-days with alarming celerity, so that the discoveries of to-morrow render useless the trusted methods of to-day. These noble ships are not only a safeguard, but will form the nucleus of a distinct Australian navy, in which in years to come it is probable that the youth of the colonies will be trained to become the defenders of their native land.

Christian Conferences. A conference of Christians for the purpose of deepening the spiritual life, has been held during the past week under the auspices of the Presbyterian and Ministerial Association. The halloved union between believers of all the Churches, the deep feeling of brotherhood that prevails, the direct good to the individual soul and the strengthening of an holy influence within the Churches render these conferences peculiarly valuable as means of grace. There is room for each denomination to lead in one of its own and to invite

the presence of God's servants from without. No restriction should prevail; for what injury is to be apprehended if there be present those not fully in accord with the movement?

Gambling by Post. The Postmaster General in answer to Mr. Lamb stated in the Legislative Council that "if the sending of sums of money by post to the advertised promoters of 'consultations or sweeps' might be considered gambling, there was every reason to believe that the Post Office was largely used for the purpose." Mr. O'Connor said that to his mind there was a more objectionable form of gambling, viz, the open betting which was so prominently advertised in the Sydney press. We are of opinion that such advertisements are contrary to law, and have on previous occasions given expression to our views. The insertion of them in the daily papers is a snare, moreover, to young men, and leads to gambling, which ends in ruin. Had we a public prosecutor, action would be taken against the proprietors. As it is, no one seems moved to do so. Considering the harm that is done by gambling of this character, could not our "Morality Association" or the Council of the Churches interfere. A request has been signed by upwards of 300 ministers, addressed to the proprietors of the leading London papers, asking them to discontinue such advertisements.

Mr. John Collins. This worthy officer, who lately retired from the railway service had been connected with the Department 34 years, during 13 of which he held the responsible position of stationmaster at Redfern. All who have been in the habit of travelling along the line must have noticed the ability with which he discharged his duties. Always cool under any emergency or pressure of business, and giving instructions so clearly and firmly, that at once the idea was suggested: Here is a man who thoroughly understands what he is about! Mr. Collins has well earned the rest he is now seeking. May he live long to enjoy it.

Mr. Christie Murray. Like many of our detractors, both clerical and lay, this writer takes advantage when he is away from a colony in which he has been kindly treated, to traduce those who hospitably received him. His description of Australians generally is severe, and, as a whole, ill-founded; for he describes them as the most rowdy and the most drunken people in the world. Mr. Murray is a sensational writer, and no doubt his last production will receive the condemnation it deserves, certainly from those who know us better than the pandering to morbid and vitiated tastes. Of course there are roughs in every community, and if Mr. Christie Murray really believes in the statements he has sent forth to the world, then he must have mixed in company gentlemen do not usually associate with.

Mr. Carruthers. The Minister of Education has again shown his interest in the working classes, and in a direction which will meet with universal approval. It has recently been brought under his notice that shop girls travelling to and from business do not receive the same privileges in connection with reduced fares on the railways as are allowed to youths. The Minister put himself in communication with the Commissioners, and as a result girls in employment under the age of 16 years, are granted concessions similar to those permitted to apprenticed youths under the same age.

The Jewish Question. Mr. Arnold White has been gathering information for Baron Hirsch, the Jewish millionaire, with respect to the nature of the persecution in Russia. As a result of his labours, the suitability of the Russian Jews for agriculture is recognised, and the difficulties that prevent their escape are to be removed by the formation of a fund to pay the cost of transport from Russia to other lands. Strange to say, every country appears hostile to Jewish emigration save England, whilst Turkey renders it difficult for a Jew to settle in Palestine.

A public meeting in connection with the mission of the Federal Assembly of the Presbyterian Church of Australia and Tasmania to the aborigines of Northern Queensland was held in St. Stephens Church, Phillip-street on Thursday evening to welcome the Rev. J. C. Wood and Dr. Hay Macarrian, missionaries now on their way to Northern Queensland.

At a meeting of the Wesleyan ministers of Sydney held at the Centenary Hall on Monday last, attention was directed to recent developments of gambling in the city. It was decided to forward a petition to Parliament.

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., Sept. 13.—11 a.m., The Precentor; 3.15 p.m., Archdeacon Gunther; 7 p.m., The Primate.

ANTHEMS.

11 a.m.—"O, Pray for the peace of Jerusalem."—Goss. 3.15 p.m.—"To, Thee, Cherubim and Seraphim," etc.—Handel.

PREACHERS DURING THE MONTH—

Sun., Sept. 20.—Bishop of Riverina, Bishop of Perth, Bishop of Adelaide.
Tues., " 22.—10.30, Bishop of Tasmania.
Sun., Sept. 27.—Bishop of Brisbane, Bishop of Melbourne, Bishop of Ballarat.

DIOCESAN.

Sun., Sept. 13.—Croydon, 11 a.m., The Primate.
" 13.—Cathedral, 7 p.m., The Primate.
Wed., " 16.—Annual Meeting, Auxiliary Church Society, St. John's, Darlinghurst; Chairman, The Primate.
Thurs., " 17.—Conference of Sunday School Superintendents and Teachers, Chapter House, 7.30, The Primate.
Frid., " 18.—Evangelistic Union. Special Service at St. Philip's, 7.30. Preacher—Ven. Archdeacon Langley.
Sun., " 20.—Confirmation, St. Thomas, North Shore, 3 p.m., The Primate; St. Thomas, North Shore, 7 p.m., The Primate.
" 20.—St. John's, Darlinghurst. Preachers—11 a.m., Bishop of Ballarat; 7 p.m., Bishop of Melbourne.
" 20.—Annual Sermon Church Society of St. Andrew's Cathedral, 3.15, Bishop of Perth.
" 20.—St. Thomas, Balmain, 11 a.m., Ven. Archdeacon Langley.
" 20.—St. Peter's, Woolloomooloo, Ven. Archdeacon Langley, 7 p.m.
Tues., " 22.—General Synod.
" 22.—Service in Cathedral, 11 a.m. Preacher, Bishop of Tasmania.
" 22.—Meeting of Synod, and Primate's address, Chapter House, 4 p.m.
Sun., Sept. 27.—St. Peter's, Woolloomooloo. Evening—Bishop of Melbourne.
" 27.—All Souls', Leichhardt, Bishop of Bathurst, 11 a.m.
" 27.—St. Thomas', Balmain, Ven. Archdeacon Wilson, 11 a.m.; Bishop of Bathurst, 3.30 p.m.
" 27.—St. Augustine's, Neutral Bay, Bishop of Bathurst, 7 p.m.

Brief Notes.

The Most Rev. the Primate preached in the Cathedral at 11 a.m. on Sunday last, and in the Domain at 4.30 p.m. where his Lordship was listened to with rapt attention. About 500 persons were present.

The Ven. Archdeacon Langley preached at St. Andrew's, Summer Hill, on Sunday 6th inst. The Committee of the Church Society held the usual monthly meeting on Monday afternoon. The Primate presided.

The Rev. Dr. Corlette delivered a lecture on "Methodism and the Church," at Randwick on the 7th inst.

On Sunday evening at All Saints Church, Hunter's Hill, after the service an illuminated address was presented to Mr. James H. Watson, who has for a number of years acted as churchwarden and superintendent of the Sunday-school on the occasion of his leaving the locality. The presentation was made by the incumbent, the Rev. P. R. S. B. Bailey.

The Rev. A. Kilworth, B.A., LL.B., lectured at St. Michael's, Surry Hills, on Wednesday last. Subject, "The Light of the World."

The 54th anniversary of the Surry Hills Wesleyan Sunday-school was celebrated on Sunday last in the Bourke-street Wesleyan Church.

MASSAGE.

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Mr. J. G. WARR, Certificated Masseuse, 243 Elizabeth-street.

9 to 6; Evenings by appointment. Medical References. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

J. HUBERT NEWMAN
Photographer.

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