

## Poetry.

## Songs in the Night.

JOB XXV. 10.

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

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

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

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

## Children's Column.

## JENNY'S GERANIUM;

OR

## THE PRIZE FLOWER OF A LONDON COURT

## CHAPTER IX.—Continued.

## THE GERANIUM IN DANGER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Very sorry you have become a receiver of stolen

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

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

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

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

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

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

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

Jenny, pale with fright, stood as one transfixed.

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

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

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

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

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

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

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

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

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

(To be continued.)

## Consumption v. "Microbe Killer."

"Jesseville, Missenden-road,  
Camperdown, July 20th, 1891.

To the MICROBE KILLER CO.

Gentlemen,—Some months ago I read your pamphlet, and was greatly interested in your discovery, particularly when I saw the cases of consumption mentioned. My stepson, Mr. J. A. George, was very ill at the time, suffering from hemorrhage of the lungs. As medical science could do no more for him, I felt there was no risk in suggesting to him to try this new thing. He did so, and the first week he gained two pounds in weight, and the second week an additional two pounds. Now his weight is about what it used to be before his illness; but the disease has not yet fully disappeared, the

expectoration still going on. A few weeks after he commenced taking the MICROBE KILLER he was able to return to his office, and ever since he has been doing the work he had been doing before his illness. When I saw what it had done for him and for several others whom I know, I determined to try it for myself. For 13 years or so I have been suffering from Asthma. I have taken three or four jars of it, and I can testify that my general health has greatly improved, for its value as a tonic can hardly be over-estimated. With regard to the asthma itself, it has not yet disappeared, but the attacks are not nearly as violent nor as frequent as they used to be. I did not expect in my case of such long standing, that it would be cured in a few days; besides you told me when I got the first jar that it would take a considerable time to give it a fair test. A proper test I shall certainly give it, and I feel confident that, with God's blessing, the result will be gratifying to you, as well as to myself.

Yours faithfully,

THOMAS JENKYN.

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## The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 12, 1891.

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

## The Week.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Coming Events.

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

## ST. ANDREW'S CATHEDRAL.

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

## ANTHEMS.

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

## PREACHERS DURING THE MONTH—

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

## DIOCESAN.

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

## Brief Notes.

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

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

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

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

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

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

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16 CHARLOTTE PLACE

SYDNEY.



The Y.M.C.A. Arts and Science Exhibition was opened on Tuesday afternoon by the Minister for Justice, Mr. A. J. Gould.

The report that Lord Salisbury had disallowed the ordinance, passed by the Colonial authorities at Hongkong which forbade work in the shipping trade at Hongkong on Sundays proves to be untrue.

An eight days mission, held in Christ Church, Queen-beyan by the Rev. A. R. Rivers, was brought to a close on Sunday last.

The Rev. L. A. Wyatt, incumbent of the Church at Gulgong, left for Coonabarabran on Wednesday last. He was presented with an address and a silver inkstand by the Sunday-school scholars. The rev. gentleman's departure will be regretted. He will be succeeded by the Rev. T. S. Haviland from Grafton.

The Bishop of Newcastle visited Gresford for the first time on Sunday last.

On the 10th inst the Cathedral choir visited St. Thomas', Balmain. The Rev. A. R. Rivers preached.

A Christian Conference, under the auspices of the Petersham and District Ministerial association, was held in the Petersham Town Hall on Tuesday and Wednesday. The meeting closed with an evangelistic service on Thursday. The Rev. D. O'Donnell (of Melbourne) presided.

A meeting of the Ladies Evangelistic Association was held in the Temperance Hall on Wednesday last.

The monthly meeting of the Central Committee of the Church of England Temperance Society was held in the Chapter House on Wednesday last.

The youths institute of St. Thomas', Balmain, opened its summer season on Tuesday evening by an entertainment to which the members invited their friends.

## Jottings from the Bush.

"All in the Name of the Lord Jesus."

The exposure in the *Daily Telegraph* of the dark ways and vain tricks of the proprietors of the totalisators which are doing so much harm amongst our young people, will probably be more useful in showing Christian people the extent of the evil than in dissuading intending investors. For when the passion of gambling has seized a soul, no ordinary difficulties will prevent him from indulging it. If you show him that the man with whom he has been dealing is a rogue, and has been swindling him, he will merely transfer his patronage to some one whom he thinks more trustworthy, and then go on as before. To us who look at the immorality of gambling, it matters little whether the "tote" runners cheat or act fairly. The evil would be in fact more difficult to cure if they all were honest. But these articles may arouse our legislators to a sense of their own deficiencies, and arouse Christian people to a more earnest crusade, not against totalisators only, but against the whole spirit of gambling.

First, as regards our legislators. The advent of the Labour members, from whom I hoped for much in the way of urging on practical legislation, has done but very little in that direction, so far; and the country is becoming awakened to the fact that we are paying a very high price for very little work. Each legislator gets about £6 per week; as one-third of the year is recess, that means about £9 for each working week, or, at present, £3 per sitting. (Probably if all the other expenses to which the country is put in connection with the Parliament were reckoned up, the amount would equal at least £6 for each member per sitting.) Are we getting any fair return in much-needed legislation for all this expenditure? If the impressions which I gather from the papers are not mistaken ones, there is usually only a small attendance of members on Tuesday night; it is felt to be an off-night, and but little interest is taken in the private bills. It is not party warfare, and their spirits have been so stirred by party-warfare that all other things fall upon them. On Wednesday evening there is often a good night's work done, (provided of course that there is no motion for the adjournment of the House, which there often is.) On Thursday night there is usually a very long sitting, but the practical work done seems usually to be little. Yet, meanwhile, there are dozens of pressing questions waiting to be dealt with. Cannot something be done to alter this shameful state of things? As at present seen in N.S.W., Parliamentary institutions are a comparative failure, and the legislators should begin to see it. It was, I think, Professor Tyndal who said, referring to the prevention of lung and throat-diseases, that if he had a legacy of advice to leave to the inhabitants of the world, it would be couched in the three words "Shut your mouth." In another sense the words might be taken each to himself, by most of the members of Parliament; for I noticed when I last was listening to the debates that those who reproved the rest for wasting time did not content themselves with giving that advice and then sitting down, but went on mauling about the waste of time until they had wearied the House with their own verbosity.

Secondly the discussions ought to arouse all earnest Christians to invehict, not only against totalisators or "swaps" or baccarat, but against the whole spirit of gambling. It is that which we want, in the name of the Lord Jesus, to help to eradicate. Totalisators may be stopped by law, but if the spirit of gambling still exists, the evils which result now will not be wholly taken away;

the stream will but find out some other channel. We need to preach more earnestly to ourselves and to others. "Beware of covetousness" For it is covetousness which makes men so dissatisfied with the ordinary ways of making money by the proper toil of hand or brain that they desire to leap to wealth, to attain to it at a far quicker rate even at the risk of losing some of what they have gained by steady toil. Five per cent is not enough interest to receive for their money: they want ten per cent, and they can only have that by taking risks. But the covetous spirit is not satisfied with ten per cent: it wants twenty, fifty, a hundred, and even aims, in some of the "consultations," at an interest of something like three hundred thousand per cent. Of course in such a case the risk of losing the principal is enormous, but thousands are found to incur the risk, because they are fascinated by the desire to become rich at one stroke. If we do our duty we shall speak our Master's words of condemnation of this covetous spirit, no matter whether it shows itself in racing matters, or the Stock Exchange, or speculative business or raffling at bazaars. All are one and the self-same evil; an evil hateful to God and ruinous to the lives of men.

COLIN CLOUT.

## Love to the Souls of Men.

An Address before the Christian Conference (Melbourne.)

By THE REV. GEORGE GRUBB, M.A.

I know a young officer who had just been converted. He had been very worldly, and had not read his Bible since he left school. One day he said to me, "I have just found a wonderful verse: have you ever read it? It is the beginning of John's Gospel, either in the first or third chapter, but I don't exactly know where. It is about God loving the world. Have you ever noticed it?" "Perhaps," I said, "it is John iii. 16—'God so loved the world.'"

"Yes, that's it," he replied. I never noticed it before. Now is there one of us who knows what those words mean? Let me remind you that the Pharisees knew their Bible by heart, and yet Jesus, when they asked his disciples, "Why eateth your Master with publicans and sinners?" said to them, "Go ye and learn what that meaneth—I will have mercy and not sacrifice." And again, when the Pharisees condemned the disciples for plucking ears of corn on the Sabbath day, He said, "If ye had known what this meaneth—I will have mercy and not sacrifice, ye would not have condemned the guiltless." So we may have read and yet have not learned the meaning of this passage of God's Word. I want you to learn, and I want myself to learn, even one billionth part of the meaning of these words, "God so loved the world that He gave." I will stop at that: I will not quote the rest. I will ring the changes on this thought to-day, that God showed his love by giving. He gave. Lord teach us that we are to love the world by giving; not in sentiment, not in conventions, not in missionary meetings, not by belonging to this or that missionary society, but by giving.

WE LOVE ONLY AS WE GIVE.

If we cease to give, we cease to love. That is the reason why God never ceases to love, because He never ceases to give. Once God's child ceases to give he begins to backslide. Now the question I want to ask you is, What are you prepared to give? I am not going to preach a charity sermon; I don't believe in them. As if God were a beggar! A charity sermon is an insult to God. It is better to get our churchwardens and deacons and other Church officials down on their knees when any money is wanted. But so many of them are unconvinced that they would think us mad if we proposed such a thing. Teach us, Lord, how to give. I was thinking of this as I came by the tram to-day. I had only to get into the tram and keep on the lines, and I got here beautifully. So I thought we have just to keep on God's lines of giving. Why it was just like going to glory in a tram-car. Have you felt like that? When you are in a car you can turn to the lady sitting next to you, and ask, "Are you going to glory?" and turn to the working-man on the other side, and ask, "Are you going to glory? I am going to glory." Why, it's lovely to go to glory in a tram-car. Now

HOW ARE WE TO GIVE?

Just like Christ; we have no other pattern to present to you. Turn to 2 Corinthians vii. First you observe these Christians gave themselves. How many of you have done that? This is the last thing with us that we are willing to part with—this dear, lovely self. How would you like to have a last look at yourself? Go home and take the mirror, and take your final look, and say, "This is the last time I shall look at you, old self, for you are going to die here and be buried." And let God bury you, for He buries well. He buried Moses so well that nobody has been able to find his sepulchre to this day. When God buries self, or the flesh, or lust, or temper, he buries it so well that they are not found afterwards. May there be many funerals of sin and resurrections of the soul here to-day! My friends, get God to bury you with the spade of the Holy Ghost. Dead to self! What do we understand by that? I go to the cemetery, and stand upon a grave, and I praise the dead man who lies there. I say, "You were a splendid fellow; you did a great deal of good; you gave a lot of money to charity." And then I turn round and curse the man, and blaspheme him, and tell him of all the evil things he did. But there is no sound, no voice; the man is dead to me. Do you believe the Holy Ghost can make you thus dead to sin? Lord

make me dead to self! Thou canst. I do not know how, but THOU CANST. I want to be dead to self. I want all my powers dedicated to God, and to Him only.

The Churches of Macedonia had an abundance of four things—of joy, of poverty, of affliction, and of giving, and he prays for the Corinthians that in the last-named grace they may abound also. Then he goes on, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Jesus Christ was rich, remarkably rich, and yet for our sakes He became poor, and Paul, instead of saying that this was a mistake, bids us imitate His example. Let me remind you that all Christ gave up was good, quite harmless.

WHAT DID CHRIST GIVE UP?

The glory which He had with the Father before the world was. If Christ were to come again to this world Christian people would say, "O Christ, Thou has the glory of Thy Father. Come with it into the world. Do not lay it aside; make use of it and flash it on the world. When the world will not receive Thee, by an electric flash of Thy glory force them to submit." But no, He will lay aside His glory, His position, and come lost to His work.

"But power! All power given unto Thee in heaven and earth; bring Thy power with Thee to the world, O Christ." No, He will leave that behind. "I can of mine own self do nothing," He says. A strange sentence—Christ is a man of no ability, for a man who can do nothing of himself is a person of no ability. And yet He had all ability—His Father's. "What things soever the Father doeth, these doeth the Son likewise. My Father that dwelleth in Me, He doeth the works and He speaketh the words. They are not mine but my Father's." And Jesus Christ says, "He that eateth Me even he shall live by Me." We say, "Go to college, get an M.A.; you will have no success unless you get a degree." People have such respect for a man who can put M.A. after his name. I have proved that. Lord teach us to lay aside all these fancies! At a meeting in Scotland, conducted by Mr. Moody, when those who had got good were asked to stand up, a young Scotchman rose and said, "I have got a great blessing at this meeting." "In what way?" "Oh, I did my part and God did His." "And what part did you do?" "Oh, I did all the opposition, and God saved my soul." Now, I believe that our intelligence, our learning, or our ignorance may do all the opposition. Lord make me unlearn all that the world, the flesh, and even the church to which I belong has taught me, and let me go to Thy word, and do Thou teach me! I am powerless to speak to that little boy five years old, to that little girl, even three or four words. Speak through me. I do not know how to speak to that infidel; I cannot tell what to say! Give me a word that shall knock him over! But to get back. The Lord teach us to give as the Saviour gave.

TEACH US HOW TO BECOME POOR.

I was speaking on this subject once, when a lady who was present went back to her Hall, sat down, and began to talk thus to the Lord about it—"You know that I move in the first rank of society, how am I to become poor for Thee? There is a picture hanging on the wall worth about £150. Why is it hanging there when Rescue Homes and other such institutions need help, and there are poor creatures who need bread? Why should not I send that picture to glory before me? Take that, Lord!" That was learning to become poor. I have often been in the houses of Christian people where £2,000 hang on the walls in the shape of pictures, and yet these people think themselves consecrated. We need to say, "Take my pictures;" or as a brother prayed, "Take my carriage and pair." Perhaps there are some of you who don't believe in that prayer. The Lord wants us to become really poor. Men of the world understand the meaning of money, of position, and of pleasure, and they won't understand our life, and we will have no power over them until they see that we despise these things, and that what they count gain we tread beneath our feet, and count their excellent distinctions loss, ay, even dung, that we may win Christ. This would give the death blow to Christ's enemies. But to proceed. God so loved that He gave, and God commendeth His love towards us. I want you to turn and watch for a while that patient sufferer on the Cross. I want this place turned into the Hill of Calvary, and I ask you to ascend that low slope of thirty-six feet

STAND BEFORE THE CROSS.

and ask, what caused Christ to hang there? If you want to be refreshed with love, stand in silence beneath the cross. And let us ask the Redeemer a question or two: "O Saviour, how is it that thou art on the cross? Why didst Thou not stay in the glory which Thou hadst with the Father before the world was? Why didst Thou not keep Thy power and position? Why is it necessary that Thou shouldst hang there, a shameful spectacle to angels, to men, and to devils; cast off by earth, and apparently cast off by heaven? Thou art there, hanging between heaven and earth. Earth will not have, and it would seem as if God would not. Why is it? Why, Lord, why?" "Not only, sinner, to atone for thy sins, but to give thee an object lesson in loving. It is love for souls that has brought Me to all this. I show thee here what love to souls is."

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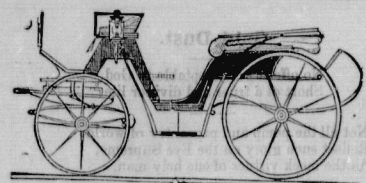


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Receipts for the Month ending 31st August, 1891.

SUBSCRIPTIONS.	PERNITH	4 5 0
Mr. J. S. Vincent Walsh	5 0 0	5 0 0
His Honor, Mr. Justice	1 4 0	1 4 0
Owen	4 4 0	4 4 0
Donation	..	..
Offertories, Kiama Mission Church	2 17 8	2 17 8
Offertories—Trinity	..	..
Bankstown	0 3 6	0 3 6
St. Matthias, Paddington	6 16 1	6 16 1
Waverley (after confirmation)	2 6 3	2 6 3
Auxiliaries—	..	..
Ashfield	6 3 0	6 3 0
Arncliffe	2 15 1	2 15 1
Dulwich Hill	2 10 0	2 10 0
Leichhardt	1 2 0	1 2 0
Mosman's Bay	2 19 6	2 19 6
North Richmond	1 4 0	1 4 0
Ladies Auxiliary	20 10 4	20 10 4
J. D. LANGLEY, Hon. Secs.	..	..
ROBERT HILLS	..	..

### SEPTEMBER, XXX Days. Sixteenth Sunday after Trinity.

MORNING LESSONS.	EVENING LESSONS.
13th S. 2 Chron. 36	2 Corin. 5
14th M. Daniel 2 to 24	4th & 7th v. 1
15th T. 3	7th v. 2
16th W. 4th v. 19	8th v. 17
17th Th. 5th v. 17	9th v. 17
18th F. 7th v. 15	10th v. 15
19th S. 9th v. 20	11th v. 20
20th S. Jeremiah 5.	2 Corin. 11 v. 30 to 12 v. 14
	Jeremiah 22 or 35
	Mark 15 to 16 v. 42

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, SEPTEMBER 12, 1891.

### OPEN-AIR WORK.

"O ye into all the world, and preach the Gospel to every creature," is a command which is frequently interpreted as having special reference to the duty of the Church in carrying to distant lands the glad tidings of great joy, but it has a voice also to the Church concerning the vast multitude in professedly Christian lands who never cross the threshold of a place of worship, and many of whom are ignorant of the simplest and most elementary truths of the religion of Jesus Christ who came to seek and to save the lost. How to reach this class is a question which has agitated the mind of Christendom for many a year, and varied have been the methods adopted to secure it. Some of these are as excellent in organisation as others are defective and repellent. We are afraid that in not a few cases a spirit of irreverence has been provoked, and the dangers of extravagance and unreality have not been sufficiently taken into account. A "free and easy" dignified by the singing of religious doggerel called hymns is hurtful to Christianity, and in many instances it has caused the enemies of religion to laugh its Divine Founder to scorn. In too many cases the Church has permitted the work to be undertaken by unskilful hands, with the result that good has not been done but serious hurt has followed. It is without doubt the duty of the Church to proclaim the Gospel wherever it has the opportunity of reaching the masses, to go to those centres where they congregate, and in words of love invite the weary and heavy laden to seek that Christ who promises rest and peace. Unless our life in Christ is expressed by a living, loving loyalty to Him we have but a name to live and are dead. The essence of our faith is that Jesus Christ died to save sinners, and our duty is to go forth and tell men what He has done for us, and what He is prepared to do for them. As the Father sent Christ so He sends His servants now that they may be centres of influence and a power for good, and by them He desires to impress the world with evidence of His grace and goodness. We live in a world more or less marred and stained on every hand by vice and ignorance and crime. Contact with it may tend to harden or dishearten the earnest worker; it ought rather lead us to busy ourselves all the time to overcome the evil we deplore, to dispel the ignorance, and alleviate those effects of vice and crime which cause such intense sorrow and pain. We know there are some persons who profess to be the disciples of Christ whose busy, or gay, or crowded days and evenings leave them no chance to realize the condition of the world outside the Church. They are not conscious of any unseen Lord, of an unseen life, and they cannot see why they should be called upon to live, and

love, and labour for others. For what does the Church exist in the world? Certainly not to enjoy our patronage or to gratify our taste, or to invite our criticism. It is that we, and that others, may become disciples of the great Teacher, who declared Himself to be the Light of the World. If Christ lives in us, we will live for the salvation of men, if we love Christ we will love those for whom Christ died, if we have received the true light our lights must shine before men that they may see our good works and glorify our Father which is in Heaven. If the living presence of Jesus Christ is with us we will not be able to sit idle while His work of redemption is incomplete, and our love to Him should prompt us to do something to bring others to know the joy of forgiveness and the sunshine of love.

The heathen are at our very doors, they meet us in our walks, they congregate in public places. Under the shadow of our churches they are to be found in hundreds! What are we to do concerning these, and how are we to do it? We are to compel them to come in. We are to go after them, seek them, and bring them out of their hopeless wretchedness into a safe and loving fold. And we believe, by open air preaching this, in a large measure, may be done. We rejoice that as the winter is past, the Open Air Mission has inaugurated its summer work, and that the PRIMATE on Sunday, by his presence and address in the Domain showed his entire sympathy with the movement. Some may tell us that the PRIMATE thought little of his own dignity by standing in the lounge of the city and addressing a congregation of loiterers, Christ and His Apostles then thought little of their dignity. They did not wait for the people to come to them, but they went to them, and those to whom they went were not alone the rulers, the leaders, the authorities of the hour, but rather those whose only influence was that of personal character, and whose best service—if even they should be induced to render that service—must needs be the service of individual example. The careful reader of the Holy Gospels and the Book of the Acts of the Apostles, discovers that there was no want of opportunity for the religion of Christ to make an impression in high places, and yet it resolutely sought the low ones. It has been commonly supposed that this was because the new religion aimed to testify to its sympathy with the masses. It was not meant for the few, but for the many. It was not aristocratic, it was democratic. Its blessed Founder was not one of the "privileged classes." He was a mechanic. His message was not to self-complacency, but to conscious sorrow, and need, and want. And so it turned away from courts and palaces and royalty, and went where sorrow, and want, and need were most surely to be found. All of which is true, but yet it is not the whole truth. May it not be the truth that the religion of Christ turned its footsteps to the common people, because, with a divine intuition, it discerned that in the renewal and ennoblement and transformation of the passions and ambitions, the hopes and interests of the working people were to be found the redemption of humanity. And that is a thought which is coming to the front to-day. If the world is to be made better, and sweeter, and purer, we must begin by striving for the new creation of individual character—we must begin by proclaiming the mind and the will of God to men in the streets and public places of resort, and speaking to that in them which, however defaced is all the while the Divine image, and rouse them out of the lethargy of sin into a new-born life of righteousness. The victories that have been won in the past on those who are without its life, nurture, and admonition, have resulted from the appeal of the Gospel to the individual soul wherever it could be found, pressing upon it an individual message, pointing to the CHRIST on the Cross as a personal SAVIOUR, and asking that the heart should give to Him a tribute of personal faith and devotion. And among the crowds that throng our streets and fill our parks on Sunday, there is no one so degraded, so selfish, so hardened but that somewhere in him there is a small crevice through which the truth can find its way. It is needless to urge that scores of these may be described as dark and almost hopeless cases. The more hopeless they are the more urgent is the need and call for light. The more degraded the more reason why the Church should begin with such—taking the message to them, and not waiting for them to come to the message. Without doubt there were many who listened to the PRIMATE's words in the Domain on Sunday last who were carrying heavy and unshared burdens on their hearts, and who, beneath the thin disguise of their mirth and gaiety, were hiding a sorrowful spirit. How thankful they must have been to hear of that Christ who had come to lift off the burden of their sins and fears, and to give them the secret of a life which could draw its strength from that enduring life which is hid with Christ in God; and it is not an idle hope in which we indulge that some, no doubt, were enabled to turn to Him and gladly lay their heavy burden at His feet!

We are glad to hear the work is to be carried on, and that the services will be held every Sunday, weather permitting. The preaching of the Gospel in the open air is Christ-like. He, the prince of all preachers, alon the mountain side, and by the sea shore, spoke to men the words of eternal life. It is not every man who can undertake such work, yet probably many will discover if they will but try and use the power God has given them, that they are the stewards of a talent which too long has remained



unused. The requisites for the work have been described by one whose experience qualifies him to speak as consisting of:—

1st. There must be a certain amount of intellectual attainment. The facilities for gaining this in these days are most ample. 2nd. There must be the faculty of giving clear expression to one's thoughts. A man must not only have something to say, but he must know how to say it. Men generally can do this effectively enough in connection with the things of this world. 3rd. There must be aptness to teach. The truth must be presented so as to attract the ear and win the heart of the hearer. "He that winneth souls is wise." 4th. Self-consecration is indispensable. This must be entire. A man must give himself wholly to Christ, if he would succeed in inducing others to take up the cross. 5th. There must be an intense earnestness, a burning fervour in the work. The heart should be on fire with love to Christ and to dying men. A passion for saving souls will prove a grand secret of fitness and success. These requisites lie within the reach of every man. Indeed, every Christian should cultivate and display them. We want more enthusiasm for Christ. There is nothing with which He is so impatient as with so-called Christian people who are neither cold nor hot. He does not want men to stop at saying "What must I do to be saved?" but He wants men who will go forward and say "What must I do to help and lead others to the Saviour?" "Whatsoever ye do, do it heartily, as unto the Lord." There is enthusiasm in politics, in search after wealth, in the study of science, art and literature. Why should there not be more fire and zeal in the service of Christ? We need to go into that service with all our might, for there is nothing more fitted to kindle our enthusiasm than the salvation and service of our Lord and Master. Men are dying around us ignorant of the Saviour, and it is positively appalling to think of the multitudes outside the kingdom—Christless, careless, who seem to have drifted out of the reach of the ministry of the word. The Church of Christ has a mission for the service. She must take the message to them. The Open-air Mission is designed to help on this work. It has begun its summer campaign with encouraging prospects. No man need shrink from assisting in some way in doing this. The example of our chief pastor on Sunday last is an echo of St. Paul's words, "Be ye followers of me even as I also am of Christ." Of this we are assured that no word can be amiss if prompted by a loving heart. Love gives wings to words, and also gives those words power to pierce the hearts of the Christless. The joy of being a soul-winner is a joy that has a length and breadth, and depth and height which cannot be described, and as we are sharers in the work of Christ we may also be sharers in the joy of Christ, as He sees of the travail of His soul and is satisfied.

#### Official Information.

The Most Rev. the Primate, has with the concurrence of the Standing Committee, subdivided the Rural Deanery of Balmain, and constituted a new Rural Deanery, consisting of the parishes or parochial districts of St. Leonard's, Willoughby, North Willoughby, Neutral Bay, Mosman's Bay, Manly, and Gordon and Hornsby. The new Rural Deanery has been designated the Rural Deanery of North Sydney, and the Rev. Alfred Yarnold has been appointed the Rural Dean.

At a meeting of the Moore College Guarantee and Endowment Fund Committee, held on Tuesday afternoon, it was reported that the sum of £1504 2s 6d had been promised up to date. The Most Rev. the Primate is grateful for this generous response to the appeal he issued, and as the amount asked for as "a Guarantee Fund of £300 a year for five years" has been secured, and opportunity thus given for the College to obtain students and get into working order, the Primate will apply any further contributions which may be received towards providing an Endowment Fund for the purpose of clerical training, a fund the Primate intimated in his appeal as necessary, and which he hoped might eventually be raised.

#### General Sydd.

We understand that there will be a complimentary picnic to the members of the General Synod, on Saturday, September 26. A special train will be run on the Illawarra line. Sydney residents may participate in the picnic on payment of 7s 6d per head, which sum will cover all expenses.

### Australian Church News.

#### Diocese of Sydney.

Woolloomooloo. — At St. Peter's schoolroom, on Thursday evening, the 3rd inst., the Rev. Canon Kemmis gave an entertainment consisting of readings and recitations from standard authors. There was a large attendance. The passages selected were of a varied character, and the interest of the audience was maintained throughout. At the conclusion a hearty vote of thanks was accorded to Canon Kemmis.

Robertson and Burrawang. — The Primate held a confirmation service at Robertson, on Thursday morning. There was a large number of persons present, and the church was prettily decorated for the occasion. 35 young people were

confirmed. After the service the Primate was entertained at dinner by the members of the church. He attended a meeting of the church committee, in reference to the building of a parsonage at Robertson. On Wednesday, the 2nd inst., the Primate visited Burrawang, when 32 candidates were presented for confirmation.

Mittagong. — On Friday afternoon, the 4th inst., the Primate administered the rite of confirmation to 17 female and 8 male candidates at St. Stephen's Church. The clergy present were the Revs. F. C. Williams, Incumbent, W. A. Leach (Bong Bong), J. W. Debenham (Bowral), J. Dark (Mittagong), D. T. Smith (Robertson). There was a very large congregation. In the evening a public meeting was held at which the Primate was formally welcomed to the parish.

Hunter's Hill. — On Sunday evening last, after service at All Saints', Mr. James H. Watson, who has for a number of years acted as churchwarden and superintendent of the Sunday-school, was presented with an illuminated address on the occasion of his leaving the locality. The presentation was made by the Rev. P. R. S. Bailey, who referred in eulogistic terms to the good work done by Mr. Watson during his residence amongst them. Mr. Watson suitably replied. The preparation of the address was in the hands of Mr. Bailey and Mr. Wise (Council Clerk), and was executed by Mr. C. Stewart, of Newtown.

The Church Society. — The committee met on Monday, the 7th inst., under the presidency of the Primate. A grant at the rate of £75 per annum was made towards the stipend of a curate in the parish of Shoalhaven. The following sub-committees were elected for the ensuing year: Finance: the Rev. A. W. Pain, Messrs. J. W. Uther, J. Plummer, and the hon. secretaries. General Purposes: The Very Rev. the Dean, the Ven. Archdeacon King, Ven. Archdeacon Günther, the Revs. Canon Moreton, Charles Baber, A. Yarnold, C. F. Garney, J. N. Manning, H. W. Mort, J. Dixon, Messrs. W. L. Docker, Judge Wilkinson, F. W. Uther, H. W. Hammond, F. T. Watkins, Dr. Kyngdon, W. P. Faithfull. The following applications were referred to the Finance Committee for report:—(1) for £25 towards cost of a schoolroom, Edgecliffe Road Mission; (2) for increased stipend grant, parish of the Kurrajong; (3) for a grant towards expenses, services Newington Asylum. A letter from a subscriber calling attention to the need of a building for church purposes in the district of Thornleigh, was referred to the Bishop.

The Church Society Sermon. — We understand that the Primate has asked the Lord Bishop of Perth to preach the annual sermon on behalf of the Church Society in St. Andrew's Cathedral on the afternoon of Sunday, the 20th inst.

C.E.T.S. — The monthly meeting of the central committee of the Church of England Temperance Society was held in the Chapter House on Wednesday. The Rev. Arthur Kilworth, B.A., LL.B., was in the chair. A letter from T. Perritt, secretary of the New South Wales Band of Hope Union, was read, and it was decided to recommend the incumbents of city and suburban parishes to co-operate with the union by sending the children of their Sunday-schools to be present at the annual demonstration to be held on the 10th of next month. His Excellency the Governor has placed the Government House grounds at the service of the committee. A sub-committee was appointed to work with the union. A motion was carried to ask the members of the General Synod to further the work of the C.E.T.S. in their respective dioceses. A sub-committee was named to carry out all preliminary work touching the harbour excursion and tea to be tendered to all the members of the General Synod. A notice of motion to hold quarterly conferences of the members of the C.E.T.S. was carried.

Balmain. — The Youths' Institute, of St. Thomas', opened its summer season on Tuesday evening by an entertainment, to which the members invited their friends. The new school hall was well filled, and a varied programme was submitted. The Rev. J. Dixon and P. N. Hunter delivered short addresses. Light refreshments were served, and after a few games had been indulged in the proceedings closed with the National Anthem.

Seamen's Mission. — At Trafalgar House a concert was given on Wednesday evening to the sailors present. Some recitations were given by a young man who alternately introduced wit and pathos with much effect. The banjo and playing of two sisters were encoored. Several songs were highly appreciated, and in some old favourites the audience joined in the choruses. Then followed a couple of violin solos by one of the visitors, and a piano solo was well rendered. A few remarks were made by Mr. Courtenay Smith, and the meeting closed with a verse of the National Anthem, after the sailors had given three cheers for their entertainers.

The Rev. J. H. Price is appointed to St. Saviours, Redfern, the Rev. G. Middleton to Seven Hills, and the Rev. A. G. Stoddart to Moss Vale. These appointments will take effect on the first proximo.

#### Diocese of Newcastle.

Seamen's Mission for Newcastle. — A meeting was held at Carrington, near the Newcastle Dyke, for the purpose of forming a seamen's mission, having this place as its headquarters. The Rev. W. F. James, of Stockton, has worked nobly for the sailors who visit this port, but something more systematic is needed. The Bishop strongly advocated the scheme. About 4000 ships visit Newcastle

in any year. It is felt that a seamen's missionary clergyman would do great good, visiting the sailors, holding services, distributing books, and eventually forming such agencies as exist at the ports of London and Liverpool.

The Cathedral. — The tender for the next section of the Cathedral has been accepted, and will carry the building to its roof. This work has been too long delayed, but hopes are entertained of its progress towards completion.

Stroud received a visit from the Bishop on the 30th, when a confirmation was held and sermons preached at Stroud, Booral, and Bullah Delah. A social meeting with address of hearty welcome was held on the Monday following. This parish is among the oldest in the Colony, having been the scene of the Australian Agricultural Association operations many years ago. Dean Cowper was its first chaplain, as the incumbent was then described, and laboured there for more than twenty years. The Rev. S. Simm followed him, and was succeeded by the Rev. A. Shaw. All these are still remembered with affection by the older inhabitants. The present incumbent is the Rev. G. F. Rushforth, who is doing excellent work amidst serious difficulties owing to the widely scattered population in the Myall district. The Bishop urged the more distant settlers to raise a stipend for a second clergyman who could reside amongst them. The Rev. S. Simm accompanied the Bishop.

Generous Donation. — At the social meeting at Stroud, the Hon. R. H. D. White, who is known to be foremost in good works, handed the Bishop a cheque for £100.

Aged and Infirm Clergy Superannuation Fund. — In the 1883, Mrs. Blandy, sister of the late Bishop Tyrrell, announced that she would place at the disposal of Archdeacon Child and Canon Tyrrell the noble sum of £2000, for the benefit of the Aged and Infirm Clergy of the Diocese. That charitable lady's death occurred in June last, and the first half-year's interest will most considerably be handed over to the recently formed Aged and Infirm Clergy Superannuation Fund.

#### Diocese of Bathurst.

Cowra. — The Rev. J. T. Geer was inducted as incumbent, on Tuesday, the 25th ult. The Bishop of Bathurst in the course of a short address, expressed the very warm esteem and personal regard for the new incumbent, who, he remarked, had by his zeal, energy, and self-sacrificing disposition won many warm and devoted friends in his late parish, and he felt sure that he would be equally successful in Cowra. He clearly defined the duties of a pastor and maintained that those duties could not be effectively performed without the practical support and assistance of the parishioners, who should always esteem it to be a privilege to be able to do so. In the evening a social reunion was conducted at the Centennial Hall, which was attended by the Bishop, the Rev. G. T. Geer and Mrs. Geer, Rev. J. Adam, Rev. W. F. Oakes, Mr. Donnelly, M.P., and many ladies and gentlemen of various denominations. The Bishop desired to say a few words to his friends; he looked upon those present as old friends, because their faces were so familiar to him. They had met that evening to celebrate the incoming of their new incumbent, and he was very pleased to see so nice a gathering upon so important an occasion. He referred to the practice adopted in England upon such occasions, and humorously described an illustration that appeared in London *Punch* some years ago, bearing upon the arrival of a clergyman in a parish. He asked his hearers not to treat Mr. Geer as the poor clergyman referred to was treated by saying, "Here's a stranger, let's leave a brick at him!" Mr. Geer, though now a comparative stranger to most of them would not long remain so. He asked them to treat their minister kindly and heartily. He was quite familiar with the work of Mr. Geer in another portion of the diocese, and it was of such an excellent character that he was sure that under his guidance and direction the parochial machinery of the district would never go out of gear, much less out of order. He asked them to remember that they were members of the parish, and had certain duties to perform. He next referred to the ancient institution of parishes, and related at length the arguments used by him in opposition to those advanced by a clergyman who advocated the abolition of the parochial system. He asked them not to look upon the parish as a skeleton, but as something substantial, something real, a living thing, something to delight in. He urged them to guard against disunion, and advised them to sink their minor differences, and work harmoniously for the common good of all. He had a good deal of enthusiasm in his disposition, and always desired to see a thing that required doing well done well. He strongly deprecated indifference, and earnestly invoked them to be enthusiastic in parochial work, and thereby make the parish of Cowra a thriving one. There was no such thing as standing still, because if they were not progressing they must be going backward. He hoped during his frequent visits to the parish in future, to see a spirit of vigour and life infused into church work. He next referred in most

#### W. MAYES.

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### Home Notes.

The Archbishop-designate of York has offered to the Bishop of Hull the living at Stonegrove, placed at his disposal for the purpose by the Crown, but the Bishop has declined the offer; and it is stated that the proposed exchange of livings between the Bishop of Hull, who holds the Vicarage of Scarborough, and Canon Quirk, the vicar of St. Mary's, Beverley, will not take place.

The Bishop of Worcester has visited the Princess Alice Orphanage at New Oscott, near Birmingham, and was presented with an address of welcome from the Birmingham Wesleyan Methodist Council. His Lordship also opened a 'Hospice' erected chiefly at the cost of Miss Elizabeth James, of Leamington, for the use of enfeebled and sick children belonging to the institution.

The fine mosaic by Salviati, representing the Prophet Daniel, has been placed in its position in one of the spandrels of the dome of St. Paul's Cathedral. It is designed and coloured in the design of Michael Angelo. It is expected that before Christmas, the great work of decorating the spandrels of the dome with mosaics representing the four Evangelists and four prophets, undertaken by Salviati twenty years ago, will be completed.

A special service in commemoration of the death of Mr. W. H. Gladstone was held at Hawarden parish church. Mr. and Mrs. Gladstone were present, with all the members of the family, and the church was crowded with villagers and tenants. The lessons were read by the Rector (the Rev. Stephen Gladstone), and the sermons preached by Mr. Gladstone's son-in-law, the Rev. T. V. Wickham, who based his discourse on the words, 'Thou wilt keep him in perfect peace,' etc.

The Guildford Convention, conducted on the lines of the well-known Keswick Convention, was recently held. The great Evangelical mission was attended by clergy and Dissenting ministers from all parts, especially from the South of England. It was held in a large tent capable of holding 1,500 persons. The Rev. F. Paynter, rector of Stoke, presided. Five and six meetings were held daily. Among the speakers was the Rev. H. W. Webb Peck.

St. John's Church, Longsight, is closed for repairs. A recent examination of the structure revealed the fact that the foundations of the pillars had given way. The work of putting in the new east window, given by Mr. J. M. Hetherington, jun., in memory of his late father and mother, will proceed simultaneously with the repairs of the main body of the fabric, and some improvements in the chancel will also be carried out at the same time. Service will be held in the schoolroom until the church can be reopened.

At the annual meeting of the "Irish Church Missions" which was presided over by the Bishop of Tuam, it was stated that thirty-eight clergymen and eight undergraduates of Trinity College, Dublin, had been brought out of the Church of Rome by the instrumentality of that Society.

The Rev. H. Worsley Thomson has accepted the living of Helperthorpe offered him by Sir Tatton Sykes. Since 1889 Mr. Thomson has been one of the curates of Putney parish church.

At Bloxwich, in Staffordshire, the church patronage is in the hands of the parishioners, and they have just exercised it in presenting their late curate, the Rev. J. C. Hamilton. The vote was unanimous, the Nonconformists present stating that they were prepared to support any candidate who commended himself to the Church people. It is seldom that a parson is chosen by popular election without a contest, and too often a very unseemly contest.

The Rev. S. J. Stone, rector of All Hallows, London Wall, and author of 'The Church's One Foundation,' has returned from Dawlish greatly benefited by his change. During his absence All Hallows was thoroughly renovated and for the occasion of the reopening Mr. Stone has composed a special hymn. The three pictures in the chancel, which are excellent copies of Cortona, will prove attractive to lovers of art. They have been carefully cleaned and restored.

### Temperance.

The Women's Christian Temperance Union gave a free tea on Monday, September 7th, to the poor in their soup and coffee rooms, Liverpool-street. Nearly seventy men responded to their invitation, and the room was filled to overflowing with these poor homeless ones who for the most part live in the streets of our great city. After a hearty meal of bread and meat, a friendly chat was held with the poor fellows, and they were kindly urged to give up the drink which in most cases had brought them down so low. About 16 signified their willingness to do so by signing the pledge. A generous action is worthy of note, a working man whose attention was attracted by the crowd around the door, silently handed five shillings to the door-keeper, and went on his way: the donor is unknown to us. It is to be regretted that from want of funds the rooms will have to be closed in the course of a few days.



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SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.  
Always keep a small tin of ARNOTT'S MILK ARROWROOT BISCUITS in the house for the Children.—ADVT.

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## Poetry.

## God's Ways.

God's ways are not like human ways,  
He wears such strange disguises;  
He tries us by His long delays,  
And then our faith surprises.  
While we in unbelief deplore,  
And wonder at His staying,  
He stands already at the door,  
To interrupt our praying.

He takes a leader from the Nile,  
Where mother-hands have laid him;  
Hides him in palaces the while,  
Till He has right arrayed him.  
He sends him to the desert's hush,  
With flocks and herds to wander;  
Then meets him in the burning bush,  
New mysteries to ponder.

Why should we doubt His care or grace,  
As though He had forgotten?  
As though time's changes could efface  
What love had once begotten?  
As though He'd lost us from His thought,  
And moved on now without us,  
Whose love has always goodness wrought,  
And constant been about us?

## Children's Column.

## JENNY'S GERANIUM;

OR

## THE PRIZE FLOWER OF A LONDON COURT

## CHAPTER X.

## RENT DAY IN CHALLONER'S COURT.

There's a low-rouned house in a ruinous street;  
There fifth and penny lovingly meet,  
And the cob-webbed roof, and the rotting wall,  
And the rag-stuffed casement, dark and small,  
Are unheeded there, among many more—  
So wretched the houses of the wretchedly poor!

"Now, it's no use arguing the matter with me, I am not the person to be argued with. I am only Challoner's agent, and if you have anything to say, you must say it to him. I want your money; that's all I want of you. Here you owe a month's rent, and you must pay it; if you can't, I must take proceedings, and out you must go."

Such were the words of little Mr. Wrench, delivered many times with spiteful emphasis, as, book in hand, he went from house to house on Monday morning. The poor people dreaded Monday morning, and with good reason might have called it "Black Monday." Frequently, if a wife had managed to put by the weekly rent, her savage husband would succeed in wresting it from her on Sunday, and the Monday came finding him drunk, the wife in despair, and the rent collector pitiless.

Then the court would resound with angry arguments between collector and tenants. "Old Screw" can well afford to do without his rent," would be the favourite argument employed. "He ought to be ashamed of asking any rent for such a hole as this! Look at the flooring all rotting away. Let him come and ask for it himself; we would give him a black draught of the poisoned water we have to drink, and ask him how he liked it!"

"Now, it's no use," the collector would reply; "you know you stop here because you have nowhere else to go. I have nothing to do with you but to get your rent, and that I must have, or out you must go."

For two hours and more the collector had been engaged in this kind of argument, amid every kind of noise and confusion, when Jenny, with a beating heart, saw him approach her door. Her father was lying on his bundle of rags, as if in that last sleep from which there was no awaking. What could she say to Mr. Wrench? How could she induce him to wait for the rent? If her blooming geranium would have realised half what they owed, much as she loved it, she would willingly have sold it, and have resigned for ever all the little dreams in which she had indulged of her flower going to the show.

"Well," said the collector, entering, "you know what I want, and I hope you are ready for me. You owe more than two weeks' rent; but though they call me a hard wretch in the court, I don't want to be hard on you, and if you pay two weeks you can stop; if not, I am of course sorry for you, but out you must go," said the little collector, closing with his favourite phrase.

Jenny burst into tears, and pointed to her father. "Yes, that is what I see in most rooms," said Mr. Wrench; "it is Monday morning, you know, and I don't expect to find people sober."

"Poor father is very ill; he is indeed, sir; he is not drunk," said the child, blushing.

"Has been, I suppose, and this is the result of it. Well, I can't stand here arguing; if you can't pay two weeks, you can't pay three, and out you must go," said Mr. Wrench with a little emphatic jerk.

There was a feeble footstep heard in the passage, and the next moment Blind Maggie groped her way in.

"Good morning, Mrs. Maggie," said the collector; "as you are here, I may as well take your rent."

"I have it ready, thank the Lord," said the widow; "here it is, and here is the book. Jenny, see that he puts the figures down right."

"Thank you, Mrs. Maggie; I never have any trouble with you. I wish all in the court were like you—I should get through my work a great deal quicker."

"Mr. Wrench," said the widow in a trembling voice, and taking hold of Jenny's hand, "can you not take pity on poor Jenny here? Look at her to-day, with a dying father before her eyes. We shall all have to lie down helplessly like him when our hour comes; and it will be pleasant then to think of any deed of mercy we were permitted to perform towards any sorrowful creature. Have pity on them!"

"Oh, I have plenty of pity myself," said the collector, "if people did but know. It's Challoner, you know, not me, that you have to blame."

"Look here," said the widow, holding out her trembling hand; here is one week's rent for them; it's all I have; I would give you the two if I had them. Accept the widow's mite, Mr. Wrench, and let the poor things alone."

"Oh, Maggie; Maggie!" was all that Jenny could say, as the good widow thus pleaded for her.

"Now, I am about to do a very foolish thing," said the collector, after a pause; "I'm about to do a very foolish thing; but never mind; I won't take your money, Maggie, and I won't take proceedings; but don't say anything about it in the court, I beg of you."

"God bless you, sir," said Jenny, fervently. "Well, I hope things will mend with you; I will take a small at that geranium, if you will allow me."

Jenny held up the flower for him; and the collector, saying that it was "something" to smell a flower like that in such a place, went away, followed by the child's grateful thanks. The widow would not allow any thanks on Jenny's part. She said she had simply done her duty, and that Jenny would have done as much for her any day.

"That I would," said Jenny, kissing her colourless cheek; "but I shall never be able to pay you."

"Never is a long day, my child," said the widow. On that same Monday morning Mat Freeman attended the police-court to answer his bail, as he called it; and, judging by the temperance speeches which he has since delivered, his visit to the court that morning made an indelible impression on his mind. His healthy, stalwart appearance amongst the poor, sodden creatures brought up before the magistrate, attracted the attention of more than one in the court. With feelings of the deepest sorrow he heard case after case, and watched the people who were in charge of the police. There were workmen of his own age, from whose countenances all human compassion and manly feeling had vanished, brought up for beating their wives and children, for fighting and brawling, and in every case drink was the prevailing cause. Women were there with bruised faces, bandaged heads, and other marks of cruelty on them; and here, too, it was the vice of drunkenness which had kindled the rage of those from whose violence they were suffering. There were more boys and girls, Mat saw with a strong shudder, charged with the same vice; and the policeman who had them in charge said that juvenile intemperance, especially on Sunday evenings, was greatly on the increase. Mat heard them "sentenced" one after another, and when John Sandford's name was called, stood up before the magistrate.

"If you please, your worship," he said, "I fear he will be wanted in another court before night."

"What do you mean?" asked the magistrate. Mat detailed the circumstances under which he had left John Sandford on the preceding night, and then added, solemnly, "At any moment he may have to appear before the judgment-seat of Christ."

(To be continued.)

## Radam's Microbe Killer.

8 Smith-street, Balmain,  
11th August, 1891.

## TO RADAM'S MICROBE KILLER COMPANY.

Dear Sirs,—I have been a great sufferer for over sixteen years from pains in the legs from the hips down to the toes, and also in great misery for nine years from a kidney disease, during which time I found I was losing the use of my legs, particularly the right one, from weakness in the joints. I tried nearly every known remedy, and received but little relief until I commenced to use the MICROBE KILLER.

It is now eight weeks since I commenced its use, and having used two one-gallon jars I find myself an entirely different man. I believe a little more will entirely cure my complaints, as I can say that I have not felt so well for eight or nine years, and can now do my work as well as ever I could, and also enjoy my meals, which for many years I could not.—I remain yours faithfully,

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

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

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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 reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousands say they save all trouble, effectually remove all impurities to the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 12, 1891.

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

The Week.

Mr. Nield. This hon. member has introduced a bill in the Assembly for the suppression of vice. It is said that no legislation can make a man religious, but the law often deters from the commission of crime, not so much from a moral point of view as the fear of punishment. The state of the community has awakened our legislators to a sense of the evil prevalent among us, and we trust that their efforts to purify society will meet with success.

The Late Hon. Geoffrey Eagar. Another of Australia's sons has gone the way of all flesh, at the advanced age of 73 years. For several years Mr. Eagar took an active part in the legislation of the colony, and was so fluent in speech that even the Treasurer's statement, when delivered by him, was listened to with marked attention. Mr. Eagar was a scholar of the late Mr. Wm. Timothy Cape, headmaster of the Sydney College, now the Grammar School. Mr. Cape himself became a member of Parliament, and nearly all—if not all—the ministers at the time, had been under his tuition. In the Treasury, where the deceased gentleman held office as Under-Secretary for many years, his memory will long be held in affectionate remembrance. Mr. Eagar's first literary effort was in connection with a Church of England newspaper.

Advertising Consultation. Several cases are now before the courts, in which newspaper proprietors are the defendants. The Postmaster-General has stated the amount of harm done by giving publicity through the press to these consultations, and we have on several occasions referred to the subject. If the cases are proved a heavy penalty, we believe, attaches to the offence, and yet the advertisements have appeared from time to time, and the law has been broken with impunity. The attention of the authorities has through public opinion been forced to recognise the evil, and, as a consequence, the prosecutions by the police now under consideration.

Holy Trinity. On the 11th inst. a social gathering of the parishioners was held in the Trinity School-room. The gathering was of no ordinary character, for it was to bid farewell to the Venerable Archdeacon King and the Rev. C. J. King, who were going to Camden for twelve months. Presentations were made to the Archdeacon and Mrs. King; also to Rev. C. J. King, Miss Ethel King, and Mr. Christopher King, by the parishioners, as slight tokens of their appreciation and esteem. During the tenure of his ministry, for nearly 11 years, the Archdeacon and his family have endeared themselves to the congregation, and though their absence will be but temporary, yet it will be felt by those who have learned to love them well.

Pastor Allen. This aged minister of the Baptist Church has passed away at a ripe old age, and has left behind him a record as a fearless exponent of Gospel truth and a champion of Protestant principles. At one time he was prominently before the public in connection with the Orange Society. Later, however, Pastor Allen led a more retiring life, and a family bereavement told much upon him. He was a constant attendant at the meetings of the Ministers' Union, and was also connected with the Evangelical Alliance. An incident is related by a clergyman of the Church of England, which shows the character of the worthy minister. It happened about two years ago while the two were travelling together. Just before retiring to rest Pastor Allen repeated, even as a little child—

"When the soft dews of kindly sleep,

My wearied eyes gently sleep," etc.,

and immediately upon rising in the morning—

"Abide with me from morn'till eve,

For without Thee I cannot live," etc.

The Labour Home. The Labour Home, Ultimo, is still in the experimental stage, for its growth depends entirely upon the support accorded by the Church of England as a whole. Mr. Langley's experiment has from the first done good work and undertaken duties which rightly belong to the State, and its usefulness is much curtailed by the want of suitable land. Why cannot the unused Government institution at Rockwood be utilised for the time being? During the past five years £20,000 of State money has lain here unremunerative, and possibly may continue so for another decade. Surely, the land might be tilled by the labour of those who are starving for want of employment?

The General Synod. Next week will be devoted to the meetings of the General Synod, and Churchmen will watch its proceedings with interest, tempered with anxiety. Some difficult questions are likely to crop up, consequently there is all the more need to approach the Throne of Grace by prayer, that an Overruling Providence will guide the deliberations for the furtherance of the true welfare of the Church of England in Australia.

Gambling. It is scarcely logical for the community in Sydney to commence a campaign against gambling during the Randwick spring race carnival. However, the recent expressions of opinion in Parliament serve to show that the tide has begun to set in against the gigantic gambling evil and the day may yet come when Society will deem it vulgar to bet.

Institutions. Is it not passing strange that a Roman Catholic Hospital should be the only institution in a leading British colony subsidised by the Home authorities for the reception of invalid sailors of the navy of Protestant England. Why is such an institution as Prince Alfred Hospital, which for excellency of design and national management is scarcely to be excelled even in Europe, is not availed of for such purposes as the reception of the sailors of Her Majesty's navy?

N. S. W. Parliament. Parliament, notwithstanding the advent of the Labour party, has clung to its old groove of much talk and little work. Perhaps in an age of over-legislation, a Parliament that will do nothing may be regarded as an uncovenanted mercy, but N. S. Wales is unfortunately far behind the other colonies in matters of internal administration and social development. That a well-paid governing body exists none can doubt, but where is the governing mind?

Sunday exhibitions. The Council of the Art Society have, we learn with regret, determined to open its exhibition on Sunday afternoons. The fact that no charge is made will doubtless be found to act as an inducement for the attendance of those who would willingly pay on week days, yet are mean enough to save a shilling at the expense of the fourth commandment. The specious excuse that Sunday desecration is necessary for the convenience of the poor who cannot leave work on week days has never yet held good and never will. Sunday exhibitions merely cater for the amusement of the idle and rich.

Brief Notes.

The Most Rev. the Primate preached at St. James' Church, Croydon, on Sunday morning and in the evening at the Cathedral.

The anniversary services in connection with the Wesleyan Church were held at West Maitland on Sunday last.

The annual meeting of the Baptist Sunday School Union, Bathurst-street, was held on Monday evening. The Bishop of Newcastle held a confirmation service at Muswellbrook on Sunday 13th inst.

The Y.M.C.A. Art and Science Exhibition has been a great success.

The Bishop of Bathurst preached on Sunday at St. Paul's Church, Nyngan, and held a confirmation service in the evening.

A flower service took place on Sunday in St. Peter's Church, Watson's Bay.

The 20th anniversary of the Cleveland-street Wesleyan Sunday School was commemorated on Sunday last, when special services were conducted in the Church.

The Bishop of Grafton and Armidale ordained Mr. E. H. Webber of Grafton parish to the office of deacon on Sunday the 13th inst. In the afternoon the Bishop confirmed 25 candidates.

It is understood that the Bishop of Exeter, who has left England on a visit to his son in Japan, will return via Australia. Bishop Barry has undertaken to look after the diocese in Dr. Bickersteth's absence.

The annual meeting of St. John's, Darlinghurst, Auxiliary to the Church Society was held on Wednesday last. The Primate presided.

A conference of Sunday School Superintendents and Teachers took place at the Chapter House on Thursday evening. The Primate presided.

A special service in connection with the Evangelistic Union was held at St. Philip's last evening. Preacher, the Ven. Archdeacon Langley.

The annual session of the Baptist Union of New South Wales was commenced in the Bathurst-street Church on Tuesday last.

In consequence of a decree lately issued in Russia directed specially against the Stundists, a Puritan sect, thousands of Stundists are joining the Orthodox Greek Church.

The Rev. J. Fordyce, M.A., delivered a lecture to young men yesterday evening in the Y.M.C.A. Hall. Subject: The Old Paths.

The horrors of the famine in Russia are daily increasing. The rural clergy are starving. The sufferings of the children are heartrending.

The Goulburn Synod met last Thursday to consider an Amending Cathedral Ordinance.

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

Sun., Sept. 20.—11 a.m., Bishop of Riverina; 3.15 p.m., Bishop of Perth; 7 p.m., Bishop of Adelaide.

ANTHEMS.

11 a.m.—"Send out Thy Light and Thy Truth."—Gounod.  
3.15 p.m.—"Hallelujah, power and glory."—Beethoven.

PREACHERS DURING THE MONTH—

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

DIOCESAN.

Sun., Sept. 20.—Ashfield, 11 a.m., The Bishop of Melbourne.

" " 20.—Open Air, Domain, 4, Rev. H. Martin, B.A.

" " 20.—Confirmation, St. Thomas', North Shore, 3 p.m.; The Primate; St. Thomas', North Shore, 7 p.m.; The Primate.

" " 20.—St. John's, Darlinghurst. Preachers—11 a.m., Bishop of Ballarat; 7 p.m., Bishop of Melbourne.

" " 20.—Annual Sermon Church Society, St. Andrew's Cathedral, 3.15, Bishop of Perth.

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

" " 20.—St. Peter's, Woolloomooloo, Ven. Archdeacon Langley, 7 p.m.

" " 20.—St. Luke's, Sussex-street, Bishop of Riverina, 7 p.m.

Tues., " 22.—General Synod.

" " 22.—Service in Cathedral, 11 a.m. Preacher, Bishop of Tasmania.

" " 22.—Meeting of Synod, and Primate's address, Chapter House, 4 p.m.

Sat., " 26.—Complimentary Picnic to Members of General Synod, at Stanwell Park, Illawarra Line.

Sun., " 27.—St. Peter's, Woolloomooloo. Evening—Bishop of Melbourne.

" " 27.—All Souls', Leichhardt, Bishop of Bathurst, 11 a.m.; 3.15, Archdeacon Cooper; 7 p.m., Bishop of Riverina.

" " 27.—St. Thomas', Balmain, Ven. Archdeacon Wilson, 11 a.m.; Bishop of Bathurst, 3.30 p.m.

" " 27.—St. Augustine's, Neutral Bay, Bishop of Bathurst, 7 p.m.

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

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J. HUBERT NEWMAN

Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop of 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."