

## Children's Column.

## THE PRIZE FLOWER OF A LONDON COURT

## JENNY'S GERANIUM.

## CHAPTER XII.—CONTINUED.

This enthusiastic hope of Mat Freeman's, not to deceive the reader, was never realised; and yet, as time wore on, it was no unusual thing to find a flower blooming here and there, and always in the rooms of those who, through the energy of Mat Freeman or of John Sandford, had been induced to become total abstainers. The reclaimed drunkard worked with a will in his self-imposed task of bringing his neighbours to temperance meetings, where he and others fairly wrestled with them until they had signed the pledge.

An event which occurred two or three weeks after John Sandford had signed the pledge only strengthened his own resolution and gave additional emphasis to the solemn appeals which Mat Freeman from time made to those living in the court.

The cholera visited Challoner's Court, and nowhere did the fearful scourge fall heavier. For more than a month it cut down family after family, and Mr. Wrench found his occupation almost gone.

The horror of the court in those days can scarcely be described. No one would venture into it who was not compelled to do so. Of men, women, and children it might have been said with truth, "In the morning they are like grass which growth up, in the evening they are cut down and withered." It was in this dread time that Mat Freeman's addresses were listened to as they had never been listened to before. No one knew in the morning what would be his fate ere night. Mat went about from house to house, preaching temperance as the best preservative. John Sandford did the same. In their mortal terror many resorted to brandy from morning till night, selling almost their last rag to obtain the vile poison which was sold to them under this name. As a rule, those who took this course were among the first victims.

From pure benevolence, Dr. Adam was a frequent visitor to the court while the scourge lasted, and did all in his power to assist the poor people, and to restore them to something like calmness by his words of hope and encouragement. There was one thing, however, which he could not do. The epidemic was abating somewhat of its fierceness, and fewer deaths were reported, when one morning poor Blind Maggie was stricken.

"I think, Jenny, child, I won't get up this morning," she said, when Jenny, finding her late, went into her room. "I feel cold all over me."

Jenny looked at her, and to her horror she saw on her face that ashy look which she had so often seen of late on the faces of the dying.

"Oh, Maggie! Maggie! you are not going to be ill, I hope."

"I think I am, my child; but don't you fret now. I am in the Lord's hands, and whatever he does is for the best."

Before many minutes had elapsed, Dr. Adam was in the room. "Now Doctor," said Maggie, in her tremulous voice, made more tremulous still by the pain she was suffering, "tell Jenny not to fret; she has been a dear child to me, and I am so glad that she can't miss me now."

"Oh, I hope we are not going to lose you yet," said the doctor, cheerily, but his face looked grave.

"I think," she faintly answered, "that the course is finished at last. Like Jenny, here, I believe in dreams, and once or twice lately I have dreamt that I saw my stall at the corner, and no one sitting in my chair. Yes," she went on, dreamily, "there was the stall, with its nets, and comforters, and Jenny's ornaments, and the people came by, and some of them looked wonderingly to see all the things there, and poor old Blind Maggie not in her chair! So I think that it won't be long, and this sharp pain—"

Dr. Adam never went about at this time without carrying medicine with him, which he had already administered to Maggie as soon as he came. No medicine, however, could save her. The dread epidemic spared neither the aged nor the young, neither the sober nor the intemperate. In spite of all the measures he used, the disease made rapid progress; and as it was evident that the aged widow could not survive the attack, the doctor gently broke the news to her. Even he was scarcely prepared for the serenity of mind with which Maggie received the tidings. She did not think so much about herself as of Jenny, and how she would feel when she was gone. All her efforts were directed to make the weeping child see that what had happened was for the best. They had been together so long, they had so truly loved each other, that the parting between them was not unlike that between mother and daughter.

"You have so much to be thankful for, Jenny, in the midst of your sorrow about losing me. I might have been taken before your father turned from the error of his ways, and then I should have died in sorrow; but when I see him so changed, and when I believe that it is lasting, I have nothing to grieve over. It's better to go the house of many mansions than to continue here in blindness and old age."

Ere long Maggie was unable to speak; she sank into a doze, from which she did not awake. The last words

Jenny heard were words of gentle love towards herself, and simple, pious trust towards the Saviour.

"Ah!" said Mat, when two or three hours after the last struggle, he stood in the death chamber, "she can now say, 'Whereas I was blind, now I see.' She has overcome the world, and has left old age, sorrow and death behind her. She is on the other side of everything hurtful and sinful. Oh, what a victory she has gained over us poor creatures!"

The death of Maggie made a more powerful impression upon John Sandford's mind than one would at first have deemed possible. It brought vividly to his recollection the night in which his wife had died. Again he saw her pale and suffering features, and remembered the smile with which, in her last moments, she had cheered Jenny with the thought that her father was going to be so good. He never wavered in his resolution, although at times the old craving for drink returned; he quenched it in the feeling of horror which the contemplation of his past never failed to excite. He found too, in the work which he had undertaken in co-operation with Mat Freeman, a never-failing source of gratification; and often, when the love of drink began to assert its old seductive power over him, he would crush the first springs of the desire in resolute work amongst the poor drunkards men around him. Gradually his room in Challoner's Court began to put on a different appearance. A decent bed took the place of the bundle of rags; a table, a few chairs, and other little household comforts were added to his stock of furniture; and Jenny's flower had, as Mat Freeman expressed it, "decent company to look at."

Meanwhile the annual flower-show day came and went by without Jenny becoming an exhibitor. The show was held when the fearful scourge was desolating Challoner's Court, and the child had no heart after Maggie's death to take even a day's pleasure. "Besides, I have won my prize," she said gratefully to Mat, "in seeing father what he is, and in seeing other poor people up the court following his example; I can have no better prize."

"Well, well, little one," answered Mat, "things are improving a little; several people have signed the pledge, and you may see a flower here and there. I don't expect to do much good in a place like this; it's almost impossible for people to think a pure, good thought in a fever-nest such as this. I should like to bring pickaxes and spades and a band of workmen to-morrow to pull it all down."

Something was being done, as Mat Freeman said, even in Challoner's Court; and the history of Jenny and her flower had more to do with it than she was aware of. Poor mothers, as they passed by, admired her tidy appearance; and glancing into her room—no better than the rest in the court, but kept as clean as it could be kept—they felt a desire that their own children should look as bright, and that their own rooms should look as wholesome. Occasionally, too, the voice of a psalm was heard in her room, or the voice of prayer; and some of the roughest and rudest men in the place, as they walked by, were stirred by some dim remembrance of better things. So true is it that if one sinner destroyeth much good, one simple Christian life, plant it where you will, begins to bloom, and to shed its fragrant and beneficent influence.

(To be continued.)

## Sunday-School Institute.

## DIOCESE OF SYDNEY.

## RESULT OF EXAMINATION OF TEACHERS, 1891.

## SENIOR DIVISION.

## First Class:

Henry S. Webb, Gonnog Gonnog.  
Julia Dunn, Christ Church, North Sydney.  
Alice M. Fairland, S. Paul's, Burwood.

## Second Class:

C. O. Mant, St. John's, Ashfield.  
Frederica Carter, S. Stephen's, Newtown.

## Third Class:

Minnie Gibson, S. Philip's, Camperdown.  
Bessie Carter, S. Stephen's, Newtown.

## JUNIOR DIVISION.

## First Class:

Alfred Rayment, All Souls', Leichhardt.  
Mabel E. Rayment, " "  
Walter Rayment, " "

## Second Class:

Grace Horrocks, All Souls', Leichhardt.  
Jennie M. Short, St. John's, Ashfield.  
Ann O. Hamblin, S. Stephens', Newtown.

## Third Class:

Grace Hough, S. Jude's, Randwick.  
Jane E. Napper, " "  
George Percival, " "  
Emma Denning, " "  
Agnes Denning, " "  
Minnie McNamara, S. Stephen's, Newtown.

The above are placed in order of merit.

There were no failures.

A prize of books given by Miss May Pye will be presented to the first teacher in each division.

Certificates will be distributed as soon as arrangements can be made for a meeting.

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

Dr. Barnardo has lost his appeal to the House of Lords, and has had to give up the boy Roddy to his mother, to be entrusted to the Roman Catholic body for education. The worthy philanthropist rescued this unfortunate child from abject destitution, and through outside influence being brought to bear, the mother made a claim for the restoration of her illegitimate offspring. The law of England, consequently, upholds parental responsibility.

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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.

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The General Synod.

Debates.

Resolutions.

Services for Artisans.

## The Australian Record.

SYDNEY, SATURDAY, OCTOBER 17, 1891.

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

## The Week.

The Bishop of Adelaide. It was noticeable at the sitting of the late General Synod that his Lordship during the delivery of his able address on the Primacy was suffering from a cold, and now we are informed that he is detained in Melbourne by an attack of bronchitis, and it is uncertain when he will be able to proceed on his journey to Adelaide. We deeply sympathise with him in his illness, and pray for his speedy recovery.

The Day of Atonement. The Jewish Day of Atonement was concluded on Monday last by the Fast of Expiation, and was kept at the Sydney Synagogue, Elizabeth-street, the Rev. A. B. Davis, the Rabbi, officiating, assisted by the Rev. A. D. Wolinski. From whatever cause it may have arisen greater zeal has been shown on the present occasion in the observance of this Jewish ceremony than formerly. As regards the Hebrew race generally, and in view of their fearful sufferings in Russia, commiseration for them must have been excited, not only among their own people causing the present rigid observance of the day, but Christians are also awakening to the call, "O pray for the peace of Jerusalem." The season is regarded by the Jews as times for special prayer and humiliation before God. In this city meetings for prayer, initiated by the Ven. Archdeacon King, have been held for several years, that they may be brought to the knowledge of the truth as it is in Jesus, and in accordance with the plan laid down, those interested in the spiritual welfare of the Jews met at the vestry of St. Philip's on the 12th inst., and engaged in prayer on their behalf.

Inspector McKay. After a long service in the police force this officer has retired from public duty, and resigned a position which he ably filled. Mr. McKay, passed through the various gradations of office, and all acquainted with him can testify to the faithfulness and zeal with which he discharged the minutest duty. His brother officers testified their appreciation of him in a marked manner on the occasion of his retirement, and with them we wish Mr. McKay every happiness, and rejoice to know that he carried the principles of religion into his daily rule of life.

The Late Rev. J. Bowes. This aged minister of the Wesleyan Church was called to his rest on Sunday last. For some time his strength had been failing, and an attack of influenza completely prostrated him. He had led an active life in the service of his Master, and testimonies are abundant that he spared not himself that he might win some to Him whose ambassador he was. As he lived, so he died, in fullness of hope, triumphing over death through Him who giveth the victory. The deceased gentleman was much esteemed by all denominations at Stanmore—his irreproachable life, gentleness of manner, simplicity of faith, were so apparent that others were attracted to one who seemed to walk so much in the footsteps of his Divine Master. Two sons of Mr. Bowes are in the ministry, and Mrs. Bowes is the indefatigable Colonial President of the Women's Christian Temperance Union, who has rendered such valuable service to the cause.

Mission in Mesopotamia. A charge of obtaining money by false pretences occupied the Police Court at Cooma on Saturday last. The circumstances are these: Priest George and Nicholas Joachim, calling themselves Syrian priests, waited on the business men of the town, asking for subscriptions for an orphanage in Mesopotamia. The men, who were dressed as clergymen, represented themselves to belong to the Church of England and Roman Catholic denominations. There was a difficulty in proving the case, and the accused were discharged. They had in their possession several credentials, English and Syrian. Among the former are said to be credentials from the Primate, the Bishop of Goulburn and others.

Dangers in the Street. We witnessed lately a very narrow escape of the pointman stationed near the Liverpool-street. He was in the act of delivering a paper to an official on a tram going to Sydney, and did not observe another tram coming from an opposite direction, until made aware of it by an anxious cry, "Look out." The engine was then within three feet of him, and he backed away only just in time to escape a terrible death. Would it not be well to sound the whistle more frequently, especially when danger is imminent? As far as we are aware, no intimation was given of the approaching tram.

The Bishop of Perth. We regret to note that his Lordship has been suffering for the last two weeks from inflammation of the lungs and influenza. The Bishop has been attended by Dr. Twynham, at the resi-

dence of the Primate, Macleay-street, where every care has been bestowed upon him. His medical adviser, however, is hopeful of his speedy recovery, and we are gratified by the assurance.

Chinese Gambling. Another raid has been made upon Chinese gambling dens, and recently, from time to time, we have heard of such occurrences. It is the duty of the police, undoubtedly, to put down such places, and for magistrates to inflict punishment on the offenders, but while admitting this, we desire to call attention to a more serious evil, and one which is corrupting many in our community, especially the younger members of it. We allude to the curse of gambling, not among the heathen Chinese, but among the white and nominally Christian population. Some of the tobaccoists shops need stricter supervision. Inducements are held out in them which attract even boys and girls to place their money upon some hazardous speculation, in the hope of gain,—and a gambling spirit is engendered in the youth of the colony by this nefarious traffic, which it will be hard to eradicate.

Benevolent Asylums. At a meeting of the Board of Directors of this institution, held on Tuesday last, a resolution was moved,—"That in consideration of the distressing cases brought under notice, the amount allowed for rent should be raised in special cases from 5s to 10s weekly." An animated discussion took place, which resulted in the mover of the resolution withdrawing it, as it was clearly shown that the funds would not allow of such increases. This institution is doing an excellent work in relieving the necessitous, and, in some cases, the Directors, out of their own pockets, have supplemented the amount already allowed. Considering that the duties, which are at times arduous, are undertaken from purely philanthropic motives, a generous support should be given to so excellent an institution and thus enable the Directors to relieve more liberally deserving cases that are brought before them every week.

The late Mr. William Hudson. The funeral of this respected member of the well-known firm of Hudson Brothers took place at Rookwood on Wednesday last. Death came suddenly, but not unpreparedly, for the consistent and amiable life of the deceased, and his interest in Church affairs, evidenced the fact that he was not unmindful of the great things of eternity. The late Mr. Hudson was a scholar at Christ Church day school, when the Rev. Canon Walsh was the clergyman of the parish, and the Rev. Mr. Turtur master. The respected clergyman and the valued master have long since entered into their rest, and now the scholar who so long honoured their instruction, has joined their ranks. Many will miss the familiar face, and, apart from his family, none more so than his employees, to whom he always acted conscientiously, knowing that he had a Master in heaven. The community can ill afford to spare men of the stamp of the late Mr. William Hudson.

## Brief Notes.

The mission of the Rev. G. C. Grubb closed at St. Barnabas' on Sunday. A three days' mission was commenced at St. Paul's, Redfern on Monday. The Most Rev. the Primate preached at Vaucluse, Watson's Bay on Sunday. A confirmation service was held.

A Committee meeting of the Church Society was held in the Chapter House on the 12th inst. The Rev. J. Howell-Price was inducted to St. Saviour's Redfern, on Tuesday last. The sermon was preached by the Primate.

The Methodist Ecumenical Conference in New York was enthusiastic over a proposal to abolish the partitions into which Methodism is divided. A memorial service was held in Westminster Abbey on Saturday last to the late W. H. Smith, First Lord of the Treasury.

Over 6,000 children took part in the demonstration of the New South Wales Band of Hope Union, which was held in the Government House grounds on Saturday afternoon, 10th inst.

In the Pitt Street Congregational Church on Sunday evening the Rev. W. Scott preached a sermon on "Gambling, the Nation's curse." Thousands of peasants are dying in the Volga district, Russia, through typhus fever brought about by starvation. The Pope has issued a letter, requesting Australian pilgrims to postpone their proposed visit to Rome.

A deputation from the Newcastle Ministers Association waited upon the Inspector of the district lately and directed his attention to the Sunday Liquor Traffic and to the evils arising from the business carried on by tobaccoists and fruiterers on a Sunday.

The Rev. Dr. Nish, for many years a prominent clergyman in Victoria died on Sunday last at Malvern from an attack of influenza and bronchitis.

The Rev. Dr. B. Jowett, Regius Professor of Greek in the University of Oxford, is in a critical state of health.

A temperance propaganda in the famine districts of Russia is proving very successful.

The hon. medical staff of the Sydney Hospital in their report say "In no civilized city in the world does there stand so discreditable a monument of the want of interest and sympathy in the sufferings of the sick and poor."

The Earl of Derby, speaking on the question of Church Disestablishment stated that the drift of the age was in favour of the voluntary system. He would not dream of connecting the State with any single religious sect in a new community.

The annual flower services in connection with St. Matthew's Church, Manly, were held on Sunday last. The Rev. Dr. Rutledge preached in the morning and Rev. R. S. Willis at night.

The Bishop of Newcastle confirmed about 28 candidates at Dungog on Monday last and also held a confirmation service at Bendolba in the afternoon. On Monday His Lordship consecrated the Church there and on Tuesday a tea-meeting was held in connection with his visit.

Three colossal statues of Rameses, the Great, have been unearthed at Aboukir near Alexandria.

A meeting of the Council of the Church of England Temperance Society was held in the Chapter House on Wednesday last.

A farewell tea-meeting was tendered to the Ven. Archdeacon King on Thursday last by the Chinese in St. Andrew's schoolroom. A presentation was also made by Mr. Quong Tart. The Primate presided.

"General" Booth held a farewell meeting at the Centennial Hall on Wednesday evening.

The Rev. Alfred Rigg, President of the Victorian Wesleyan Conference, died in Melbourne on Wednesday from bronchitis brought on by influenza.

The Primate accompanied by Miss Snowden Smith attended the opening of the Church of England Bazaar at Liverpool on Wednesday last. His Lordship stated that he had come to Liverpool to conduct the confirmation service and his sister would open the bazaar, but he would say a few words on her behalf. The Primate then delivered a short address appropriate to the occasion.

## 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., Oct. 18.—11 a.m., The Precentor; 3.15 p.m., Canon Sharp; 7 p.m., The Dean.

## ANTHEMS.

11 a.m.—"How lovely are the messengers."—Mendelssohn. 3.15 p.m.—"I am Alpha and Omega."—Stainer.

## DIOCESAN.

Sun., 18.—Hunter's Hill, 11 a.m., and Gladesville, 7 p.m., The Primate.

" 18.—St. Thomas', Balmain, Sunday School Festival, 11 a.m., 3 and 7 p.m.

Mon., 19.—Public Meeting, Sunday School, St. Thomas', Balmain.

Mon., 19.—Committee, Diocesan Educational and Book Society.

" 19.—Conference and Social Re-union, Lay Helpers' Association, Y.M.C.A., 8 p.m.

" 19.—Organ recital, 7.30. President, the Primate. Papers to be read by Archdeacon Gunther, M.A., His Honor Judge Docker, and Mr. Hartley.

Wed., 21.—Bull, Confirmation, The Primate.

" 21.—Welcome tea and Public meeting to the Rev. J. Howell Price, the newly-appointed incumbent, in St. Saviour's Schoolroom, Young-street, Redfern.

Thurs., 22.—Moss Vale, induction of the Rev. A. G. Stoddart by the Primate.

Fri., 23.—Moss Vale.

Sun., 25.—Dapto and Albion Park, the Primate.

Mon., 26.—Standing Committee, Chapter House.

Thurs., 29.—Social re-union C.E.T.S. in Temperance Hall, Pitt-street, tea at 6.30 p.m. Public meeting, 8 p.m.

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Photographer,

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



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## Jottings from the Bush.

"All in the name of the Lord Jesus."

THERE is a horrid little pamphlet which is distributed by some patent medicine vendor, entitled, "How you will look when you grow old." The illustrations depict the reigning beauties, leading actors and actresses and statesmen, as they now are and, on the opposite pages show them as they will probably appear if they live another forty years. I hope that no good-natured friend sends a copy to those who are thus portrayed, for, however truthful the future portrait may eventually prove to be, it is not a pleasant thing to see to what wrinkles one at last may come. But a still more terrible revelation it would be if some prophet could reveal as by a picture to those whose fame is now great and glorious, the knowledge of the small estimation they may be held in by the time their death-day shall come. We do not need to point back to Cardinal Wolsey as an illustration of fallen greatness. Examples are to be seen now, in plenty. A few years back who was the greatest man in all the world—greater in public estimation than all Emperors and Kings and Queens? It was Bismarck. Now, he is practically nobody; and when one thinks of him it is not so much of the grandeur and beauty of his character as of the wrinkles, so to speak, that disfigure it. A few years ago, who was the man who seemed most likely to wield the destinies of France? Boulanger—le brave general, the idol of the populace. What of his fame now? The contrast of a beautiful young face on one page and the toothless old hag's visage on the opposite page is not greater or more shocking. Then there was Parnell—almost an equal of Bismarck in steadfastness of purpose and determination of will—the "uncrowned king of Ireland," obeyed as if he were a despot but more popular than ever despot could be. Who, a short year ago, would have foretold his fate? As long as history can show such facts as these, truth will be stranger than fiction. One might instance such minor men as Balmaeda or Lord Randolph Churchill: there is no lack of instances to preach that those who look for their happiness in popularity are grasping at dead-sea fruit, and that in the steady round of duty done for our Master there is found a joy which no earthly failure can take away.

It is a truism, I know, to comment on the speed with which intelligence travels at the present day; yet telegrams are coming so much quicker now than they used to do that to us in the country their swiftness is wonderful to think of. The news of the Battle of Waterloo—fought within the lifetime of thousands of living men—took more than seven months to reach Sydney; how much longer it took to reach the place where I now write, I cannot say, inasmuch as it was some years later before white men discovered that there was such a district as this. Yet the news of the success of our loan the other day which left London at later than half-past twelve in the morning was received here—not by wire, but printed in the newspapers of the day—in less than eight hours after the time it left London. And half that time had been occupied in the journey from Sydney. What would our grandfathers have thought? And what wonders will the twentieth century show to our grandsons? If mortal men can in a few generations make such progress, what incredible wonders and blessings may we not have revealed to us in the other world?

COLIN CLOUT.

## The General Synod and the Primacy.

[The following letter was published in the Sydney Morning Herald last week. We re-produce it with pleasure.]

To the Editor of the Herald.

SIR,—A Determination recently passed by the General Synod proposes to give to the diocesan bishops in Australia and Tasmania the power to reject, and, if they think it well, to keep on rejecting any clergyman who may have been nominated by a select committee of the Synod of the Diocese of Sydney to be Bishop of Sydney and Primate of Australia and Tasmania.

It may be found that the Sydney Diocese will on firm ground hold the desirability of retaining the Primacy; and also consider the reasonableness, or unreasonableness, of giving the bishops the power to reject the person chosen by itself, and mainly for itself; or, on the other hand, it may be that the Diocese of Sydney will be ready to give up the Primacy rather than hold it at such a cost.

The Determination will in due course come before the Sydney Diocesan Synod. In the meantime, one has no desire to doubt the "sincere desire" of the General Synod to study as far as possible the wishes of the Sydney Synod. Only, I would point out to your correspondent, Canon Selwyn, that the provision he speaks of is not so generous as he appears to consider it to be. "Unlike all other Determinations, it is provided," he says, "that this one shall only come into force, and be operative, so soon as all the dioceses, of course Sydney included, have accepted it."

With this let me compare a sentence from the constitution of the General Synod:—"Provided always that no

Determination of the General Synod shall be binding upon the Church in any diocese unless and until such Determination shall be accepted by the Church in such diocese."

So that the difference is simply that, whereas normally, according to the constitution, a Determination of the General Synod becomes binding upon a diocese only when that diocese accepts it, yet in the particular Determination before us it is provided that all the dioceses must first accept it.

Well, it is extremely unlikely that the other dioceses will refuse to accept the Determination, for as the elect of Sydney is to be Primate too, it will seem to them but reasonable that their bishops should have a voice in his election, and they will probably not be unwilling that that voice should even express an authoritative veto. But this is the crux. The Diocese of Sydney has never been unwilling that the bishops should have a voice in the election of Sydney's bishop because he is also Primate, but will it accept this Determination and give their Lordships such a voice? Of course all confidence is felt in the bishops, but to give them the power to reject over and over again a person chosen by the representatives of the Diocese of Sydney to be their bishop, thus the Sydney Synod may possibly regard with disfavour—I am, etc.,

COUNTRY CLERGYMAN.

October 7.

## Religious Life & Work.

Man-like and God-like.

A bad-tempered man who was a professing Christian once said to his friend, "You must not make too much of my outbursts of temper. It is my nature to be passionate."—"Ah, but," was the reply, "there is a thing called the new nature, which helps a man to overcome these dangerous impulses; and if your religion does not enable you to keep your temper in order, what is it worth?" This reminds us of another incident of which we lately read:—"There was a young man in a great rage in consequence of something that had been said about him by a comrade. He determined to be revenged the first time he met him. It is mainly to fight," said he—"Yes," replied a Christian friend, "it may be mainly to revenge, but it is God-like to forgive." He that ruleth his spirit is better than he that taketh a city."

How to Get Out of the Darkness.

If there be one thing more striking than another in connection with God's plan of salvation, it is its perfect simplicity. The human mind always craves simplicity in the things of most vital importance. An awakened sinner has no taste or time for intricate problems in theology; he wants soul-saving truth to be as simple and as clear as cold water. He wants something easy to get at—easy to be understood—easy to digest—and most infallibly certain to do its work. Just exactly that is the precious gospel of salvation to you and to me; it is God's masterpiece of wisdom and love—suited as perfectly to a peasant as to a prince, to a ragged mission-school child as to a Luther, a Chalmers, or a Gladstone. A lady once said to her pastor, "I made a new discovery in the meeting last night. All is light to me now. I went to the meeting in great distress, but now the burden is gone." "How did it happen?" inquired the pastor. She replied, "I do not know, sir, but last evening you were reading that hymn,

'A guilty, weak, and helpless worm,  
On Thy kind arms I fall,' etc.

Then it all became plain. I saw that I had nothing to do but trust my soul in Christ's hands. All that evening I thought of nothing but those words; I did not even hear your sermon. I have thought of nothing else since; and I am so contented and peaceful. Don't you think that the reason we do not get out of the darkness sooner is that we do not believe?"

God's Kindly Smiling.

One of the constant conflicts of our daily lives is the conflict between self-conceit and God's wisdom, between self-will and God's guidance. When we take the reins out of His hands, we are pretty sure of being capsized into the dust. When we follow the sparks of our own kindling, they lead us into the quagmires. How often we devise a way for ourselves; and God could not have sent a severer punishment on us, than to let us have our own way. So He sends His policemen of disappointment or chastisement to drive us back. We may rebel bitterly at first, but by-and-by, when we see what we have escaped, we are ready to bless the rod that smote us in the face. If we ever reach heaven, we shall sing a song of praise for the disappointments which so often helped us on, by putting us back, which stripped us to make the travel safer, and which made us feel like fools that we might be taught of the Holy Spirit. Ah, He never spares the rod when His child is in danger of being spoiled. His probe goes deep, but when term-time is over, those who are willing to learn from rod and probe and pruning-knife, will graduate with the highest honours.

## The Grand Habit of Doing Without.

Once when Socrates was asked what was the virtue of a young man, he said, "To avoid excess in everything." We pray in the Lord's prayer for daily bread, implying that we can do without luxuries and superfluities. There are, however, but too many persons who cannot content themselves without daily plum-cake. They are unable to appreciate "the exquisite taste of common dry bread," and do not know, having never tried them, how much more productive of happiness are plain living and high thinking than their opposites.

## Railway Men.

It does one good to read in the organ of the Victorian Railways Christian Union the article given below. Others besides "railway men" may study it with profit:—

OLLING.

This is a very necessary process in railway matters. Here is an express engine about to do a run of 100 miles with a heavy train. The driver goes round her with his oil can, and carefully scans the working parts, and, wherever necessary, drops a little thereon. The cost of the oil is as nothing compared with the cost of the locomotive, and yet how necessary it is for the complicated machinery to do its work to be well oiled. Every axle also on the train has to be well oiled to prevent unnecessary friction, otherwise they will run hot and there will be a break down. We were, on one occasion, in the express from Albury to Sydney when this occurred, and the flames from the axle reached to the carriage window. A great deal of oil was poured on the heated axle; there was a great spluttering and noise and another start was made. The same thing occurred three times, and eventually the carriage had to be taken off the train, and left for the axle to cool.

Here are a pair of points which stuck at the critical time; someone neglected to see that they were properly oiled and worked freely, and so there was a lot of trouble and much delay to traffic. Dear me! what a lot of trouble is caused, and expense incurred, through neglect to use a small quantity of oil costing next to nothing.

Now, what oil is to machinery, courtesy, civility or politeness is to human nature.

"Let your speech be always with grace," says the Apostle Paul in his epistle to the Colossians. "A soft answer turneth away wrath, but grievous words stir up anger," says the wise man. Even the devil is entitled to be treated with courtesy, for we read in the Book of Jude that when "Michael the archangel contending with the devil, disputed about the body of Moses, he durst not bring against him a railing accusation, but said, the Lord rebuke thee."

Someone hath said that "Civility is cheap, it costs nothing." Perhaps this is why it is so much despised, for if we had to pay for it we might esteem it of greater value. To be truly courteous or civil we need to have a kind heart, a disposition to avoid offending or causing pain. How much smoother would our daily life run if we were always to act in this spirit? Some have a misconception in this matter; they do not understand the Latin maxim, combining the *suaviter in modo*, with the *fortiter in re*. Their sense of duty may require them to do something unpleasant, say to request compliance with some order; they do it in a sharp, unpleasant manner. As a rule, when anyone requires adherence to the regulations in a becoming way, he obtains the moral support of the public.

One may have some peculiar customers to deal with occasionally, and most railway men have had their patience tried by such characters, but in the long run, kindness, courtesy, and a disposition to oblige meet with general favour and surmount many troubles.

If we were asked to define a "railway temper," one warranted to stand wear and tear, we should say it would require to be composed of firmness, patience, gentleness, kindness. If a certain course be right, we require to be firm; if there is a determination against such a course, we need to be patient and withal gentle and kind. A man who thinks too highly of himself is generally insufferable, and exposes himself to ridicule. After all, the great pattern in this matter is the Lord Jesus Christ. "Grace is poured into thy lips," the Psalmist foretold. If our hearts are touched by His grace we shall "be courteous," we shall learn to "honour all men," and to give every man his due—"Civility."

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

GIRLS! Read "The Australian Young Folks' Illustrated Magazine." The best monthly publication for Girls. Full of interesting stories and beautiful illustrations. Prize stories for Girls. If you have not seen a copy, send at once to the manager, 176 Pitt Street, Sydney, and secure a copy. Everybody is in love with it. Subscription, 2/6 per annum in advance. Stamps taken.

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

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## Church of England Sunday-school Institute.

### DIOCESE OF SYDNEY.

President: The Most Reverend the Lord Bishop of Sydney.  
Honorary Secretary: Rev. E. C. Beck, A.K.C., address, St. Clement's Parsonage, Mosman's Bay, Sydney. Honorary Treasurer: Mr. W. M. Fairland; address, 2 O'Connell-street, Sydney.

### SCHOLARS' INSTRUCTION AND EXAMINATION SCHEME for the year commencing Advent, 1891.

I. The Committee of the Sunday-school Institute, with the approval of the Most Rev. the Primate, have drawn up the following Scheme of Instruction for next year. They earnestly commend it to the attention of the Clergy, hoping that the suggested course of instruction may be followed, even if no scholars enter for the Examination at the end of the year. Perhaps a local examination in the suggested subjects might form the basis of awards in local prize distributions.

II. A Voluntary Examination (written) will be held on the Saturday next before Advent, 1892, at such central place in each Parish as may be determined upon by the Incumbent.

III. At least a fortnight before the date fixed for the Examination, Incumbents shall apply to the Secretary of the Institute for the papers of questions, stating the number of candidates presenting themselves, and for which subjects they desire to enter.

IV. The papers of questions thus applied for shall be sent to the Incumbent in a sealed packet, which shall be opened in the presence of the candidates.

V. The questions should be answered in ink on one side only of sheets of paper of a uniform size, on each of which must be written plainly the name and age of the Candidate, and the name of the School and Parish to which the candidate belongs.

VI. The Examination shall commence at 10 o'clock, and at 1 o'clock the papers of answers shall be collected and forwarded by the next post to the Secretary of the Institute. This Rule must be strictly adhered to unless permission has been obtained from the Secretary of the Institute to hold the Examination at other hours.

VII. The Incumbent, or some person appointed by him, shall be present during the whole time of the examination.

#### VII. SUBJECTS OF EXAMINATION:—

##### Senior Division.

1. The Collects, as illustrating the Life and Teaching of our Lord.
2. The principal events of Bible History, from the end of the Book of Judges to the captivity of Judah.
3. To be learned by heart with explanation: (a) Catechism, (b) St. John XIV.

The above subjects, with the addition of an outline Lesson on some portion of the Catechism, will form the subjects of the Teachers' Examination to be held in August, 1892.

##### Junior Division.

1. The Collects, as illustrating the Life and Teaching of our Lord.
2. The principal events of Bible History, from the end of the Book of Judges to the captivity of Judah.
3. To be learned by heart, with simple explanation: (a) Catechism to end of "The Desire," (b) St. John XIV. 1-14.

#### IX. BOOKS RECOMMENDED:

Lessons on the Collects. (Kyle), or (Meredith), or (Bishop Rowley Hill).  
Lessons in Old Testament History, Vol. i. ii. (Watson), or Easy Outline Lessons, or graded Bible Lessons. (Taylor).  
Lessons on the Church Catechism. (Macpherson).  
The Teachers' Gradual. (Stokes).  
The Church S. S. Magazine. (Editor, Rev. J. W. Debenham, Bowral).

X. No scholar over 12 years of age will be allowed to enter for the Examination in the Junior Division. Any scholar who has already passed in the first class of the Junior Division cannot again enter for that Division.

XI. The successful candidates will be divided into three Classes:—(1) those who gain two-thirds, (2) those who gain one-half (3) those who gain one-third of the total number of marks.

XII. A Class List will be published of those who pass the Examination, and Certificates of Merit, signed by the Bishop of the Diocese, will be awarded to all successful candidates.

XIII. Prizes will be presented by the Institute to those passing in the first class of each Division, who belong to affiliated schools. A Diocesan prize will be presented by the Primate to the scholar in each Division who obtains the highest number of marks.

XIV. Any children belonging to the C. of E. in the Sydney Diocese, whether belonging to affiliated or non-affiliated schools, or taught at home, may enter for the Examination. Scholars belonging to Sunday-schools in other Dioceses may also enter, provided that the School Affiliation Fee of 10s. has been paid to the Sydney Institute.

XV. In order to meet the expressed wishes of many Clergy, the Committee will be prepared to allow scholars to enter for examination in any one of the subjects, but, in such cases, the successful candidates will only be entitled to receive plain Certificates, signed by the Honorary Secretary, showing in which they have passed.

## English Extracts.

### The Colonial Episcopate.

At the Jubilee Meeting of the supporters of the Colonial Bishopric Fund, the Bishop of London presiding, Mr. Gladstone moved the following resolution:—"That the remarkable success with which it has pleased Almighty God to bless the efforts, begun 50 years ago and continued to the present time, for the extension of the Episcopate in the Colonies of the Empire, and the mission of the Anglican Church throughout the world, is a call and encouragement to all members of that Church to secure its further expansion upon the primitive principles of Apostolic order and discipline." He said:—"The time of 50 years which has elapsed since the meeting held under the auspices of Archbishop Howley and Bishop Blomfield has been a time more pregnant with events of the deepest interest, some of them calamitous, others happy and blessed in their results to the Church of England and to the general cause of religion, than any half century to which we can point in the recent history of Christendom. My Lord Bishop, it is evidently not an exaggeration to say that this is a remarkable occasion. Take the argument supplied by that single fact; avoid all enhancement, all elucidation, and rely singly on the figures that the bishoprics, which were 10 in 1841, now in June 1891, number 82. My Lord Bishop, reverting to that period, I cannot but draw this distinction between the present undertaking and the generality of pious, benevolent, and wise designs. When such designs are conceived in the mind of man they are usually introduced to the world with an amount of sanguine expectation—and not unjustly introduced to the world with an amount of sanguine expectation—which the hard conditions of life and the lessons of subsequent experience tend materially to abate. Such, my Lord Bishop, is not the case in the instance now before us. I will venture to say that if the most sanguine man among those who attended the meeting of April, 1841, had been asked to carry his glance forward 50 years into futurity, and to form his estimate what might on reasonable grounds be then hoped to have been achieved, there would not have been one among those persons there present who would have ventured to base his calculations upon any result even nearly, even remotely, approaching that which by the blessing of Almighty God has been actually attained. And my Lord Bishop, I, for one—I hope I do not exaggerate—am not sure that even that multiplication eightfold of the number of episcopal sees gives us a fully proportionate idea of the extension and enlargement of the Church. The statistics of the episcopate are simple and accessible; even those of the principle clergy are to a certain extent within reach; but those of the communicants and adherents of the Church are, of course, almost entirely inaccessible to us.

You have referred to the unquestionable fact that this institution has appealed less to the ordinary means of obtaining popularity and public support than perhaps any other useful and valuable institution of the day. We have not marched in the streets, we have not assembled in anniversaries, we have not availed ourselves of the habitual and powerful assistance of the Press. There seems to have been a general absence of resort to those perfectly intelligible, perfectly rational, and very powerful and successful instrumentalities; but without excitement, without noise, with a sparing recourse—for it has been a sparing recourse—to the Church and to the world, only upon those occasions when evident and palpable necessity has arisen, we see the results before us to have been not less remarkable, in my judgment, than those which can be shown in the case of any undertaking which has distinguished the history of the present century. It is like that beautiful account of the building of the temple:—

Like some tall palm the noiseless fabric sprang.

It has arisen from the ground. You have it now before you in noble, in magnificent proportions.

It is not possible not to see the powerful, constant reaction of this great undertaking upon the Church at Home. The Church at Home, if not in the person of its members, yet unquestionably in the person of its clergy and of its governors, has experienced within these fifty years an immense elevation. No small part of that elevation is due to that heroic enthusiasm which attended the first efforts at the foundation of the Colonial Episcopate. It would be impossible, my Lord, to do justice to the members of that body. Selection from them is dangerous. We are guided now partly by personal recollections. Accident may cause us to omit those who ought to be included in the list; but names such as Bishop Selwyn, Bishop Patteson, Bishop McKenzie, Bishop Armstrong, and Bishop Field—these names are names than which none brighter are to be found in the annals of the Church of England, or of the Church of Christ at large. These, my Lord, are happy, and they are ennobling recollections, and, in truth, this great effort has taught us, I think, many lessons, one of which, if I may be permitted to do so without treading upon forbidden ground, I will endeavour to

illustrate, and that is the vast resources that are unfolded in the principles of voluntary action within the Christian Church.

I come back to the meeting of April, 1841. There was a remarkable speech made on that day which sent a thrill of exultation through the whole assembly delivered by a man of eminence, of known devotion to his own work in his own sense, whose whole mind and whose whole heart were then given to the service of the Church of England. He was then known as Archdeacon Manning. Archdeacon Manning, in a most striking and most powerful speech, delineated the condition of the English Church of the Anglo-Saxon race of our colonial Empire. He pointed out upon how vast, how gigantic a scale we were then occupying the waste places of the earth, and multiplying millions of human beings who trod the face of it, and then he pointed to the scanty evidence which up to that time had been forthcoming of any care which had been given by the Church of England for the propagation of the Gospel in those vast countries. He contrasted the meagreness and feebleness of our spiritual efforts with the wonderful, undying, untiring energies of the commercial powers, and the spirit of emigration, which were even then achieving such vast results in the world. He contrasted the one spectacle with the other. He said the Church of England has now to make her choice between the temporal and the spiritual. She has to determine whether she will be the beast of burden or whether she will be the evangelist of the world. That was a noble appeal, a noble challenge. The force of it was felt. It was taken up and duly answered. It was answered then, and I trust it will again be answered now. If there were grounds for answering it then, when everything was in hope and expectation, much more are there grounds for insisting in the same service now, when we have before us results which we are compelled to admit not only to be satisfactory, but even to be in their scale and in their nature wonderful. It is inspiring, but it is tremendous; it is from one point of view a terrifying spectacle to consider the multiplication of mankind throughout the various quarters of the world. We cannot but say at the very least that, in order to enable us to cope with the vast process, and to obtain in full satisfactory results, the Gospel of which we are professors must attend and accompany the development of temporal and material civilisation.

## Home Notes.

The Bishop of London will hold his second triennial visitation in November.

A private donor has arranged to lay out St. Nicholas churchyard, Liverpool, as a public garden at his own cost.

The Rev. T. Lucius Morgan, formerly Presbyterian minister at Beaumaris, has just been preferred to the rectory of Lydham, Salop.

Mr. W. Richmond, A.R.A., is designing the decorations for the choir of St. Paul's Cathedral, which are to be executed in mosaic.

York Diocesan Conference will meet on October 28th and 29th.

By the death of Mr. Raikes, the Chancellorship of the diocese of St. Asaph—an office which he only accepted in February—has become vacant.

A Sheffield telegram states that the Rev. R. C. Joynt, vicar of Darnall, Sheffield, has declined the offer of an African Bishopric made to him some weeks ago.

The Hon. and Rev. Albert V. Lyttleton, formerly curate of Hawarden, has just returned from his mission work at Kimberley, South Africa, and is paying a brief visit at Hawarden Castle.

The friends of the Suffragan Bishop of Coventry wish to present him with a pastoral staff, but there is the difficulty that the Bishop of Worcester neither possesses nor desires one.

The office of Principal of Ripon Diocesan Training College is now vacant. The stipend is £400 per annum, without residence. The Principal has to undertake the Chaplaincy of the Training College Chapel.

The Bishop of Newcastle, who has been an abstainer for fifteen years, says that he is persuaded that in all atmospheres, in all work, in all relations of society, a man or woman is better without alcohol than with it.

Bishop Tucker will sail once more for his African diocese early in November. He will practically say farewell at a meeting in Exeter Hall on October 30th. His present anxiety is not so much for men as for money. Funds are needed to print more copies of Bible portions in the language of Uganda. The desire of the people to learn is stated to be quite marvellous, and all the copies taken up country were at once disposed of.

It is announced that the Rev. Marmaduke Shaw, Congregational minister of Tynemouth, will shortly be ordained in the diocese of Exeter.

The Bishop of Hereford has arranged for a diocesan retreat for women, to be held in Hereford Cathedral, from October 20th to 24th inclusive.

An enormous congregation assembled in Worcester Cathedral for the purpose of hearing the farewell sermon of Dr. Gott. Dr. Gott, in an earnest address, asked for prayers of the people of Worcester in his new sphere of work at Truro.

## Children's Basket.

"Honest Sovereign," or, Jimmy the Newspaper Boy.

### THE CHILDREN'S STORY.

"Here's your evenin' paper, all about the money panic!"

It was a dark winter night; the keen wind whistled and howled through the naked limbs of the trees, and the snowflakes, driven about by the capricious breeze, piled up in huge drifts in the Manchester streets.

Under the lamp-post, clad in not the thickest of fashionable clothing, stood little Jimmy Graham, stamping his feet to keep them warm, and crying, between his alternate attempts to warm his fingers with his breath:

"Here's your evenin' paper, all about the money panic; las' one I got!"

The door of a large, brilliantly-lighted shop, just opposite where Jimmy stood, opened, and a voice called out:

"Here boy!"

Jimmy hastened over with alacrity, and, handing in the paper, took the halfpenny in his red cold hand, and hurried off to join his more fortunate companions, who had disposed of their papers and stood congregated under an archway close by.

"All out, Jimmy?" said one of the largest boys, as Jimmy came up brushing the snow from his cap and clothes.

"Yes, I'm out, every one gone!" answered Jimmy, cheerfully.

Jimmy took out his well-worn purse to count his money. He drew his last deposit from his pocket, and was about to put it in his purse, when an exclamation of surprise escaped his lips.

"What is it, Jimmy?" the boys said, simultaneously, gathering about him.

"Why, it's a gold sovereign, instead of a halfpenny!" answered Jimmy.

"Hurrah!" exclaimed one of the boys. "That's good luck, Jimmy. Let's have a treat on that."

"No," interposed another boy, patting Jimmy affectionately on the shoulder, "we'll all go to the theatre."

The archway, while furnishing protection from the storm, also served as a short cut for pedestrians who lived in that quarter. On this particular night travel was unusually lively, but the boys, as they stood under the dim gaslight, looking at the gold piece, paid no heed to the passers-by.

Jimmy was silent for a moment. He turned the glittering coin over and over in his hand, the boys still persuading him. The temptation was great.

"Now come, Jimmy, we can have a jolly time to-night. Nobody will ever question you about where you got the extra money," persisted one of the boys.

"See here, boys," presently spoke up Jimmy. "I'm not goin' to buy sweets or have a treat, and I'm not goin' to the theatre. I'm goin' to take this money back."

"Listen to the little idiot!" ridiculed one of the boys. "Why, Jimmy, you don't know where you got him!"

"Oh, but I do, though!" was Jimmy's positive answer.

"I got it from the man in the shop where I sold the last paper."

"An' you ain't a-going to treat on your luck?" asked Ned Anderson.

"Not much; mother told me never to keep a penny when I knowed who it belonged to, an' I ain't a-going to do it. It's not honest!"

And before any of his companions could reply, Jimmy had disappeared in the dark, blinding storm, and was soon at home, where he told his mother all about his adventure.

His mother commended him for his noble action, and instructed him how to conduct himself when he entered the shop to return the money.

The next morning found him up early, and he patiently waited the hour at which he supposed the proprietor would be in.

As he entered the shop he addressed one of the clerks in a polite manner.

"Why, my little man," said the clerk, pleasantly, "you cannot see Mr.———; he's busy in his office."

"But I have something for him, an' I ought to see him," persisted Jimmy respectfully.

"Well, I'll report to him," said the clerk, entering a private apartment.

Presently he came to the door and beckoned to Jimmy, saying that he was permitted to enter.

Jimmy was somewhat confused, as he stood in the presence of the old gentleman, who eyed him curiously from over his spectacles.

"Well, what's your business?" came the gruff demand.

"Why, sir," said Jimmy, with diffidence, "last night I sold you a paper, an' in your hurry you gave me this sovereign for a halfpenny."

And he put the gold piece on the desk.

"Did I? Let me see," and the old gentleman, fumbling in his pockets, drew forth a penny. "Well, well, so I did! But who told you to bring it back?"

"Mother, sir. She always told me never to keep a penny, nor any money I got, if I knowed who it belonged to."

"Good advice, excellent advice, my boy. And now you may not only keep the sovereign, but come round here to-

morrow, and I'll see if I cannot find you something better than selling papers."

Jimmy hurried home to tell his mother all about it, and the next day he was installed as errand-boy; and so diligently and faithfully did he attend to his duty that he was elevated as he grew older, and soon became one of the foremost and trusted clerks in the great Manchester cotton establishment.

Jimmy kept his sovereign, and he was known among his former associates as the "Honest Sovereign."

### A Labour of Love.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production indeed was a labour of love. It is all written by hand, but by no means elegantly done, the crude, cramped chirography betraying the toilsome patience of one little used to the pen rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish labourer, whose education was better than his advantages, and whose thirst for the Word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbours, a country gentleman, owned a copy of the New Testament in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man," said the gentleman, kindly, but in some surprise.

"I would read it, sir; and if ye'd lend me 'ave it that long I'd write it off, an' be kapin' a copy c' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can read and write, sir."

"But where would you get the paper?"

"I would buy it sir."

"And pen and ink?"

"Faith, I'd buy them too, sir."

"But you have no place nor convenience to do such work. How will you manage that?"

"Ah, then, where there's a will there's a way. Maybe yer honour wouldn't be willin' to lend the book?"

"Well, well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for so long a time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honour, but if ye'd jist allow me to sit in yer hall now, I cud come up when me wurruk's done in the day, and write it off in the evenin'."

The gentleman was so struck with the pious sincerity of his humble neighbour that he granted his request, and for months a candle and a place in the hall were allowed the poor man, till he had actually copied every word of the New Testament.

Let any of our young readers try the same task, and then say if aught but pure love for the precious word could supply the zeal and patience necessary to finish it.

Years afterwards a printed New Testament was presented to the Christian peasant, when he gave up his manuscript copy to the society which has since kept it as a relic.—

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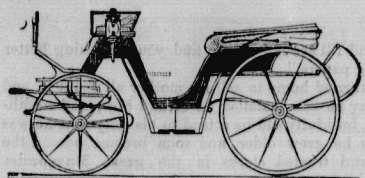
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Copies may also be had at the Church Book Depot, Pitt-street, Sydney; from H. Collard, Central Arcade, George-street, Sydney; from appointed Agents in each diocesan centre throughout Australia; and through all Booksellers.

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FOR A WIDESPREAD OUTPOURING OF THE  
HOLY SPIRIT.

CENTENARY HALL, YORK STREET,

OCTOBER 18 TO 27.

LUKE XI, 13.—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

LUKE XXIV, 49.—"And, behold, I send the promise of my Father upon you: but tarry ye in the City of Jerusalem, until ye be imbued with power from on high."

ACTS I, 4-5.—"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the PROMISE OF THE FATHER, which, saith He, ye have heard of Me. . . . Ye shall be baptised with the Holy Ghost not many days hence."

ACTS I, 8.—"But ye shall receive power, after that the Holy Ghost is come upon you."

ACTS II, 39.—"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The following well known Ministers have undertaken to deliver Addresses or conduct Bible Readings. Particulars will be given through the Daily Newspapers:—

The Revs. W. ALLEN (Geo. Brown F.G.S. (President Wesleyan Conference), W. H. BUTLER, R. BAYN, W. CLARKE, JNO. CLYTON, W. J. L. CROSS, B.A., F. W. DESSNEY, J. W. HOLDEN, JAS. HILL, M.A., J. H. MULLERS, CHAS. NOON, J. T. MALYON, E. MASTERMAN (President Primitive Methodist Conference), T. R. MCNEIL, J. A. SOREN, F. J. STEPHEN, GEO. SUTHERLAND, D.D., T. B. TRESS, W. G. TAYLOR, JOHN VAUGHAN, JAS. WOODSON, BROTHERS ROTHWELL, Mr. T. CUMMINS, J.P., Mr. W. BOYMAKER, &c., &c.

Numerous other Laymen and Ministers have promised to take part.

Shall this Ten Days of Prayer be made by all a time of SPECIAL SIX DIAL? Let us spend these days at the Master's feet. "Showers of blessing" will come upon us, and numbers will be brought to God.

Brethren! Sisters! let us stand together in this time of prayer. At the numerous meetings and in our homes, let us continually wait upon God, and freely expect the speedy coming of the promised gift.

Will you kindly Spread the News of these Meetings among your numerous Friends, and do your utmost to secure for us Large Gatherings?

#### PROGRAMME OF MEETINGS.

SUNDAYS, OCTOBER 18th AND 25th.

MEETINGS FOR PRAYER AND CONFERENCE as follows:—  
7 a.m. to 8 a.m., 9.30 a.m. to 10.30 a.m., 3 p.m. to 4.30 p.m.  
It is hoped that Prayer Meetings will also be arranged in all the City and Suburban Churches, especially before and after the Evening Service.

MONDAY, 19th, to FRIDAY, 23rd; also MONDAY, 26th, and TUE- DAY, 27th.

1. MEETINGS FOR PRAYER AND PRAISE 7 a.m. to 8 a.m. Working Men and others are urged to attend this Meeting before commencing their day's toil.

2. QUIET HOUR FOR PRAYER AND BIBLE STUDY, 11 a.m. to 12 noon.

3. MID-DAY PRAYER MEETINGS FOR BUSINESS MEN AND OTHERS, with Address or Bible Reading by well-known Ministers, 1 p.m. to 2 p.m.

4. AFTERNOON MEETINGS, 3.30 p.m. to 5 p.m., with Addresses by Ministers and Laymen.

5. GREAT MEETINGS, 7.30 p.m. to 9 p.m.—Addresses, Testimony, Prayer and Praise.

SATURDAY, OCTOBER 24th.

1. MEETING FOR PRAYER, &c., 7 a.m. to 8 a.m.

2. A GREAT HARBOUR PRAYER-MEETING.

The commodious steamer "Mo Ma" will leave the Floating Jetty, Circular Quay, punctually at 2.30 o'clock, and return by 6 o'clock. Prayer, Praise, Testimony and Addresses during the afternoon, both on board the steamer and at the landing place—Middle Harbour. Tickets, One Shilling.

3. CONSECRATION SERVICE, 7.30 p.m. to 9 p.m.

N.B.—PREPARATORY CONSECRATION SERVICE, SATURDAY, October 17th, at 7.30 p.m.

Bring your Bibles and Sankey's Hymn Books with you to all the Meetings.

PSALM cii, 13.—"Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time has come."

G. W. TAYLOR,  
Secretary.

#### TEN DAYS OF PRAYER. Centenary Hall, York Street.

In connection with the above, arrangements have been made for the following important Series of

#### Special Midday Services for Business Men and Others, FROM 1 O'CLOCK TO 1.50 O'CLOCK.

MONDAY, October 19.—Address by Rev. JNO. VAUGHAN (Incumbent Summer Hill, Church of England).

TUESDAY, October 20.—Address by Rev. J. T. MALYON (Minister Harris-street Baptist Church).

WEDNESDAY, October 21.—Address by Rev. GEO. BROWN, F.G.S. (President Wesleyan Conference).

THURSDAY, October 22.—Address by Rev. JAS. HILL, M.A. (Minister Congregational Church, Bourke-street).

FRIDAY, October 23.—Address by Rev. WM. ALLEN (Minister Congregational Church, Petersham).

MONDAY, October 26.—Address by Rev. R. BAYN (Minister Wesleyan Church, William-street).

TUESDAY, October 27.—Address by Rev. J. H. MULLERS (Incumbent Pyrmont, Church of England).

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#### OCTOBER, XXXI Days. Twenty-first Sunday after Trinity.

MORNING LESSONS.		EVENING LESSONS.	
18 S. Daniel 3	1 Thessalonians 3	2 Dan. 4 or Dan. 5	Luke 13 v 18
19 M. Zechariah 3	2	Zechariah 4	—14 to v 25
20 T. —	3	—	—14 v 25 to e 15 v 1
21 W. —	4	—	—8 to v 14
22 TH. —	5	—	—9 v 9
23 F. —	6	—	—10
24 S. —	7	—	—12 to v 20
25 S. —	8	—	—12 v 20
26 S. Daniel 6	1 Tim. 1 v 18 & c 2	Dan. 7 v 9 or Dan. 12	Luke 18 to v 31

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with the See of Sydney should cease." And another Diocese thought inquiry as to amendment was necessary.

Then the General Synod assembled, and there are not a few who think that a certain restlessness and indisposition to harmonious working, not noticeable on former occasions, were due to the Synod's impatience to reach the *piece de resistance* of the session—the subject of the Primacy.

It is ever to be regretted now that it was not competent for the Lord Bishop of Adelaide to speak to the resolution with which his Synod had charged him, affirming the desirability of a movable Primacy. Had he given his views at length, there would have been on record the reasons why the compact above referred to should be broken in that respect, reasons which very strangely but not unaccountably disappeared at a later stage when the compact was broken in another respect.

But the report of the Select Committee appointed under Archbishop Cooper's resolution was at length brought up, fraught with ominous proofs of conflict, bearing as it did the names of four dissentients, three of whom had had an experience in working the original Determination which was unknown to the rest.

In the debate in Synod, which all must admit was characterised by true Christian courtesy, the majority of the Sydney representatives stood firmly to their ground. They acted with perfect candour and good faith, whilst they occupied a position both delicate and difficult. It is plainly evident now that if any one Diocese is so unfortunately placed as to be compelled to stand alone, it has no chance whatever, whilst at the same time the Synod is in danger of becoming overbearing, and prone to assert that when all are united against one, that of itself is an all-sufficient reason why that one should submit. In any matter affecting equally the whole thirteen Dioceses, this doctrine might be tenable, but the question of the Primacy affects Sydney in a very special way. We are sure that it was never intended that the Synod should, even by implication, put forth its power over a single Diocese; and we know that, as a matter of fact, it cannot do so. But then, unity is imperilled.

On the present occasion, what could the Sydney representatives do? Practically nothing. Their very defence became construed into an obstinate resistance to the will of the majority. They clung for dear life to that, the loss of which they feared would imperil the unity of the Church, and they evoked a feeling allied both to pity and contempt, and were regarded as hopelessly unreasonable. Sydney did not, however, stand quite alone. We thankfully acknowledge that, as the final voting showed, the Lord Bishop of Goulburn and a few Representatives supported them.

The Lord Bishop of Ballarat, too, under a deep sense of the need to secure the cordial co-operation of Sydney, desired to refer back the proposed Determination to the Select Committee, but his amendment was withdrawn—not because it was undesirable, but because, as his Lordship said, he had ascertained that the House of Bishops would reject it. Were we a little over sensitive, or were we justified in thinking that the House of Bishops rather too readily informed the Synod on one or two occasions of their intention to exercise their power of veto? This question has a bearing upon a point which has been strongly insisted upon by the upholders of the new Determination to the effect that it is not in the least degree likely that the Bishops will make a stand against the reasonable, but strong, wishes of the Sydney Committee when engaged in carrying out an election.

At length, when the Synod was in Committee, the Sydney representatives retired for consultation, and after tea on Thursday, October 1, the Dean and the Hon. S. A. STEPHEN stated that those who had retired were unanimous in their willingness to accept and to recommend the Diocesan Synod to accept the amendment of Canon SELWYN (subsequently carried) provided that Archbishop Cooper's amendment was passed, and also a proviso enacting that the Determination should not come into force in any Diocese until all had accepted it. Archbishop Cooper's amendment was to substitute the Standing Committee plan, quoted above, for the proposal to delegate to English Bishops after the lapse of six months.

All hope of agreement was at once removed by the Lord Bishop of Adelaide, who stated "most distinctly and determinedly" that he would not accept Archbishop Cooper's amendment. He also expressed disappointment at the action of the Sydney representatives, and said that his hopes for a settlement had fallen below zero. Upon this Mr. PAINE pointed out very clearly that matters stood exactly where they were before the Sydney representatives retired, and an important condition made by them being refused, their whole proposal must be regarded as if it had not been made.

Canon SELWYN's amendment was then carried, and the Lord Bishop of Adelaide withdrew his delegation clause. If he did this in the hope that Archbishop Cooper's amendment would also be withdrawn, he was mistaken, and his mistake became evident immediately, for the Hon. S. A. STEPHEN at once moved that amendment, which was negatived. The Sydney representatives were then silenced. Hopelessly beaten, they succumbed, but they never acquiesced.

Next morning it became manifest that they were entirely misunderstood. An impression was abroad, for which they were not responsible, that they had willingly accepted the Determination. Possibly a pardonable wish was father to the thought. But they could not honestly allow the mis-

understanding, however innocently conceived, to remain. They were driven to put themselves right when the motion for the third reading came on. For this they were very roughly handled, though more than one of their opponents was mainly enough to support them.

And now we must examine the Determination itself. The process will be a short one. It will be enough to say that it differs in no essential point from the "concurrent majority," or "committee" plan which is contained in the proviso of the 8th Rule of the old Determination, save that the Provincial Bishops, as such, have no separate vote. We grant that on paper it appears to be an improvement upon it. It seems to secure that Sydney shall not have as her Bishop anyone whom she has not chosen. But a closer look, combined with a little experience, reveals the fact that her real choice—her first, second or twentieth choice—may be refused to her. In fact, until she "chooses" one who has been chosen for her, she may remain without a Bishop. The words of the Dean of HOBART, whose clear and able speech seemed to express the conclusions of the Bishops and others, formed, we imagine, immediately after the last election, are worth remembering in this connection, when he said that the Church was "not content that the PRIMATE should be the nominee of any one Diocese."

But it is argued that the Conference which the new Determination orders will secure everything. We are disposed to place the fullest value upon the results of such a conference between persons all deeply feeling the solemnity of the work entrusted to them and actuated by the very highest motives. But the very gravity of the matter in hand must necessarily intensify every conscientious opinion and objection, and make it all the more difficult to yield to considerations of expediency and accommodation. And let us remember that such a conference is no new idea. In the past it was invariably held, although not enacted.

Then it is said that in the new Determination the rights of the Bishops, and the rights of the diocese are both duly and equally conserved. Now, frankly, we say that we do not consider that these respective rights are in themselves equal. The choice of a PRIMATE can never be of so much importance to the Bishops as the choice of a Bishop is to a diocese. But in the Determination there is a practical inequality in favour of the Bishops, because there being no provision for finality, a long delay may occur—disastrous to the diocese, but scarcely so to the Bishops.

True, the Determination is better now that the Delegation clause is excised, and the proviso enacted that it shall not come into operation in any Diocese until all have accepted it. The former is a concession which should be acknowledged, and the latter goes far to secure unity, and is therefore of great value. Nevertheless, the truth remains, that the original compact has been broken, that the one saving provision which Sydney prized, has been gratuitously withdrawn, and nothing left but the "concurrent majority" plan in a new dress—a plan which it was plain, on the last occasion, Sydney would never again adopt, so long as nomination was permitted.

We greatly fear that the Primacy must, after all, be movable. It seems impossible to secure to the Diocese, the "full and free choice" of its Bishop, together with full regard for such rights of the Bishops as have been insisted upon. It is altogether too severe a strain upon the Diocese of Sydney to subject it to such frequent crucial experiences as it has had during the last ten years, both as regards legislation and action concerning the appointment of its Bishop. Perhaps, if we had now the arguments of the Diocese of Adelaide, in favour of making the Primacy movable, they would be more convincing to us, than they would have been at an earlier stage.

#### Acknowledgments.

We have pleasure in acknowledging the receipt of the under-mentioned sums on account of the Agencies named:—

FOR THE SOUP KITCHEN.	
Messrs. W. & H. Dunster, Shell Harbour .. ..	£1 0 0
FOR THE MISSION TO THE JEWS.	
Mr. W. Fowler .. ..	£1 0 0
FOR THE SYDNEY CHINESE MISSION.	
Mr. W. Fowler .. ..	£1 0 0

### Australian Church News.

#### Diocese of Sydney.

**St. Mark's Parochial Schools.**—A floral fete and sale of work were opened on Friday afternoon, the 9th inst., by Miss Snowden Smith, at Greenknowe, Darling Point, in aid of St. Mark's parochial schools. Three large tents were erected and draped with colours, one exclusively for flowers and plants; the second for a varied collection of art work, paintings, embroideries, etc.; and the third for a tea and coffee room, and for the sale of cakes. In addition, a large marquee was erected in which a stage was arranged, and musical, conjuring, and other entertainments were carried on at intervals. A post office was duly set up and plenty of business done. Mrs. Kemmis, Mrs. Mort, Mrs. A. Tooth, Mrs. Plunkett, Miss Gaden, Miss Johnson, Miss Horton, Miss Kemmis, Miss Carter, and other ladies were busily engaged selling. In the evening the tents and grounds were lighted, with Chinese lanterns, and the different depart-

ments were largely patronised. The concert marquee was also crowded. The Primate contributed to the fete, which will be continued this afternoon. A specially attractive programme is arranged, in which theatricals, music, living waxworks, and conjuring tricks are included.

**Labour Home.**—A meeting of the committee of the Labour Home were held at 555, Harris-street, Ultimo, on Friday afternoon, the 9th inst. The Rev. J. D. Langley presided. There were also present Rev. B. Stephens, the Rev. W. H. Dillon, Mr. Sydney, Mr. Elwyn, and Mr. Dibley. The chairman reported that during the week the number of meals provided amounted to 590, beds provided, 189; employment found for 6; remaining in the home, 32.

**Ryde.**—The children attending the Sunday-schools of the parish of Ryde held their annual picnic at Chowder Bay on Wednesday, the 7th inst. A large number of children attended from St. Anne's, North Ryde, and East Carlingford. After a service in the parish church, the holiday-makers assembled at the Ryde wharf, and went for their excursion in the steamer Albatross. At Chowder there was no lack of all that was needed to satisfy the company.

**St. Paul's Y.M.U., Redfern.**—A pleasant ceremony took place in connection with the St. Paul's Young Men's Union, Redfern, on Wednesday evening the 7th inst., the occasion being the official opening of the society's recently formed library. The Rev. F. B. Boyce presided, and declared the library open by calling upon the Rev. Stanley Wilkinson, B. A., to open the press, and Mr. Geo. Vaughan to take the first book from it.

**Church Society.**—The Committee of the Church Society met in the Chapter House, on Monday, the 12th inst., under the presidency of the Bishop. A small grant was made towards the expense of conducting services at Newington Asylum. It was reported that Mr. C. H. Woolcott had been elected representative to the Committee by the Auxiliary of Christ Church, St. Leonards. Attention was directed to the opportunities now offering to obtain sites for church buildings, and the Bishop intimated his intention to communicate with the Rural Dean on the matter. An application for a grant towards cost of enlarging St. Hilda's Church, Katoomba, was referred to the Finance Committee.

#### Diocese of Newcastle.

**Repairs to Bishops-court.**—These will cost £450, (four hundred and fifty pounds) not fifty pounds as misprinted in my previous correspondence. They are not expected to be completed before the end of the present year.

**Waratah.**—The bazaar opened by the Bishop of the Diocese in aid of the reduction of the parsonage debt, proved most successful. Parishioners displayed a warm interest in all the proceedings, and the friends of the Incumbent and Mrs. Shaw rallied round them on the occasion in a most gratifying manner. The net proceeds were £250. On the 20th September, the Bishop held confirmation at Tarro (Hexham), and Waratah. There was heavy rain at each place, but all the candidates except three were present, making fifty actually confirmed. The good Bishop rejoiced in his visit to this parish, and placed a cheque for £25 in the offertory.

**St. Peter's, East Maitland.**—The parishioners are feeling the deepest grief and sympathy with Canon Tyrrell, whose son has just died at Mudgee, where he was superintendent of roads. Having been brought up from boyhood among them, they were well acquainted with his valuable qualities, which secured him the goodwill of all wherever he went. A service was held at St. Peter's on Thursday evening on the occasion of the annual gathering of the "Sunday-school Teachers Association of the Central Rural Deanery." The Bishop preached. After Divine Service there was tea at the Mechanics' Institute, and then a meeting which was addressed by three Sydney clergymen, Mr. Debenham, of Bowral, Mr. Martin of St. Barnabas, and Mr. Boyce of Redfern.

**Wallend.**—I am informed that the wild flower and fern show recently held here resulted in a gain of from £15 to £20 to the funds of the church.

**Lambton.**—I hear that the Rev. J. P. Ollis, late of Lambton, has received an appointment in the Diocese of Goulburn.

**Aged and Infirm Clergy Superannuation Fund.**—The indefatigable Secretary of the above has now sent round to each intending member the form of "Proposal and declaration for Assurance" in the "Mutual Life Association of Australia," the office to which it has been decided to affiliate the Fund. At the General Synod, a large meeting of members of the Synod was held at which the provisions of the Sydney Superannuation Fund attracted much interest. In the Sydney Fund there are three main principles:—(1st.) of accumulation for ten years, after which time only the assuring party becomes entitled to a pension; (2nd.) payment by the clergyman assured; (3rd.) payment of an assessment by his parish. In case the clergyman dies before the ten years, all his payments are returned to his widow or children. If the parish fails to pay the assessment, the clergyman does not lose his superannuation, but receives *pro tanto* less than he otherwise would, till the amount of assessment deficient is repaid. All clergymen now entering the Diocese are compelled to join. The Fund has been so successful, and has accumulated such a large reserve, that evidently numbers under the above provisions are a source of strength and not of weakness. In this case it would

almost seem that the Sydney scheme might well be made the basis of that General Superannuation Fund which is so much required. This would in no way militate against the promising fund now likely so soon to become an accomplished fact in our Diocese, as a clergyman might find it to his interest to belong to either or it possible both, supposing arrangements could be made to that effect.

**General Synod.**—The Diocese of Newcastle may claim through its representative, Canon Selwyn, late V.G., the honour of having so adjusted the difficult question of election to the primacy as to equitably harmonise all claims. The course proposed by Canon Selwyn met with general acceptance, and it is hoped a working method has at length been arrived at.

**St. John's, Newcastle.**—The Bishop paid his first visit to this church on Sunday morning, the 27th of September, when he preached to a large congregation. The Rev. F. D. Bode, incumbent, assisted. This church is one of the oldest in Newcastle. The site was chosen in expectation that a large mining population would presently gather round it, but events have not verified these expectations. The church is badly placed for reaching the miners, and its removal to some more central part of the parish is desirable. Mr. Bode has worked for years in the parish, and has deservedly gained the esteem of his parishioners.

**Hamilton.**—A confirmation was held here on September 27th, when a large number of candidates was presented by the Rev. A. C. Hirst. There was a full congregation, and the service was most impressive. The Bishop's practice of asking the congregation to sing the hymn "Soldiers of Christ arise" as an earnest address to the candidates, and the hymn "O Jesus I have promised" to be sung by the candidates alone, adds to the solemnity.

**Denman.**—The Bishop visited this parish on the 2nd inst., and was warmly welcomed. A meeting was held, when the churchwarden, E. White, Esq., read an illuminated address, and the Rev. C. M. Mills, incumbent, and several speakers welcomed the Bishop among them. In his reply the Bishop referred to several diocesan matters, and expressed the hope that he might be enabled to advise and assist in every way. A luncheon was provided in a tent, and the occasion was one of much rejoicing. On the following day, the Bishop confirmed a large number of candidates, and in the afternoon drove to Wybang to preach in the little bush church there. The weather was very wet, yet one man was seen walking ten miles in the rain and mud to attend the service. Next day the Bishop went to Mount Dangar to consecrate a newly erected church, and to hold a confirmation. The church is really built for the benefit of the settlers who are widely scattered. T. Hungerford, Esq., is a generous contributor to church work here, and to his liberality and that of E. White, Esq., the church is largely indebted. The Bishop's visit aroused great enthusiasm in the district.

**Diocesan Council.**—The usual quarterly meeting was held at Christ Church, Newcastle, on October 7th, the first Wednesday in the quarter, that being the regular day of meeting. The Bishop presided, having arrived in Newcastle the previous afternoon, after visiting Denman. The Council voted the clergy the quarterly £25, of the Diocesan £100, but at the expense of a terrific overdraft at the bank. The quarter ending 30th September is always the worst in the year, as the treasurer is in advance to the great majority of parishes to the amount of £75. This is supposed to be repaid at the end of the year, and generally is so repaid by each parish sending in at least £100 by the 31st December for Stipend Fund. Very little of the assessment agreed to last Session of Synod has at present come in, less than £100 from all parishes. The Treasurer and Secretary of the Diocesan Council are about to issue an appeal to the various parochial councils stating all these matters, which it is hoped may be of some service. The fact is that the merging of the Church Extension Fund to which people had got accustomed in the so-called Centennial Fund has had a disastrous and mystifying effect. All kinds of objects were embraced in the Centennial Fund, tower building, capitalisation of money for endowment, local purposes of various kinds,—the one great purpose of the Church Extension Fund, the current support of the clergy was left in abeyance. There are some who think that it would be wise to return to the old principles of the Church Extension Fund, to its old name, and to the old methods of working it which proved so successful in its early days. The forecast at present is decidedly gloomy. Finance occupied the morning sitting, which was prolonged from 9.30 until 2 o'clock. The afternoon sitting was devoted to the proposal of amendments in various ordinances. The Bishop's Election Ordinance was proposed to be amended as to become workable in the absence of a Metropolitan, and in other ways. The Fund's Act was proposed to be amended by making it necessary for each parish to send up its stipend subscriptions at least half yearly, which causes the strain at this quarter alluded to above. The "Appointment of clergymen ordinance" was made plain by proposing to give to each parish which contributes £230 per annum to Stipend Fund from all sources combined a right to elect parochial representatives on the presentation board. All sources combined mean stipend fund collections and remittances, contributions to Church Extension Fund, and anything whatever that may be sent up for stipend no matter from what source derived. The great necessity at the present time is hearty endeavour. The

question is how is this to be aroused? Probably the best method would be by the Bishop commissioning a certain able and active clergyman to go the rounds of the diocese as on previous occasions. No allusion was made by the Episcopal Endowment Trustees at this meeting of the Diocesan Council to the fact of the Bishop having returned to them his first half-year's stipend amounting to £609. I for one think this should have been brought before the Council if only as a matter of grateful recognition.

**Seamen's Mission.**—The Rev. G. M. Brown has left Teralba to take up the Seamen's Mission in connection with the parish of Stockton.

**Cathedral.**—The concrete foundations are now complete throughout the whole of the ground plan. This work was completed by the architect. The space of what will be the flooring of the Cathedral is banked up nearly level with the future flooring. The whole is almost as well finished with turf headings as a gun battery of which it somewhat reminds one. There is no doubt the building will be a noble one when completed. All is now ready to receive the walls. The site is well worth a visit.

#### Diocese of Bathurst.

**Rockley.**—This parish was visited in September by the Rev. J. T. Evans, Diocesan Organizing Secretary. He preached twice at St. Peter's Church, and met the Churchwardens and workers of the parishes on the following day. On October 4th the Rev. J. T. Walton, the new incumbent, conducted service for the first time. Mr. Walton has received a very hearty welcome by the parishioners, and much benefit is expected from his ministry here. On the 7th inst. the Bishop of Bathurst inducted the Rev. J. T. Walton. The stipend of the incumbent has been raised to the minimum of £200 and house. Hitherto the stipend has been only £150. Under the new scheme a portion of the £200 has already been raised in advance.

**Bourke.**—The Rev. J. T. Evans, Diocesan Organizing Secretary has been again on a short visit here. He met the Parochial Council on Friday, 2nd inst. Arrangements were made for more systematic working of the financial arrangements of the parish. The Rev. C. H. Shedden, the incumbent who had just returned from tour in the outlying district, reported that he had travelled over 600 miles, and had visited places where a clergyman had not been seen for years. The Rev. H. Glasston, Mission Chaplain, was in charge of the parish of Bourke during Mr. Shedden's absence. The Rev. H. Glasston has endeavored himself to the people of Bourke by his unremitting care for their spiritual welfare. He visits regularly the hospital school, and gives religious instruction in the Public Schools. He is at present on a mission tour in the Coolabah and Byrock districts. The Rev. Mr. Evans when here spoke of three clergymen for the district soon—two mission chaplains and the resident clergyman of Bourke. During Mr. Evans' visit nearly £60 was obtained in fresh subscriptions in the town itself towards the Stipend Fund.

**Sofala.**—The collectors are now completing their work for the quarter ending 30th September. So far the new system promises to be a success in this parish, inasmuch as a much larger contribution to the Church Stipend Fund has been obtained. The Rev. J. T. Evans, organizing secretary, passed through here on Tuesday, 29th September, when he was much pleased with the progress made. His visit to Sofala in November is looked forward to.

**Hill End.**—This parish has been in a very unsatisfactory state for some time. A visit has been paid by the Rev. J. T. Evans, diocesan secretary, who officiated at Hargreaves and Hill End on Sunday, 4th inst. A meeting of church workers was largely attended on the following Monday to meet Mr. Evans. As the result of the meeting and previous services special efforts are to be made to assure the income of the resident clergyman. The stipend will in future be paid in connection with the Diocesan Sustentation Fund. New collectors have been appointed, and the parsonage is to be repaired.

**Coolah.**—This new parish was, until recently, worked in conjunction with the parish of Cassilis, in the diocese of Newcastle. Since the resignation of the late incumbent of Cassilis efforts have been made to form a new parish of that portion which is in the diocese of Bathurst. The Rev. J. T. Evans, M.A., organizing secretary, visited Coolah for this purpose. On Sunday 11th inst., he addressed large and attentive congregations both morning and evening at Coolah. A very well attended meeting of church workers was held at the residence of A. T. Cox, Esq. It was resolved that minimum stipend of the Clergyman be £200 per annum and residence. Arrangements were made whereby six months' stipend will be obtained before the clergyman enters upon his duties. Several subscriptions have already been promised, and the stipend practically obtained. The whole sum is to be in hand by the end of this month. A parsonage is to be built forthwith upon land given by Mr. A. T. Cox Eyre, who has generously presented the church with four acres for the purpose. It is understood that the Rev. W. Hurst, recently from England, will be the new incumbent.

The Rev. J. T. Evans has completed his special tour in the diocese for this year. He will pay flying visits to Orange, Rockley, Hill End, &c., but proceeds to Melbourne in November in connection with diocesan matters.

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## Temperance.

"Do you feel Thirsty, Father."

"Aunt Luranda Brown! There never was, or ever will be, a funny temperance story! The editor writes me, 'Please send us a story, not sad; it must be on temperance, but make it funny! We are quite deluged in tears this month!' Perfectly absurd request? A funny story of—of—temperance!"

"Mary, don't look so forlorn; I can tell you one this minute, and it's true as the gospel; happened here in this very temperance town. If the editor of the breezy *News* don't laugh, then he is a hopeless case, that's all."

"Mary was Aunt Luranda's favourite niece from New England. She lived close to Boston, and wrote for the newspapers, and was 'smart;' she was making her uncle's family a little visit in Ohio. Aunt Luranda folded her hands over her white apron, put her specs on the top of her head, and said: 'Reuben Cliff was born in this town. His father and his grandfather were called good, plain, well-to-do men. They gave their men on the farm whiskey and rum, sometimes, and took a little too much themselves at 'raisin's' and town meetings. Reuben was used to wine on the table and sideboard. Milk punch and egg nog for company and for health."

"Reuben's father said, 'If the boys are used to seeing it at home they'll never be drunkards.'"

"Reuben was a handsome boy, and at twenty-two a fine, sober, manly fellow. He married his dearest Sunday-school scholar, Lucy Chaplin. She used to worry a good deal about Reuben's love of a glass now and then, but his prosperous business and entire devotion to his family led her to think him 'too much a man and a gentleman to be a drunkard.'"

"Twelve years passed. Reuben's little Annie was ten and Bob eight years old. The baby died that winter. Little by little Reuben went down, till he lay in the streets! He was nervous and easily intoxicated, and for three years had been taking a little more every day until he almost lived at the saloons. I can't tell you, Mary, about Lucy, about Reuben's discharge from his place of business."

"Really, Aunt Luranda, I don't see anything."

"Anything funny! Well, I see it coming now! I'm going to leave out the sorrowful!"

"One night late in the fall, as your uncle and I were going home from prayer-meeting we stopped at Reuben's house. We knew Lucy had gone to take some sewing home, and the children would be alone. The front door was shut, but the curtains were not drawn down, so we looked in the window a moment."

"What a sight! There on the bare floor lay Reuben Cliff, his hair tossed about, his face red, and his eyes shut like the dead. On one side of him knelt Annie; a large tin dipper was in her hand, a bucket full of water stood close beside her. Bob knelt on the other side, his face all aglow with excitement and responsibility. He held a small tin funnel to his father's lips, putting it just inside his mouth. Annie slowly poured a stream of water from the big dipper, watching carefully that it should go down her father's throat."

"Uncle leaned against the house for support, and I stuffed my shawl into my mouth. Bob raised up often to look into his father's eyes, but they were shut. Another and another dipperful!"

"Bob, it don't quite all go down."

"A little runs over, but you spilled some."

"Down the man's face, into his ears, his neck, over the dirty coat and handkerchief, the water ran in tiny streams on the floor. Bob scrambled off his knees and said decidedly, 'There! I'll bet father's full.'"

"Yes, there won't another drop go down, that's certain. But, Bob, are you sure half a bucketful is enough?"

"Oh yes, Annie, that's a lot of water, I tell you; but it does take a good deal to fill such a great big man, you know."

"Bob's candid face was more than your uncle could stand. He just walked away a minute to laugh aloud."

"Annie, mother'll be awful glad to see father full. I heard her say this morning, when he said he was faint and sick, and must have a drink, he was so thirsty, 'I wish you could be filled up at once, Reuben, and never ask for another drop to drink!'"

"Poor mother, and Annie sighed. 'Bob, we've done more than all the big temperance societies in this town that Aunt Luranda goes to so much! Father won't want another drop, I know, after this!'"

"She put her two small hands on her slim waist, set her head to one side a bit, and drew a long breath of satisfaction. Then we walked in. The floor was covered with tiny streams of water running in every direction. The man was dead drunk. Soberly as I could, I asked, 'What are you doing, children?'"

"Annie said, enthusiastically, 'Why you see, Aunt Luranda, Sally White's father used to go to the saloons all the time, and lie in the streets, and was always drinking. Now he's cured, he's never thirsty for whiskey, nor wine, nor beer! Mr. Gough told Sally's mother that whenever a man was once filled with cold water till it ran out of his mouth in streams, he could never want to drink whiskey again, never! They poured a bucketful of cold water down Sally's father, and he was full, and he's

never been thirsty since. Sally told me—herself. So Tom and I cured father!"

"Tom leaned over his father's face and said briskly, 'Yes, indeed we have! For once, father's got enough to drink.' Tom sighed, and added, 'He won't be thirsty when mother comes this time, either.'"

"Well, Mary, your uncle couldn't talk; he walked into the other room, and shook, and coughed, and took a glass of water, and at last said, 'Come, we must go, Luranda.'"

"We couldn't wait to see the poor mother come home; but she told us how she found them that night; how she and little Annie were, early in the morning, building a fire, and Reuben awoke. Not a dry rag on him! cold, wet, and miserable."

"Lucy left him alone with Annie. He stood on his feet, cursed and swore, staggered to a seat by the fire. At last he asked, 'How in the—did I get—?' then he put his hands to his head—to think."

"Father, do you feel thirsty this morning?" a little sweet voice asked."

"Tell me about it, Annie," he said feebly."

"Then the little girl stood close beside her miserable father, and said, 'You see, father, Sally cured her father of wanting to drink whiskey, by getting him very full of good, cold water; so you see (now don't be cross with us father), you see Tom and me—we just filled you full of cold water, too! And now, father, do you feel thirsty?'"

"Reuben Cliff took his little cold-water doctor in his arms and fairly shouted, 'No, no, I am not thirsty; I never will be thirsty again for anything but cold water!'"

"That was three years ago, Mary. Reuben can beat John B. Gough in making temperance speeches, and says he was 'full for once!' As his little Bob said, 'once and for ever!'"

"Our temperance work gets bigger and more blessed every day, and Reuben Cliff is our leader."—Signal.

## The Home.

Influence of the Cheerful Face.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within.

And If!

And if the husband or the wife,  
In home's strong light discovers  
Such slight defects as failed to meet  
The blinded eyes of lovers,—

Why need we ask? Who dreams  
Without their thorns the roses?  
Or wonders that the truest steel  
The readiest spark discloses?

For still in mutual sunderance lies  
The secret of true living;  
Love scarce is love that never knows  
The sweetness of forgiving.

John Ruskin on how to have Good Servants.

There is only one way to have good servants, that is, to be worthy of being well served. All nature and all humanity will serve a good master, and rebel against an ignoble one. And there is no surer test of the quality of its servants, for they are the masters' shadows, and distort their faults in a flattered mimicry. A wise nation will have philosophers in its servants' hall, a knavish nation will have knaves there, and a kindly nation will have friends there. Only let it be remembered that 'kindness' means, as with your child so with your servant, not indulgence, but care.

The Rag Drawer.

Every thrifty housewife should have a "rag drawer," or a shelf of her store closet or linen press set apart for this special purpose. Old linen sheets after having passed through the darning, patching, and turning stages, should be tightly rolled up and stored away in the rag drawer, for old linen is often invaluable in cases of sickness. Discarded flannel garments, merino vests, etc., are most useful for all kinds of domestic purposes; all buttons and bands should be removed, and they should be cut into neatly shaped pieces before rolling up. Ancient socks should be saved to make iron holders of, cutting them to the proper shape, and covering with a piece of print or chintz. Ripped open, and roughly quilted together, old socks (especially knitted ones) make excellent rubbers for polished floors. Old blankets, when too much worn for any other purpose, should be torn into squares, the edges roughly overcast, and used for scouring-cloths.

The annual meeting of Christ Church, St. Laurence Parochial Association, was held in the Schoolroom on Tuesday evening. The Rev. C. F. Garney presided.

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

Little Boy Blue.

The little toy dog is covered with dust,  
But sturdy and staunch he stands;  
And the little toy soldier is red with rust,  
And his musket moulds in his hands.  
Time was when the little toy dog was new  
And the soldier was passing fair,  
And that was the time when our Little Boy Blue  
Kissed them and put them there.

"Now, don't you go till I come," he said,  
"And don't you make any noise!"  
So, toddling off to his trundle-bed,  
He dreamt of the pretty toys.

And as he was dreaming, an angel song  
Awakened our Little Boy Blue:  
Oh, the years are many, the years are long,  
But the little toy friends are true.

Aye, faithful to Little Boy Blue they stand,  
Each in the same old place,  
Awaiting the touch of a little hand,  
The smile of a little face;  
And they wonder, as waiting these long years through,  
In the dust of that little chair,  
What has become of our Little Boy Blue  
Since he kissed them and put them there.

E. FIELD.

FRAGMENTS OF THOUGHT.

Knowledge that lifts above the world, weans from the world, puts the world under our feet; that is knowledge worthy of the name.

He who is too busy to sit a while at the feet of Jesus, will one day discover that he has been only a busy trifler.

Sure I am, that it is better to be sick, providing Christ comes to the bedside and draws aside the curtains, and says, "Courage! I am thy salvation," than to be lusty and strong and never be visited by Christ.

Sin may begin like the beautiful dawn, soft and bright; but its end will be a starless night of pain and gloom.

Sorrow may take from life its delight, but, thank God, it can never take its duties. At the lowest ebb of dejection we still have much to do, and in the lowly doing of duty new delights will upspring.

Infinite pity alone can meet the infinite pathos of mortal life.

If to the world  
Thou would'st be truly great; be little  
To thyself; this is the stepping-stone  
To moral grandeur.

The flower scents all the room.  
Hast thou within the flowers of faith and love?  
Then all thy life will breathe a sweet perfume,  
And every step give fragrance.

Our manhood, if we're men,  
Should surely be no undiscovered thing;  
And shall our Christhood, if we're Christians true,  
Be not apparent also?

In the world, not of it  
Such is the Christian's posture; his feet  
Tread common clay, his soul soars high  
On sunny hills of God.

## A Wonderful Discovery.

A MEDICINE CONTAINING NEITHER DRUGS, CHEMICALS, NOR HERBS, THAT CURES Consumption, Cancer, Bronchitis, Asthma, Catarrh, Pneumonia, Rheumatism, Gout, Kidney Disease, Gravel, Female Troubles, Debility, Pains, Diarrhoea, Diphtheria, Typhoid, Erysipelas, Blood Poisoning, Eczema, Scrofula, and Hydatids.

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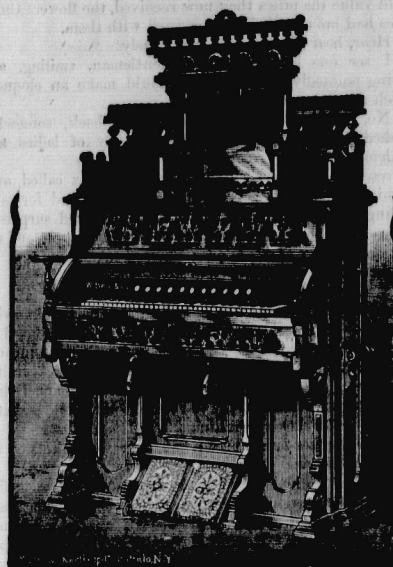
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