

Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

The public has been a little taken in by the announcement that Archbishop Magee's "fees" on translation came to £7000. This is a total for which his family is for the moment liable. But £1000 is the charge for delapidation against which he doubtless made provision; £1800 is a dummy sum called first-fruits; £2000 will be repaid; while fees proper amount only to £401. On the other hand His Lordship received £4000 during his short incumbency of the See of York, he is therefore neither better nor worse off than if he had remained at Peterborough.

The Church House is at last under weigh with its great hall, and the Duke of Connaught gracefully performed the opening ceremony. The corporation still require an immense sum of money to complete the scheme. Temperance workers will note with satisfaction that the Duke on this occasion, and the Lord Mayor, in entertaining the Bishops in the city, both laid great stress on the temperance work of the Church as a useful and interesting sign of its vitality.

Free education still occupies the time of Parliament and has reached its Third Reading. Payment has been extended to all children between 3 and 13, so that primary education may be said to be entirely freed. Rural schools will derive considerable advantage, while town schools and the North of England will be losers. The religious difficulty has been aired, but no case has been proved but that of a little boy, who turns out to have been under a school-board.

Meantime public attention has been diverted by the visit of the German Emperor. It is most gratifying that the two Sunday visits to the Naval Exhibition have been left out owing, it is said, to the Emperor's own desire not to run counter to religious public opinion. It is a severe blow also to that part of the press which never loses an opportunity of scoffing or abusing those who would have religion stand up against the secular innovations so popular with a certain class. The Emperor will certainly increase his popularity and not lessen his enjoyment. He is most indefatigable in his duties, riding, driving, flying hither and thither as no Royalty did before, and receiving a hearty welcome. The marriage of Princess Louise of Schleswig-Holstein was a brilliant affair, and the Archbishop delivered a brief homily to the royal couple, concluding with a touching reference to the Prince Consort's last words to his wife.

The new Dean of Worcester is to be Prebendary Forrest, D.D., Vicar of St. Jude's, South Kensington. When I first went to hear Dr. Forrest I walked across a potato-field to his church "from London." When I went again the tide of well-built houses had long submerged the field and swept far towards the west. For many years Dr. Forrest has been an acceptable preacher, and has advanced from being a decided Irish evangelist to be now broad in doctrine and moderately high in practice—having adopted the eastward position. His chief distinction besides being popular with a large and fairly fashionable congregation, is that he has for two years set the largest contribution for Hospital Sunday—this year amounting to £1300.

The Bishop designate of Lichfield is again a moderate High Churchman, and a hard-working parish clergyman. Canon Legge labours under the—shall I say—disadvantage of being the brother of a peer—Lord Dartmouth. He is not a man of brilliant gifts, but coming from a parish like Lewisham—almost a bishopric in itself—he will have had a good training.

Bishop Tucker has got, within fourteen days, forty offers of service, and we have good hope his moderate expectations will be realised. But the money also must be forthcoming, and I think in this peaceful subjugation of Africa we may look for help from Australia, both in men and in money. The plaint of Bishop Blyth has yet to be heard, but the Archbishop has fixed new date to hear it.

Church progress in Wales is a fairly real fact. In 40 years 57 new churches have been built, 25 rebuilt, and 102 restored; schools have been provided in 150 parishes; parsonages in 133; all at the cost of £900,000. Attendance at national schools has grown in 20 years from 11,600 to 19,400, confirmees last year 19,818. Parishes having no resident Non-conformist minister have increased from 83 to 90, and burials by clergy were 3618 against 251 under the Osborne Morgan Act, thus implying that a greater number of people find they can do without the Non-conf. minister.

Mr. Gladstone's presence at the meeting of the Colonial Bishops Fund was interesting, but the main point of his address went to show the debt we owed to the South African Church in showing us we need not be bound by the judgments of a past age. Throughout could be noted the bias of his mind towards the final reception of the doctrine of Disestablishment for the Church of England, which, if he lives long enough, he will doubtless endeavour to take in hand.

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

MASSAGE.

Electric Baths.

Mr. J. G. WARR, *Certified Masseuse*, 135 Pitt Street, Sydney. 9 to 6: Evenings by appointment. Medical References. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stages of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

Children's Column.

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

CHAPTER VIII.—Continued.

"But stop," he said, for he had started up to carry out his determination, "let's have a little prayer-meeting first. 'Where two or three meet together in My name,' " he added, reverently—you know the promise; and Challoner's Court, it seems to me, is just the place in which to plead the promise, and to expect the fulfilment."

Presently Challoner's Court witnessed a strange sight; four simple people, one of them blind and one of them a child, wrestling with God on behalf of the wretched people by whom they were surrounded! Mat had a remarkable "gift in prayer," and as his spirit was moved within him, the petitions he offered were as intense and earnest as strong feeling could make them.

Leaving his hat in the room, Mat Freeman went out, and, advancing midway up the court, began to sing at the top of his voice—

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

The navy had a clear, melodious voice, and his singing soon attracted some notice. Heads were thrust out of the windows, slatternly women and unwashed men came to the doors, and a crowd of little children wondering gathered round him. Mat continued to sing as if simply for his own pleasure and profit. With closed eyes and clasped hands he went on with true heart pathos in his melodious tones—

"It makes the wounded spirit whole,
It calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest."

He sang the hymn through, and then, as if he saw no one in the court but his heavenly Father, knelt down on the flag stones, and poured forth a prayer to God for the salvation of all in that place. Then, planting himself against the blind wall of the court, he began to speak to the people at the doors and windows. He told them, in a simple pathetic way, his own history; what a drunkard he had been, what sorrows he had inflicted on his wife and children, what temperance had done for him. Mat had a forcible style of speech, and being thoroughly sincere and earnest, he was at no loss for words. Mrs. Peters was astonished at the attention paid to him, and at the impression produced by his telling anecdotes and solemn appeals.

"I tell you what it is, mate," said a rough costermonger, putting down his pipe, "you seem one of the right sort, you do; will you have a sup?" said he, handing out a pewter pot with liquor in it.

"No, no, mate, thank you," said Mat, kindly; "never another sup of that poison passes my lips; and then he went on once more beseeching them to give up drinking, and not to ruin body and soul.

"Well, well; no offence, no offence," said the costermonger. "What you have been saying is very good, no doubt, and we will hear you again, master, if you don't mind coming to talk to us."

A few nodded their heads, as if assenting to this proposal, and Mat, with a thankful heart, promised compliance. Entering Jenny's house once more, before any one could speak, he said, while a tear started in his eye, "Oh, let us pray again for these poor sheep without a shepherd."

In the midst of her trouble about her father, Jenny could not help confessing that she had never spent so happy an afternoon. "You seem to have brought hope with you to this terrible place, Mr. Freeman," she said.

"Why, look you," said the navy, taking her little hand in his own giant grasp, "if that little flower of yours can live in a place like this, is it not a sign that God does not keep away from it? that is what a flower says to me in any place, however poor, Jenny."

"I certainly think, said Mrs. Peters, "that something may be done in this place by preaching, as well as by Bible-reading, and if you will—"

"Preach!" roared Mat, with astonishment, "I never did such a thing in my life; I never could; but God helping me, I will come and talk to these poor fellows as often as I can."

Mrs. Peters thought that such talking as Mat's that afternoon was the best kind of preaching, and it was with new hope that she contemplated her work in Challoner's Court now that he had promised his assistance.

"Keep up a good heart, Jenny, my child," the navy said, in bidding her good bye. "I shall now go off and see your father."

Jenny almost jumped for joy as Mat said this, and half wished to go with him.

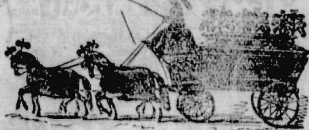
"No, no," he said "I may have a few words to say to him that he had better hear by himself." And so he went away, while Jenny in simple faith remained behind, praying that God would go with him.

(To be continued.)

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Candidates for the Ministry.

Conference at St. David's.

Spiritual Life.

The Australian Record.

SYDNEY, SATURDAY, AUGUST 29, 1891.

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

The Week.

"Australian Record." The half-yearly meeting, held on Monday afternoon, was satisfactory financially and in the attendance of the shareholders, who evidenced by their presence increased interest in the paper. The business was shown to be in a very satisfactory condition, having largely increased during the past two years. The one drawback appeared to be the dilatoriness of subscribers and others in paying the amounts due from them. We wish some of those indebted to the Company had been present at the Conference held during the week, when one of the speakers referred to the immorality of owing money to religious newspapers, Synod expenses, etc. Perhaps the remarks might have been more effective than our many urgent appeals.

Glad News.

It is always interesting to hear of any service done for our Master, and especially when it is out of the ordinary routine of Christian work. For some time past an interest has been aroused on behalf of the European wives of the Chinese living in our midst, and has resulted in twelve ladies volunteering to visit their homes with a desire of benefiting them spiritually and otherwise. The movement originated in the Diocesan Corresponding Committee of the Board of Missions. Visits have already been made in the city and suburbs. We cordially wish it every success.

Conference.

Preparatory to the Conference, the Holy Communion was administered in St. David's Church, after which a devotional meeting was held. Allusion was made to a similar Conference held at the same place 12 years ago, which resulted in much spiritual good. The Primate's remarks in the afternoon on Conferences generally were practical and searching, and will, no doubt, receive the consideration they deserve.

Payment of Members.

This subject has been on several occasions the subject of discussion. Mr. Dibbs is reported to have said that he would make regular attendance in the Assembly a condition of payment of members. No doubt the presumption was, when the Act was passed, that members would attend to their public duties and in this way receive a *quid pro quo*, failing to do this they are not in honor entitled to receive money for services not rendered. In no other Department of the Civil Service would such a thing be tolerated, and no Board of Directors would sanction it. We do not see why Members of Parliament should be treated differently from other bodies. But what about those who obstruct the public business? Should these men in fairness receive £300 a year? Certainly not. The Act needs re-modelling. Those who do not attend receive an amount equal to those who do, and those who obstruct the business the same as our wisest legislators. Should there not be a sliding scale?

Katoomba.

We are glad to learn that affairs connected with the Church in this district are progressing favourably, and that the temporary appointment of the Rev. J. H. McLean has given general satisfaction. Already a movement is being made for enlarging the Church. This will be absolutely necessary when the season is on. It is always gratifying to be able to record Church extension.

Hon. Cecil Raikes.

The death is announced of this distinguished Postmaster General, and the cause is assigned to the effects of lightning while riding in Hyde Park in the month of July, while some attribute the reason to hard work. One thing is certain, the late Postmaster General was an indefatigable and enthusiastic worker in the Department over which he had the oversight. Mr. Raikes was an eminent churchman, and was chairman of the Council of Diocesan Conferences.

Restitution.

At the spiritual conference at St. David's Church, Surry Hills, on Tuesday evening, one of the speakers referred to a case, as we understood it, within his own knowledge where a servant girl had for some time been in the habit of purloining her master's goods. She was brought under conviction of sin some 18 months after, and her guilt was so manifest to her that she restored the whole amount pilfered with interest thereon. The money eventually found its way to the Church funds.

Well Done.

A home for women who have seen better days was opened in St. John's parish, Parramatta, last week by Archdeacon Günther. The work was rendered possible by a legacy from the late Miss Wardley.

A house has been purchased, and it is proposed to give comfortable accommodation to those able to obtain the necessities of life by their work. Archdeacon Günther and Mr. S. J. Pearson are the trustees. This is an excellent arrangement, and will not have the effect of pauperising those who seek admittance into the Home. It is gratifying to find that every species of want in all grades of society is, when met with, helped in some appropriate way. Blessed is he that considereth the poor.

Mr. Carruthers.

Mr. Brunner referred to the hon. member for Canterbury as the best Minister for Education the country has had. Many will be found in agreement with the statement. This young and promising statesman has exceeded the anticipations of his most ardent admirers in the administration of the Education Act. His forethought for the comfort of the children in the Public Schools deserves commendation. By the establishment of Technical schools, Workshops and Arbor Days he has made himself deservedly popular among the young people. Last not least, he has in every way encouraged religious instruction in Public Schools, and his sympathies are in that direction.

Australian Church History.

In the history of the Australian Churches the corner of the present Hunter and Castlereagh streets, "on the east side of the Tank Stream," was completed the first church in Australasia, built "at a cost of £100, of stout posts, wattle and plaster," and there on August 25, 1793, did the Rev. Thomas Johnson hold service. St. Philip's foundation-stone had been earlier laid.

Gambling.

The Commissioners appointed to inquire into the prevalence of gambling among the Chinese residents, and the general habits of the Celestials, as well as to investigate the charges preferred against certain members of the police of conniving at these gambling practices, have been summoned to assemble for the first time on Thursday morning at 11 o'clock at the Town Hall. The Mayor of Sydney (Alderman W. P. Manning), who is President of the Commission, has convened the meeting, and he hopes that all the preliminaries as to sittings and witnesses will be then decided, so that the Commission may get to work in earnest.

Dr. Bridgman.

Dr. Bridgman, one of the leaders of the Baptist body in the United States, lately sought and obtained confirmation at the hands of Bishop Potter, of New York. The event has excited much attention, owing to the eminent position of the doctor, and the great reputation which he bears for piety and ability. The reasons which have led him to take a step which has caused so much sensation are, that he outgrew the boundaries of his former denominationalism, and found that the sacrament of baptism was something more than the property of a sect. His wife was a Presbyterian, and by the rule of the body to which he belonged she was thereby excluded from the Lord's Table in his congregation. This was a sore trial, but he bore it. His views, however, enlarged, and he found himself obliged to tell his people of them. Then came charges of disloyalty to his denomination, and then the pangs and sorrows of breaking ties which were almost a part of his being. Afterwards, he and his wife together sought and received confirmation at the Bishop's hands. The event is in America such a one as the confirmation of the greatest English Baptist would be here.

Converts.

The Bishop of St. Asaph has received into the English Church, in the private chapel of the Palace, three Roman Catholics. At the annual meeting of the Denbigh and Flint Baptist Association, reference was made to the recent statement of the Bishop, that seventeen Nonconformist ministers to him for holy orders; and it was resolved that the Association should send a minister to find out the truth. The Bishop of St. Asaph's application from a leath

Divorce Extension Bill.

The New Zealand Divorce Extension Bill, against the Divorce Extension Bill, any action which would tend to the marriage bond by legal ground than the commission of its nature dissolves it.

The Bishop of Newcastle paid h. on Monday evening. On Tuesday Church at East Gosford, accompa King Brown.

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

Sun., Aug. 30.—11 a.m., Rev. H. J. Rose; 3.15 p.m., The Dean; 7 p.m., Rev. R. J. Read.

ANTHEMS.

11 a.m.—"The Lord is loving unto every man."—Garrett.
3.15 p.m.—"Praise ye the Lord for His goodness."—Garrett.

DIOCESAN.

Sun., Sept. 30.—Confirmation, Nowra. The Primate.
Tues. " 1.—Confirmation, Kangaroo Valley, The Primate.
Wed. " 2.—Confirmation, Burrawang, The Primate.
Thurs. " 3.—Robertson, The Primate.
Fri. " 4.—Confirmation, Mittagong, The Primate.
Sun. " 6.—Cathedral, 11 a.m., The Primate. Open Air Mission, Domain, 4 p.m., The Primate.

Brief Notes.

The Most Rev. the Primate preached at the Cathedral on Sunday morning.

On Monday a devotional meeting in connection with the C.E.T.S. was held at Gladsville. The Rev. J. Dixon delivered the address.

The last of a series of Sunday lectures was delivered in St. James' Church on Sunday afternoon by the Rev. H. L. Jackson, M.A. Subject: "Some arguments in favour of an established Church."

The Rev. H. L. Jackson delivered a lecture at All Saints', Woollahra, on Monday evening. Subject: "The Camel Driver of Mecca," second part.

A conference for "The Promotion of Spiritual Life" was held in St. David's Church on Tuesday, Wednesday, and Thursday. The Primate presided at the afternoon sitting on Tuesday and the Dean at the evening session.

Mr. Crabb, temperance lecturer, conducted a mission in the Fernmount district last week.

The bazaar in connection with the Church at Lismore was well attended.

The Bishop of Newcastle arrived at Wiseman's Ferry on Saturday last, where he was met by the incumbent of St. Alban's and parishioners. His Lordship held a confirmation service on Sunday. There were about sixty candidates.

The official opening of the girls and infant's department of the Superior Public School, Burwood, took place Tuesday last. The Minister for Instruction performed the ceremony.

A Greek Bishop has been subjected to a Roman mob for interfering

by a Roumanian mob for interfering at Pirvoly.

Mrs. Longhurst, Superintendent of the Scotch Mission, Melbourne, Presbyterian Church, Zenana work.

The

J. HUBERT NEWMAN
Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Newman cabinet is shown by an inspection of Mr. J. H. Newman's exhibit. On one of the cases, Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Ad. last named that, as an example of indirect photographic work, it is the best and sharpest of outline, the shading tones and half tones, the method lights every line in the face and every feature, indicate the work not only of a painter's appreciation of the subject. Some of the Newman cabinets have

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you with the best quality of goods at the lowest prices.
I am a specialist.**Jottings from the Bush.**

"All in the Name of the Lord Jesus."

THE letter of the Rev. G. D'Arcy Irvine to the *Daily Telegraph*, advocating the appointment either of a Bishop of Parramatta, or of a suffragan Bishop for the Diocese of Sydney, brings up a question which will soon become urgent. As I intimated a few weeks ago, the idea of a suffragan Bishop is to my mind the better of the two. But something ought soon to be done. At present the work devolving upon the Bishop of Sydney is too great to be satisfactorily performed without assistance. It is true that the Bishop of Melbourne, who has a far larger diocese, has no suffragan; but his diocese is so supervised by archdeacons that the need of another bishop is chiefly felt in the matter of confirmations. I rejoice that by the arrangement which was announced in the RECORD of last week the Sydney diocese will soon possess an archdeacon who will be free from parochial work. I trust that the success of the experiment will be so marked as to lead to further progress in the same direction.

The more I read on the subject of national insurance, the more I am certain that it will be wise to establish it. And inasmuch as care for the poor is a religious duty, I do not look upon it as a merely political matter, but as one to be studied and advocated by every Christian. No one who passes by the Asylums at Liverpool or Parramatta can help feeling that it is a very desolate life which those destitute old men lead. If they were in the regular receipt of a weekly pension, on which they could live among their own friends or in some cottage home, how far more happy their lives would be. And there is absolutely no reason why this should not be the case with the old men of future generations. In the prime of life nearly every man could lay by a certain sum every week, which, being put to compound interest, and supplemented by the State, would give at least five shillings a week to every man after he had passed the age of sixty-five. I should advocate also the same thing for women. At first it need not be made compulsory to join this scheme; but when the whole country had learned to see how advantageous it is, both to the pensioners and also to the country (which saves much in poorhouses, and which would benefit still more by the spirit of thrift which this arrangement would arouse in its people) it would be possible to make it compulsory without arousing any great opposition. The plan has already been adopted by Germany; it is now on the eve of being adopted by France; Mr. Chamberlain is now forming a scheme for England (where the plan has long been advocated by Canon Blackley); and why should we in this progressive country lag behind the nations of the old world?

I am sorry to have been absent from the discussion on "Woman's Work in the Church," at the Conference on Tuesday evening. But I rejoice that the question is now coming to the front. I cordially approve of the formation of a deaconesses home. In fact, readers with long memories may remember that I once pointed out that such work as the appointment of deaconesses succeeds best if it is begun from the top; that there will be far more deaconesses if there is a well appointed home established than if each parish has to find its own deaconess. (My readers will please excuse these occasional reminiscences: some of them may have felt the delight of being able to say the words "I told you so.") The number of applicants for admission to the Home now being established proves that my assertion was correct. May the work go on and prosper, and may the leaders and managers of the movement be given wisdom to conduct the Home in the way that will best lead to the advancement of God's work in our Church. I wish it could have been taken up as a diocesan thing, but if only it is kept on sufficiently broad lines so as to supply the needs of all moderate Churchmen, it will meet with hearty support. It ought to be heartily supported, for there is no recent effort amongst us which has a greater prospect of being a means of rich blessing to the Church.

COLIN CLOUT.

Church Directory.

"The Australian Anglican Church Directory," advertised elsewhere in the RECORD, will have been distributed to subscribers, and will be on sale at the leading booksellers of Sydney, by the time our readers see this notice. From an advance copy of the "Directory," the following information was gathered:—The names and appointments of Clergymen occupy pages 27—85, no fewer than 58 pages of condensed matter. The parish particulars occupy pages 89—127. The bulk of other matter contained in the "Directory," is made up of a historical calendar, the Anglican and Australian Episcopates, Diocesan officials, funds, institutions, missions, &c. The compilation is the result of considerable painstaking work, and the publication is a handy volume of useful facts about Australian Church work. The "Directory" gives a better idea than any single volume published before, of the great work carried on by the Church of England in Australia.

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Candidates for the Ministry.

A CONFERENCE was held in the Chapter House on Thursday, the 20th inst., to consider the question of forming a fund to assist godly young men in preparing for Evangelistic and Ministerial work in the Diocese of Sydney. His Honor, Mr. Justice Stephen, who was to have presided, owing to a misunderstanding for which he was not—as we have learned—responsible, was not present, and in his absence the Venerable Archdeacon King presided, and there were also present the Revs. R. J. Read, M. Archdall, T. B. Tress, Canon Moreton, J. Vaughan, A. E. Bellingham, and Messrs. E. Doult, E. J. H. Knapp, P. H. Morton, M.L.A., Wilson, Ellis, Wallace, J. Kent, R. Chadwick, and Drs. Rutledge and Morgan.

The CHAIRMAN stated that owing to the absence of Mr. Justice Stephen he had unexpectedly been called upon to take the chair. He had attended the meeting in order to become acquainted with the objects for which it was called, and although he entirely approved of the plan of helping those whom God had called to the Ministry, yet there were certain difficulties which led him to wish to hear somewhat more of the matter before passing any remarks.

The Rev. MERVYN ARCHDALL explained that the object of the meeting was to confer, and to ascertain, if possible, what was desirable to be done and what to leave undone. The prime object of the scheme was to assist Godly young men in their studies to fit them for Evangelistic and Ministerial work, and he felt sure that until the Church here adopted this plan, its work would not progress as it should do. It might be necessary in some cases to obtain men from England, but he felt that it was absolutely necessary to select godly young men from their own congregations, young men who knew that they had passed from death unto life, and fit them for the ministry. Some training would of course be necessary in order to render them competent for the work, and this in a preparatory manner could in a great measure be done by house to house visitation, class teaching, Evangelistic efforts, &c.

Mr. P. H. MORETON, M.L.A., said that he considered it most appropriate that he should have been asked to move the first resolution. He was a young man, and was happy to say that he had found a changed life to be the proper life. He was, moreover, a native of the colony, and although the colony was undoubtedly indebted to those godly men who had left England in the early days, he felt sure that these men by their education and previous associations were not fitted for bush work. Men were required who were prepared "to rough it" in the bush, and who also had acquaintance with the lives of the Australian people, and would interest themselves in the social questions of the day. He had much pleasure in moving,—"That in the opinion of this Conference it is desirable to form a fund with a view to assisting godly young men in preparing for Evangelistic and Ministerial work in this diocese."

The Rev. CANON MORETON, in seconding the resolution, said that more clergy of a certain class were urgently needed. The city clergy were sadly overworked, and suburban clergy, who are generally looked upon as having easy times, could do very well with an assistant and find plenty for him to do. With regard to obtaining clergymen from England, he required to be very careful as to what he said, as he himself was an importation, but he thought the time had come when the Church in this land should look to its own people for supplying candidates for the ministry. He would go further and say that he thought the time had arrived for the formation of an Australian Episcopacy. For vacancies in the different professions there were always plenty of applicants, but not so for the ministry, and he thought this would not be the case if a helping hand was given to deserving young men. It was an absolute necessity to obtain educated men, and this was what some of his friends present wished if possible to secure by forming the fund to assist young men disposed to enter the ministry, but prevented by their inability to neglect their daily work for study. He was thankful indeed to see that a young Australian who had been honoured by a constituency, could turn aside from Parliamentary business to attend a conference of this kind. The motion was carried unanimously.

Dr. MORGAN proposed a committee including the Very Rev. the Dean, the Ven. the Archdeacon of Camden, Rev. A. W. Pain, His Honor Mr. Justice Stephen, and others, but the question having been asked whether these gentlemen had given their consent, the names of all who had not done so or were not present were omitted. And Dr. Morgan proposed that the following gentlemen should form a committee with power to add to their number:—the Venerable Archdeacon King, Rev. Canon Moreton, Revs. J. Vaughan, J. D. Langley, Mervyn Archdall, Messrs. W. Crane, J.P., P. H. Morton, M.L.A., Dr. Rutledge, Messrs. Ellis, J. Kent, E. J. H. Knapp, Dr. Morgan, Messrs. Harrison and Chadwick. He had not expected to be called upon to move a resolution, but thought it, in cases of this kind, a duty to do so. He was of opinion that the time had arrived for advocating a native ministry, and further, he thought that with the exception of the Primate, the Bishops should be chosen from among the Australian clergy. He considered it an insult to the clergy here that they should be passed over and Bishops sought in England. He agreed that education was an essential point, but deplored the fact that men should enter the ministry simply as a profession. The

native born did not enter the ministry, he believed, simply because so few felt called to the work. But numbers of the clergy knew of suitable men who are kept back through inability to give up their work owing to want of means. He thought that all young clergymen should be placed for twelve months under a town clergyman before taking charge of a country parish.

Mr. ELLIS seconded the motion, and agreed with what had been said by the previous speakers. He hoped the matter would be pushed ahead.

Mr. E. J. H. KNAPP had for years felt very strongly that it was necessary to have a native ministry. Other religious bodies had found this necessary in order to retain a hold upon their people.

The Venerable Archdeacon of Cumberland said any number of men might be obtained from England, but not the right sort of men. As Bishop Barker said, he had any quantity of applications from men for work in the colonies, but these men were men who were failures at home, and as such they would be failures here. Bishop Barry had the same experience, and so he ventured to think would his successors. However, they must remember that clergymen were but men, and if the clergy were put on starvation allowance parents would not choose or endeavour to induce their sons to enter the ministry. This was a matter which the laity had in their own hands, and if they looked to the salary of the clergy being more certain and more liberal than would in a great measure help on the cause they had in hand. The helping of Godly young men was necessary, but it was a matter requiring great care. If the right sort of men were selected they would repay all expense, no matter how great. Moore College was now in active work, and it was to be deeply regretted that the College had been closed for the past few years, as Churches were even now closed for want of ministers.

The Rev. J. VAUGHAN felt the matter was of the deepest importance. Having been helped himself, he felt it a duty to endeavour to help others.

Dr. RUTLEDGE thought that the training of those intended for the Ministry should be begun much earlier than it was customary to begin. In other professions clerks were articled or served an apprenticeship, whereas for the highest profession of all we find men, notwithstanding their University degrees, without the slightest knowledge of the practical part of the work of a Christian minister, entering as candidates for the office.

Mr. CHADWICK thought all the clergy should be asked to assist in a work of this kind, no matter what their views. In this diocese he was pleased to know that they possessed a great number of men with right views, and he hoped the work would be taken up and something tangible be the outcome.

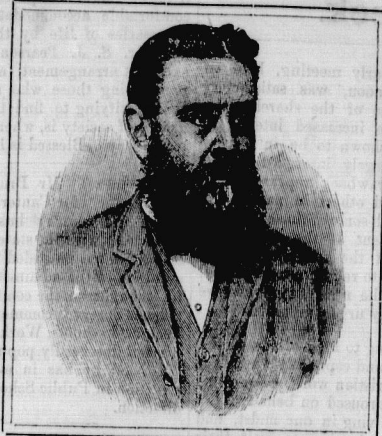
Mr. J. KENT believed this the very right thing to push forward. Dr. Morgan had touched upon the right chord. Godly parents with the very best wishes could not advise their children because they failed to see in them the gifts and graces necessary, but the movement would enable those who could not give their own children to assist in the preparation of others.

The Rev. M. ARCHDALL, having been appointed convener of the committee, the Conference closed with prayer.

**Conference for the Promotion of the
Spiritual Life.**

A CONFERENCE for the promotion of the spiritual life was commenced in St. David's Church, Surry Hills, at half-past three on Tuesday last. The Most Reverend, the Primate, occupied the chair during the afternoon session. There was a very good attendance. The subject under discussion was "The Service of God," and in connection therewith and as Preludes to service, addresses on Conversion, Salvation, Forgiveness, Adoption, Separation, and Readiness, were delivered.

The PRIMATE, in opening the proceedings, said that he was glad to be there that afternoon on the occasion of the opening of that conference for the promotion of spiritual life. There could be no doubt at all that the promotion of spiritual life was one of the things to which they ought to give consideration and the best attention. They had begun by singing the hymn "Come ye yourselves apart and rest awhile," and that thought immediately brought to their mind the enormous amount of pressure upon time and energy which was connected with their different avocations in life, and they felt how anything like a quiet conference of that sort, if rightly used, ought to be for their good, and for the promotion of spiritual life. Spiritual life was a most profound thing, and was connected with the relation between the God of all spirits and of all flesh and themselves. But though there was that most mystical element in their religion, it was not the less a most practical thing. If spiritual life was purely used as a kind of mysticism—a kind of mystic end, in which they were to rejoice in their own souls in relation to God, and do nothing else—then it would be like the gift of tongues spoken of in the Epistle to the Corinthians, which, through the gift of God, might be used so as to become not a blessing but the reverse. What they wanted was to strengthen their spiritual life, in order that they might continue in the service of God and of one another. Spiritual life blended the elements of the mystical and practical life in religion. They could not really have the one without the other. They could not be practical Christians in their daily life without that hidden inner life which they called mystical or spiritual life. And it would be wrong for them

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to have a spiritual life which had nothing to do with their practical life and service. The promoters of that conference, therefore, had rightly connected spiritual life with service. Then they implied by holding that conference that spiritual life might be dulled and hindered and impeded by external duties and organisation—duties of different sorts and the pressure of the world. They most assuredly must again and again feel how this power came upon them of having the spiritual life dulled by those various things outside. Therefore, it was good to promote spiritual life by such a conference as that, in which they reminded themselves of what was at the foundation of their real energy for God as well as what was at the bottom of all their happiness in God. They tried to promote spiritual life by fellowship, by spiritual analysis, and by exhortation, by devotional exercises in common, which was fellowship and communion with God and with one another. By that spiritual analysis they tried to find out and realise what were the elements of the spiritual life, in order that they might test themselves as to whether they were proceeding in it or not, and pray God for a supply of all they needed. A conference such as that was calculated to stir them in their own consciences, and minds, and spirits, and to stir them up by the spiritual intercourse they had one with another. And so again, he said, such a conference as that ought, if rightly used, to be of great benefit. Might he remind them of one danger in such conferences as that—a danger such as they should avoid. That was the formulation of religious emotion in such a way that they should merely talk about it and try to admire it. There was such a thing as talking so much about the most precious truths of their religion that they might delude themselves into the idea that they were growing into spiritual strength when they were only enjoying a discussion upon several topics. Now, how were they to avoid that danger? He thought that the remedy was this: After the conference, when they were by themselves, at the end of the day, saying their devotions with God, examining themselves in the light of the high ideal that they had reminded each other of, they should try to realise how far short of that high ideal they had come, and pray for Christ to strengthen them to do what they felt their duty and privilege to do even when they failed to do it. When they prayed for God's enlightening grace, they should pray also for His correcting grace. "O, God, correct me," was the prayer they needed, everyone of them—the most advanced Christians amongst them as much as any other. Then they might avoid self-complacency. He need hardly tell them that if there was anything of self-complacency about them, just in that proportion would they fall short of the spiritual life. They must feel that they in themselves were but empty vessels if they were to be filled with that grace which should strengthen them in their own souls and make them a blessing to others. It was very necessary to attend to matters of details of organisation and administration; but what they wanted more than any correctness or organisation or administration was that spiritual life in every member of the Church. "For Christ, unto Christ, into Christ," should be the motto of their spiritual life. And when they felt how unworthy all of them were of even the least of the mercies which God gave them—when they felt the weakness of the flesh though the spirit was willing—when they felt the magnitude and the weight of the various dangers or obstacles which impeded or hindered spiritual life, then let them lift up their hearts to Him from whom the light comes and ask Him to strengthen them.

The Rev. T. B. TAZZES delivered an address on conversion. He said the service of God was a most solemn and important service, that the service of God should be the highest ambition of man as it was the highest ambition of the angels who were everlastingly singing Holy Holy Lord God of Hosts, and were ever anxious to do the will of their Master. But while the service of God was a high privilege, it should also be regarded as one of great solemnity. Notwithstanding the many imperfections it should ever be remembered that the whole life of a Christian must be one of service to God, and although there were special branches which received this distinctive appellation, yet, besides service in the ministry, there was the service of teaching and the service of song. There were three things which he would like to mention which might be summed up in the one word "conversion," as he felt that no real service could be rendered to God before conversion. The three things were life, sonship, liberty. Our blessed Lord said to Nicodemus, "Ye must be born again," plainly indicating a new life without which no acceptable service could be rendered. It is not a question of right or wrong. A man before he can render any service to God must be entirely separated to God's work. Could there be any real success without these three things—spiritual conversion, spiritual sonship, and spiritual liberty?

The Rev. E. G. CRANWICK said that the first three topics suggested for their meditation seemed to suggest the important truth that each of the Persons of the Blessed Trinity had a share (so to speak) in bringing about the eternal welfare and happiness of men. Conversion was the result of the direct influence of God the Holy Ghost. Salvation was obtained through God the Son. Forgiveness was conferred by God the Father. The theme *Salvation*, which had been allotted to her, took them straight to the Blessed Saviour. *Salvation* is actually the name given to Him by the aged Simeon, as he held the infant Jesus in

his arms. "Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation." Jesus us the author of eternal salvation unto all them that obey Him. Those whom Christ saved were those who obeyed Him. While the sinner remained impenitent and disobedient, there was nothing shown towards him but severity; there could be nothing else on the part of a righteous God and loving Father; but the moment he became penitent and willing to obey God through Christ there was nothing but the most free compassion. The Great Jehovah invites all to come, but in the doctrine of salvation Christ must be all in all. By no other name can men be saved. While enemies to God were being reconciled by the death of His dear Son, much more being reconciled should they be saved by His life. A grand argument founded on a grand fact. His death saved the enemy, much more will the living Saviour preserve the friend. Christ died; but Christ lives again; and His life is a pledge of the Salvation of His people. Wherefore ours is an eternal salvation; because it depends on the life of Him who says: Fear not, I am the first and the last and the living One, and behold I am alive for evermore. Amen.

The Rev. JONH VAUGHAN gave an address on "Forgiveness—as a prelude to service." He said:—

"The subject which has been assigned to me is 'Forgiveness—as one of the preludes to service.' Conversion implies forgiveness, salvation implies forgiveness—the forgiveness of God, and the forgiveness of God involves the forgiveness of man. Divine and human forgiveness are indissolubly connected. I do not know the precise idea attached to this word by the framers of this programme, but the comprehensive view just stated is the one which I shall endeavour by God's grace to set forth as a prelude to acceptable service.

DIVINE FORGIVENESS.

"In the first place we remark that the basis or foundation of God's forgiveness of the sinner is the atonement of our Lord Jesus Christ. There is no forgiveness in the sense of remitting the penalty. God, who is righteous as well as merciful, cannot forgive in this sense. His rights must be upheld, his justice must be satisfied, payment must be made, judgment must be passed upon all sin.

"The sacrifices under the law all point to propitiation and atonement. 'It is the blood which maketh atonement for the soul'; and as the writer of the Epistle to the Hebrews puts it, 'and according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.' Here then comes in that marvel in the manifestation of the Divine nature—the mighty compassion and love of God—God devising the means whereby his banished children should not be expelled from his kingdom. God himself provides the lamb for the sin-offering—the lamb of the first year—without blemish! And from the time of the Incarnation—all through that wondrous life—there is one purpose in the heart of the Lord Jesus Christ—atonement, the propitiation, by the shedding of His own blood for our sins. We cannot stay to run through the record of Scripture to show this, but it is important that we should listen to some of our blessed Lord's own words: 'I lay down my life for the sheep.' In conclusion the speaker exhorted all to forgive even, as God for Christ's sake had forgiven them. Father forgive them is the all-conquering spirit coming down through the centuries, converting enemies into friends and witnesses. 'Through this man is preached unto you the forgiveness of sins,' is the testimony of the Holy Ghost, which brings peace, joy, and love; and he who lives out this divine spirit will best show himself equipped for divine service.

Mr. W. CRANE said the subject I have to speak about is *Adoption*, which means, admission into the family of God, that we are His children, and this should produce filial love, obedience, and service. When Moses was in the wilderness, tending sheep, God gave him a command to Pharaoh, King of Egypt 'Let my son go that he may serve me.' He had chosen the children of Israel as the peculiar people, not because they were the greatest amongst the nations for they were the fewest of the people, but because He had set His love upon them—He had adopted them, as His. But in the fulness of time the Great Deliverer came to redeem them under the law, and to give them, not the spirit of bondage again to fear, but the spirit of adoption, whereby they cry Abba Father. If under the old dispensation love, obedience, and service, were required how much more so under the New Dispensation. The Gospel of Grace—should we be willing to spend and be spent in this service. Work was the cure for spiritual poverty, and if we would have power in it, God must have power over us. We must be nothing that Christ may be all in all. Love to the brethren should be another outcome of adoption. The Lord Jesus, in his intercessory prayer, pleaded for the Unity of His disciples that they might be one. "That the world may know that Thou has sent me." Considering the great things God had done for us, and the many privileges we enjoy, our lives should be consecrated to His service.

The Rev. STANLEY WILKINSON delivered a stirring address on Separation; and the Rev. D. LAMBERTON also spoke on Readiness as a prelude to service, after which the Rev. C. J. King, Mr. W. R. Bowers, Rev. W. N. Fraser, and Mr. W. A. Varley spoke for five minutes each on the general subject.

Contributed Article.

Confession of Sins.

A PAPER READ AT THE MEETING OF THE EVANGELISTIC UNION.

The subject of confessions as referred to in the 5th chapter of the Epistle of James seems to my mind to be specially connected with the prayer of faith for the healing of the sick. This is very noticeable in the revised version. The Apostle, after giving instructions as to the calling of the Elders and the prayer of faith, accompanied by the anointing with oil, says, not only that the sick one shall be raised up, but if he have committed sins it shall be forgiven him (15 v.). He has in his mind the fact that some of the cases of sickness may be the result of sin on the part of the saints, and therefore assures them that if such be the case the sin shall be forgiven. The case of the palsied man may serve to illustrate this point. The Lord seeing the faith of those who brought him, said, "Thy sins be forgiven thee," and while He no doubt had another object in view in using this expression, I think it is a reasonable supposition that the disease was the result of sin, and therefore forgiveness of the sin precedes the healing of the body. To the impotent man Jesus said "Go, and sin no more, lest a worse thing come upon thee." I wish to specially emphasise this thought, as it seems to me the explanation of the whole subject of confession as here stated depends upon a clear understanding of its connection with the context. After announcing forgiveness of the sin, James proceeds to say, "Confess therefore your sins one to another, and pray one for another that ye may be healed (16 v.)." Note it is confession and prayer in order to healing, not in order to forgiveness. The confession of the sin implies repentance on the part of the confessor, and having repented of the sin, he may boldly seek the healing of the body.

Disease and death have entered the world as the result of sin. We find under the Jewish dispensation God promising Israel that if they served Him faithfully sickness would be taken away from the midst of them. (See Ex. 23-25. Deut. 7-15). But on the other hand if they refused to follow Him, all the diseases of Egypt and every other form of sickness should be brought upon them for their sin. (Deut. 28-31). God's warning was unheeded, and as a result sickness and disease visited Israel, and are still the heritage of the children of men, and will continue to be until the kingdom of God is established upon the earth. Then the many promises of blessing to man, including a putting away of the results of the curse, consequent upon the fall of the first Adam, will be fulfilled, and sickness and disease be practically unknown. (See Isa. 65, 17-20; 11, 6 and 8; 55, 13-14).

For the present, however, we have to deal with the dispensation of grace, and under it the children of God are assured that "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8, 28.) Sickness is one of the "all things," and I believe that in the Providence of God, He may allow it in His children, for either of the following purposes:—

1. As a means of growth in the Divine life.
2. In order to keep us from self-exaltation in His service.
3. As a direct punishment and chastisement for sin.

As an illustration of the first we may take the case of Job. When sore afflicted his three friends tried to persuade him that his sickness was the result of sin, but God rebuked them. "Ye have seen the end of the Lord, that the Lord is very pitiful and of tender mercy," and Job himself could say after the Lord had restored him, "I have heard of thee by the hearing of the ear, but now mine eyes see thee, therefore I abhor myself, etc. (Job. 42, 5-6.) Here was indeed growth in spiritual things. This class of sickness will only be removed by the Lord when His purposes in sending it are accomplished.

Paul will serve to illustrate the second. He tells us that unless he should be exalted above measure through the abundance of the revelations, there was given him a thorn in the flesh, etc. Thrice he prayed that it might be removed, but God taught him why it was permitted, and said "My grace is sufficient for thee." (2 Cor. 12-9.) In this case the infirmity remains, but the subject may know the reason, and rejoice in the all-sufficiency of God's sustaining grace.

With reference to the third point I think you will agree with me that we have abundant scriptural evidence of the fact that God in His infinite love allows His children to be chastised for sin, in order that they may escape the condemnation of the world. The following passages may help:—

1. For this cause many are weak and sickly among you, and many sleep.—1 Cor., 11-30.
2. As many as I love I rebuke and chasten.—Rev. 3-19.
3. The very striking case in 1 Cor., 5, where Paul, speaking of the brother living in a state of fornication, exhorts the Corinthian Christians "to deliver him unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Now, while it does not necessarily follow that chastisement always takes the form of sickness of body, I think the above passages are sufficient to show that it is sometimes the case, and I firmly believe James had such in

view when he said "If he have committed sins it shall be forgiven him."

The duty of every child of God when sickness comes, is one of prayer and self-examination, in order that he may understand the dealings of a loving Father, know the reason for his affliction, and learn the lessons it is designed to teach. Does not James refer to this spirit of prayer when he says, "Is any among you suffering? let him pray."—(James 5, 13).

How necessary that Job should understand "the end of the Lord," that Paul should know the reason for "the thorn in the flesh," and that the careless ones should understand the chastening hand of God, and, repenting, be restored.

In the latter case, James lays down the method of procedure, not that the prayer of faith should be limited to such, but that the Christian knows that sins of carelessness and self-indulgence have brought upon him the chastening hand of the Lord, confession of that particular sin to the brethren must accompany the prayer of faith by them. This, I believe, to be the teaching of James in reference to the subject of confession.

To deal with this question as the Church of Rome has done is not warranted by the context, and from the very nature of the case the confession must be voluntary, not compulsory. He must call for the elders of the Church, not the elders for him, and this will only be done when he has reached such a stage of repentance and self-condemnation as will enable him voluntarily to confess his sin to the Brethren. I cannot believe that James refers in any way to the sins we commit and immediately confess to God, as forgiveness follows confession (1. John, 1, 9), and our Father cannot punish when he forgives; but rather to sins which are constantly indulged in, and unrepented of, such as in the case of the Corinthians, a dishonouring of the Table of the Lord, the Church at Laodicea, a boastful and self-satisfied spirit, or like the case mentioned by Paul of a Christian living in open and known sin.

Under such circumstances as these God must punish. If we fail to judge ourselves, He must judge, and when He judges chastisement follows. (1. Cor., xi., 31-32).

When such chastisement comes through sickness of body, it will be removed as soon as we judge ourselves, and God has, in His love, put a means to this end in our way by commanding us to confess to the Brethren, and seek their prayers in order to our healing.

The question may be asked—But how about confession to the brethren when chastisement takes some other form? We must remember that the Apostle is dealing here with sickness, and prescribes the rule for this particular class only, and while we have no specific scriptural command with reference to other forms of chastisement, I think we may gather from inference that if it is desirable and helpful in one case, it may be used to advantage in all.

The following are some of the reasons which may be given for confession of this character:—

1. When sin is indulged in not only is God dishonoured, but the contempt and scorn of the world are brought upon the Brethren. The unity of the body is such that "when one member suffers, all the members suffer with it." Is it not then a right thing that the member who has caused the suffering should make an open confession of his fault to the Brethren.
2. Our confessions of failure should prove a warning to the Brethren, for "let him that thinketh he standeth take heed lest he fall."
3. Room is given for the exercise of that brotherly help and sympathy, which Paul speaks of in Gal. 6, 1, when he says: "If a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted."
4. Because of the reason which James gives, viz., "That the effectual fervent prayer of a righteous man availeth much." God has so constituted us as to make us dependent upon each other in Him, and the acknowledgment of this fact by the confession to each other of our faults, and the earnest fervent prayer of faith on each other's behalf, is not only an evidence of growth in the divine life, but tends to remove the selfishness we are so apt to fall into by praying only for ourselves and forgetting others.
5. "The Lord turned the captivity of Job when he prayed for his friends."—(Job 42, 10).

W.H.D.

The death is announced, in his 71st year, of the Rev. T. R. J. Laugharne, vicar of Rhayader, Radnorshire, formerly vicar of Burton-on-Wirral, Cheshire; also, in his 85th year, of the Rev. J. P. Alcock, honorary Canon of Canterbury.

The house in which the Bishop of Liverpool is staying at Lowestoft has been broken into, and his Lordship's watch, an old-fashioned gold chronometer, was stolen while the Bishop was at luncheon. No trace of the thief has been discovered.

The C. M. S. have heard of the death of the Rev. J. A. Robinson, who with Mr. Graham Wilmot Brooke, lately led a party of missionaries into the Sudan. His death is a great loss to the C.M.S.

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

The Home.

What a Mother learned from her little Boy.

'Tommy, come to mamma.' A sudden little face, with scowling brow and pouting lips, appeared at the door.

'What have you got to do?' 'I've got to stay in bed all day.' And with the words Tommy jerked off his jacket, and kicked one boot across the floor.

'What naughty thing have you been doing?' 'Spoiling the calla lily.' The words, tone and manner of the little boy of six, were so hard and defiant that a vague alarm seized me, and I said gently, 'Come here, my poor little laddie, and get into mamma's bed. You look very cold.'

The downcast eyes were lifted in a strange, glad surprise, and the remaining garments were laid aside softly. Slowly, slowly and questioningly, the little crept into bed and lay quite still.

'Now Tommy, tell mamma about it.' 'I only just pinched the littlest leaf. I wanted to see what it was rolled up so tight for. There's ever so many more.'

'Yes, Tommy, but no more like this one. All the year you have seen these little rolls unfold into broad, glossy green leaves; but this one, Tommy, was a bud. If you had watched without touching it, you would have seen it grow longer and lighter in colour, until some bright morning, until some bright morning you would have run down stairs, to shout and clap your hands over the most beautiful flower you ever beheld. It would have looked up lovingly into your face from its heart of gold, and its pure velvet lips would have smiled upon you for letting it live and bloom. I am so sorry you hurt the dear little bud that now can never be a flower.'

'Can't it be mended, mamma?'

'No, dear.'

'You mended the cup I broke.'

'Yes, darling; a broken china cup may be made whole again, but a sweet little bud, waiting to become a rich, golden flower, pinched and torn by cruel fingers, can never be restored.'

'And cannot God restore it, mamma?'

The penitence, the pathos and despair of the child's face were indescribable. I drew the little form to my breast in solemn awe.

'I'm almost as bad as Cain, mamma,' he said, sobbing heavily.

'How is that, dear?'

'I've killed something. But, mamma, I didn't mean to, truly. I didn't know I was hurting the little bud. I'll never touch a plant again—only look at it, mamma, and love it, and wait for the morning when it'll be a great flower.'

Precious little teacher! What a lesson for us mothers. In the hurry and worry of this toiling world, are we not in momentary danger, as we walk in the garden of our homes, of pinching, if not killing something? Think how it would be if, in our haste and heedlessness, we should crush and destroy the bud of tenderness—so full and bursting in the heart of a child—and give to society a callous, unfeeling man or woman? Did the good God, whose name is Love, make them so? And where shall we be found in that great and awful morning, when the Lord of the garden shall demand the full and glorious flower which was to have been developed and perfected from the sweet little bud given into the bosom of father and mother.

The Voice of Christ to Women that are at Ease.

What a countless number of women there are in the colonies who are at ease in homes of luxury and loveliness? Are there not some of these who, in the very whirl of gaiety, and through even the most absorbing of worldly interests, hear ever and anon the voice of the Christ of Calvary calling to them to share with Him the seeking of His lost ones?

Personally, we know there are such—girls with rich stores of talent, and energy, and love, for which there is no outlet—no employment in their life of enforced idleness and pleasure-seeking. Cramped and fretted in their very endeavour to reach the world, with whose sorrows their pulse of sympathy must throb in secret alone, they feel even their little spring of spiritual life ebbing slowly away, and look to-day through gathering clouds of distance, at the face of him who once seemed so near as He bent over them, to call to the fellowship of his suffering and love.

Would that, at the cost of all, these would place their hand in that of the crucified, and follow through the wilderness with its temptations, into the judgment-hall with its mockings, up the hill of Calvary—even unto death! For there there is that more exquisite pleasure of suffering with Him we love. For such waits life's richest wine—the bliss of oneness with Christ.

A Prime Virtue for the Home.

Of all the virtues and graces which we would covet for the Home let us make love the foremost. The tenderness can come forth there without fear of ridicule, and the children who see loving acts and hear loving words are

being armed for temptation bye-and-bye. The first great commandment is to "love God." Next to love for God comes love for parents. A young man's devotion to his father and mother gives a happy promise of his future. Not very many go astray whose hearts are anchored to their early homes by filial affection.

Home Notes.

The Archbishop of Canterbury and the Bishop of Ripon will preach the opening sermons of the Church Congress at Rhy.

The enthronement of the Archbishop of York (Dr. MacLagan) is fixed to take place in the afternoon of Tuesday, the 15th of September.

The Warden of St. Augustine's College, Canterbury, has been seriously ill with influenza and pleurisy.

The parish church of Mersham, near Ashford, Kent, had recently a narrow escape from destruction during a violent thunderstorm. The lightning struck the tower just below the wall-plate, knocking two large holes in it, loosening the masonry considerably, and scattering the shingle in all directions. It then, apparently, must have skirted the bells, and gone down a piece of copper wire with a few links of iron chain attached to it, which the ringers (who ring from the floor) use to stop the clock striking when they ring, and buried itself in the earth inside the tower. The electric fluid in striking the tower seems to have divided, for it also ran the whole length of the valley gutter of the nave, down a water-pipe (which it smashed), and entered the chancel close to the organ, scattering fragments of mortar over the pavement, and to the opposite side of the vestry (the door of which was open), a distance of some thirty feet. It probably expended its force here, as the place of its exit cannot be discovered. The organ and magnificent monuments to the Knatchbull family in the chancel were untouched. The eight bells, the clock, and unique west window were also uninjured. The safety of these is attributed to the piece of wire above referred to. The tower was smoking when the news reached the Rector (the Rev. E. C. Lucy), but the rain happily extinguished any fire, if fire existed, one beam only being slightly scorched. The tower was restored only two years ago. The church is fully insured.

The Bishop of Calcutta (Dr. Johnson) has paid a visit to his old parishioners at Northenden.

The Archbishop of Canterbury and the Bishop of Ripon supported the Earl of Dunraven's proposal to bring laundries within the scope of the Factories and Workshops Bill.

A memorial on the subject of the C. M. S. troubles in Palestine has been presented to the Archbishop of Canterbury. It is signed by Archdeacon Denison and many other prominent Churchmen.

A memorial east window of much interest has been placed in St. James', Marylebone. The window is the gift of a lady member of the congregation, and was designed by Mr. E. Burne-Jones, A.R.A., and executed by Mr. William Morris. The central light represents the Good Shepherd, and the two side lights represent angels. The colouring is very rich.

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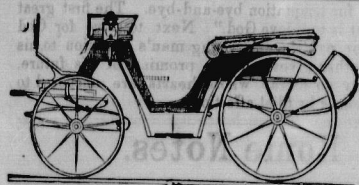
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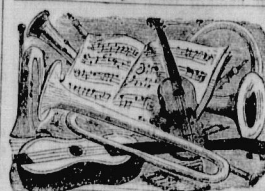
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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

The love of Christ shed abroad in the heart will constrain to holy devotedness, and he who is thus drawn will ask:—

How shall I make manifest the reality of my spiritual life?

How shall I prove my love to Him who has loved me, and given Himself for me? At such times the believer will feel his own individuality more fully, and will be intensely anxious, that whilst others are being blessed, he may be a partaker of holiness. One other great need is that domestic piety also should be made more manifest. If a man's religion is not deep and active, family religion will be languid, and unhealthy. It needs all our care that domestic worship should not be cold and not be allowed to degenerate into a seemingly form.

With personal piety, the various members of the household will catch the spirit of devotion, and will give evidence of spiritual life. How rarely do we find whole households the children of God! How often do we mourn that the children do not call their father's God their own! How often do we have to complain that the entail of piety seems cut off! Worldly amusements, worldly literature, worldly principles, worldly conformity; in too many cases have sapped the foundations of family religion! And while we should not like to go back to all the puritanic strictness of former times, better, far better this than the frivolity and the laxity of principle over which the land mourns. The result of the Conference will, it is to be hoped tend to a renewal of social piety. In this we include collective bodies of church members, those who are united in doing God's work. Knowing what human nature is, what creatures of habit we are, and how very soon that which is habitual becomes formal and mechanical, we do not wonder that, without special Divine influence, formalism in personal and family religion should lead to formalism in the pulpit and in the pew. No wonder, if the constant repetition of the same truths, the same praises, the same ritual, should lead at times to the exclamation, "What a weariness it is!" The most trivial excuse is

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EVENING LESSONS.

30 S. 2 Kings 9 1 Corin. 10 & 11 2 Kings 10 to v 32 Mark 4 to v 35

31 M. Book of 12 v 17 11 v 17 to v 17 11 v 17 to v 17 11 v 17 to v 17

1 J. 13 v 17 11 v 17 to v 17 11 v 17 to v 17 11 v 17 to v 17

2 W. 14 v 12 12 v 12 to v 12 12 v 12 to v 12 12 v 12 to v 12

3 Th. 15 to v 19 15 to v 19 15 to v 19 15 to v 19 15 to v 19

4 P. 20 to v 18 20 to v 18 20 to v 18 20 to v 18 20 to v 18

5 S. 20 to v 33 to v 41 20 to v 33 to v 41 20 to v 33 to v 41 20 to v 33 to v 41

6 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

7 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

8 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

9 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

10 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

11 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

12 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

13 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

14 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

15 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

16 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

17 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

18 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

19 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

20 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

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27 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

28 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

29 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

30 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

31 S. 2 Kings 18 1 Corin. 15 to v 35 2 Kings 19 or v 23 Mark 7 v 24 to v 31

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Church and State, asserting that the aims of both were identical, whilst recognising that a special organism was necessary to the right fulfilment of the spiritual ends of life. An established Church was the practical recognition of the spiritual character of the State. His second argument rested on that conception of the State as a social organism which was coming to be regarded as the true conception; and his third argument was based on the many advantages that obviously followed when religion was treated as a matter of national importance instead of being left as it was in this colony to private enterprise. The ultimate greatness of a nation depended largely upon the way in which it thought of duty; and whilst disclaiming any thought of State despotism in religious matters, the lecturer believed that it was to the interest of the people that religious matters should be under the guidance of the State. A lecture entitled "The Origin of the European Peoples" was delivered by Mr. E. I. Robson, M.A., in St. James' Parish Hall, Phillip-street, on Tuesday evening. The Rev. H. L. Jackson presided, Mr. Robson having referred to the origin of man in the Garden of Eden as endorsed by the theologians, said that the scientists of to-day had generally agreed that the cradle of the human race was in Africa. From there poured forth into Europe first—the Australoid wave of immigrants, then to Mongoloid, and lastly, the Caucasian wave of emigrants. Evidences of the first two races were to be found in the flint instruments discovered in various parts of Europe. The question of language was entered into, and special reference was made to the similarity between the languages of Europe, the Sanscrit, and the Zend. In connection with this subject, he pointed out that community of language did not necessarily imply community of race.

New Guinea Mission.—On Wednesday, the 19th inst., the second party of missionaries for the Anglican Mission in New Guinea left Sydney for Cooktown per steamer Arawatta. The party consists of Mr. C. E. Kennedy, and Mr. and Mrs. Tomlinson, all of Melbourne. According to arrangements made by the Rev. A. A. MacLaren, the Grace Lynn will meet the missionaries at Cooktown, and it is confidently expected that they will reach Chad's Bay by the end of the first week in September. It was proposed to hold a special farewell service with a celebration of Holy Communion in St. Andrew's Cathedral in connection with this departure, but, as the missionaries only arrived in Sydney by Wednesday morning's express, and the Arawatta was advertised to sail at 4 p.m. the same day, it was impossible to hold any service. They were received at the Diocesan Registry by the Primate, and after receiving their licences were dismissed by the Bishop with prayer and benediction.

Parramatta.—A Home for Women was opened in St. John's Parish, Parramatta, on Wednesday, the 19th inst., by Archdeacon Gunther. It owes its existence to the thoughtfulness of the late Miss Wardley, who left as a legacy sufficient money to purchase a small house. It is proposed to give comfortable accommodation to those able by their work to obtain the necessities of life, or who may have sufficient income for that purpose. In addition to the house, there is a small endowment for repairs. Archdeacon Gunther and Mr. T. J. Pearson (trustees) addressed the ladies present, and the former named it the "Wardley Church Home," and dedicated it to the glory of God for the use of women who had seen better days.

St. Thomas, Balmain.—A lecture was delivered under the auspices of the Lay Helper's Association in St. Thomas's Hall, Balmain, on Thursday evening, the 20th inst., by the Rev. E. C. Beck, of Moesman's Bay. Mr. W. A. Hutchison presided. "The Relation of the Sunday-school to the Parish" was treated by the lecturer, and a discussion followed, in which several teachers took part.

Rockwood.—The Primate, accompanied by his chaplain, the Rev. J. Chaffers-Welsh, visited the Necropolis on Thursday afternoon, the 20th inst. He was met by the Rev. H. Dunlop, curate in charge of Rockwood, and conducted through the Necropolis by Mr. C. O. Kimberley, ground man ger of the Church of England portion. In the evening an entertainment was held in St. Stephen's schoolroom, Rockwood, at which Mr. J. L. Morton read an address of welcome to the Bishop. The address was signed on behalf of the parishioners of St. Stephen's by the Rev. H. Dunlop and the churchwardens, Messrs. J. L. Morton, C. O. Kimberley, and C. Bunyan. Speeches were delivered by the Primate, the Revs. J. Chaffers-Welsh, E. D. Madgwick, J. Sarginson, (the local Congregational clergyman), and H. Dunlop. A musical programme was carried out under the conductorship of Mr. L. Peak, choirmaster of St. Stephen's. Apologies were read for the non-attendance of Archdeacon Gunther, the Rev. J. Hargrave, and the Hon. Geo. Thornton. There was a large attendance of parishioners.

Diocese of Newcastle.

All Saints', Singleton.—The dedication of the new organ took place on the 20th inst. Divine service was held at 7 p.m., in All Saints' Church, which was crowded in every part. The Bishop was present, and preached. The Rev. B. E. Shaw, Incumbent, the Rev. E. LaBarte, Curate, the Revs. S. Stumm, J. Shaw, Walter Tollis, and S. C. J. Grime. The Bishop had himself drawn up for the occasion an appropriate short service, which was locally printed in a neat form, and plentifully distributed throughout the church. Congregations listening to the Bishop's preaching are always

sorry when his sermons come to an end, and the present was no exception to the rule. The service occupied 55 minutes. The choir and organist acquitted themselves admirably. The organ is a very fine one, extremely melodious, and at the same time brilliant, the flutes and oboe and their combination being exquisite. After the recital came a supper given by the ladies of Singleton to visitors, choir, organist, and all church workers—an agreeable affair. Speeches were made, in the course of one of which the Incumbent mentioned that £410 had been paid to the maker of the organ, Nicholson, of Worcester, England, and that other expenses brought the amount up to £500. The freight from the ship to Singleton was double the amount of the freight from England to Sydney. The organ was erected and beautifully voiced by Mr. Brodric, of West Maitland.

Cathedral.—The foundations, upon which from first to last a sum of something like £3,000 has been spent, are now approaching completion. This augurs stability for the magnificent and massive structure which they are destined to support.

Clerical Meeting.—The next will be held at the parsonage of the Rev. W. F. James at Stockton, which is now graced by the presence of an amiable and accomplished bride who has been for many years a consistent church-worker in various parishes in the Diocese.

Holy Trinity, Lochinvar.—This effective new church now awaits its roof, which will cost £375. The building committee is determined to have no debt, and pays as it goes. One member has given £175 on condition that the other £200 is raised before the roof is commenced. Of these two hundred, one is already secured, and the incumbent and committee are putting their shoulders to the wheel to raise the other.

Mr. Lee, Architect.—This gentleman was present at All Saints', Singleton, on the afternoon of the 20th, studying the plan, preparatory to furnishing a sketch for a Reredos which he is commissioned to design.

Newbery House Magazine.—I noticed an amusing misprint in the June number. "Dear old Bishop Whipple" (Minnesota) is transformed into "Dear old Bishop Whiffle." "Have ye brought the girls' widewy Micky, honey?" is another specimen of the contents of this "monthly review for clergy and laity."

Central Rural Deanery.—The following notice has been issued by the Rural Dean, Canon Tyrrell. "A meeting of the clergy of the Rural Deanery will be held at St. Peter's Parsonage, East Maitland, on Friday, 28th inst. Holy Communion at 10.30 a.m. A paper will be read by the Rev. J. Shaw on 'The advantage of having a uniform set of Sunday-school and Public-school Lessons for Religious Instruction throughout the Diocese.' The subject will be open for discussion. Fresh arrangements will be made for carrying out the scheme of the Ruridecanal Sunday-school Teacher's Association. At 7.30 p.m., a meeting will be held for the purpose of forming a choral union. The clergy of the Rural Deanery, with the organists, choir masters, and a representative of each choir to attend. The Bishop will preside at both meetings."

Diocese of Bathurst.

O'Connell.—Last night at the Federal hall, a crowded social was held to welcome the Rev. W. J. Dunstan, of the Church of England. All classes of the community were present, and in the speeches by the Rev. H. T. Holliday (the late clergyman), B. Dinning (Wesleyan) and others, a warm welcome was extended to Mr. Dunstan. During the proceedings Mr. Hugh Deasey, the chairman, presented the Rev. Mr. Holliday, who has been appointed curate to St. Barnabas' in Sydney, with a cheque from the parishioners.

Cowra.—On Tuesday last, the Rev. T. G. Geer, for many years incumbent of Coonamble, was duly inducted to the parish of Cowra by the Bishop of Bathurst. At night a public welcome and promenade concert was given at the Centennial hall, which was largely attended by all denominations.

Binda.—On Sunday afternoon last, the Rev. James Bean, incumbent, was thrown from his horse, dislocating his right shoulder. Mr. Bean will be incapacitated from duty for some weeks.

Sunny Corner.—Through the efforts of Mr. J. W. Joyce, of Yetholme, an illuminated address, the work of Miss Wilson, of Dubbo, has been presented to the Rev. H. T. Holliday, who is now located as curate, at St. Barnabas', Sydney. It is now two years since Mr. Holliday ministered in this portion of the O'Connell Parish, but in view of the years of labour and his resignation of the parish as a whole, a few of his friends united to express their good wishes towards him. Mr. Holliday has written to express his gratitude for the gift. This is now the third testimonial presented from the parishioners, the others being—O'Connell, Muttons Falls, Tarana, and Oberon and Beaconsfield. The Rev. W. J. Dunstan has met with a hearty reception in those centres visited, and the members of the Church will be glad to see him here.

Coonanbarabran.—On Friday evening, the 31st ult., a farewell presentation was made to the Rev. J. Young, who is compelled through ill health to seek rest. Mr. W. T. Nicholson read an address in which the warm sympathy and high esteem in which Mr. Young was held by the parishioners was suitably expressed. The address was accompanied with a purse containing forty-five sovereigns. The Sunday-school scholars presented Mrs. Young with a

volume of Porter's "Palestine," illustrated with steel engravings. Mr. Parker at the close of the meeting, said that Mr. and Mrs. Young's departure was a loss, but it was a satisfaction to know that they took with them the love and good feeling of the whole community.

Grenfell.—At a large meeting held in the Church on Friday last, 21st ult. It was unanimously resolved to purchase the residence of Mr. Thomas Bembrich, adjoining the church for the sum of £1000, as a vicarage. The site is a very valuable one, and commands an extensive view of the town and the Weddin Mountains, and is considered a most valuable acquisition to the church. The work in this parish is progressing most favourably. The incumbent's stipend has been raised £50 per annum, to be retrospective since his appointment in January. At the meeting above referred to, the incumbent and also his wife were highly commended for the good work already accomplished, and a hearty wish expressed that when settled in the new vicarage, they would long continue their labours amongst them.

Diocese of North Queensland.

Charters Towers.—Energetic preparations are being made to hold an 'Old English Fayre' to wipe out the debt upon St. Paul's and St. Andrew's churches. Mrs. E. H. T. Plant is superintending the preparation of the fancy stalls with her usual zeal. Mrs. A. Pritchard and other ladies are also taking a prominent part. We trust that the new incumbent (Canon Edwards), will soon find his way cleared by the removal of the debt which has so long hung over the church in the busiest city of the north.

Herberton.—Rev. C. E. Seymour is making his way in his new parish in spite of the great depression of trade and local mining, which make it difficult to support Church institutions.

Thursday Island.—The deeply interesting account published by Rev. J. Maitland Woods, M.A., of his visits among the aborigines of Cape York, has attracted the attention of the Government, and we hear that it has stirred up four Moravian missionaries to proceed to the spot. Mr. Woods is doing a good work at Thursday Island, which fully occupies his time. It is not to the credit of our Church that when a devoted labourer points the way we should leave it to others to walk therein.

Townsville.—At a recent meeting of the Diocesan Council, it was determined to endeavour to raise funds to build a house for the Bishop in memory of his consecration. Canon Pucker undertook to conduct the necessary correspondence.

Removal.—A short while ago, the new incumbent (Canon White, M.A.) asked for half-a-dozen volunteers from the congregation to fence in the back of the church land. The required number appeared, and worked so energetically that they completed the whole fence (44 yards), in the course of Saturday afternoon. The front of the church is being fenced in in the same way by voluntary labour.

The Bishop.—Letters have been received from the Bishop from Adelaide. He is a passenger by the Ballarat, and writes in good health and spirits. He hopes to be back by the end of the year. All correspondence on diocesan matters should be addressed to the Bishop's Chaplain, Rev. Canon White, Ravenswood.

The arguments in the appeal to the Privy Council in the Bishop of Lincoln's case were concluded in July. Dr. Tristram, who followed Sir Horace Davey, argued at some length upon certain points as to altar lights. Their Lordships eventually reserved judgment.

The appeal of the English Church Union for subscriptions for the new parish church at Charlton, of which the Rev. S. F. Green is the incumbent, has resulted in the raising of nearly £1000, which will cover the cost of the sanctuary. This part of the building is to be regarded as a gift of the English Church Union.

Bishop Tufnell lately had a serious accident. On alighting at Bognor Vicarage he was violently thrown down through the horse moving on before the carriage door was closed. The result was a fracture of the thigh-bone and hip-joint. The Bishop is at his home at Felpham Vicarage, and, according to our latest accounts, progressing satisfactorily.

We are pleased to notice that our old friend, Mr. A. A. Bawn, 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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Correspondence.

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

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

Correspondence must be Brief.

LOCUM TENENS.

To the Editor of the Australian Record.

SIR,—I feel persuaded there are many besides myself who will feel thankful to your Newcastle correspondent for the few remarks which he made in your last issue, under the heading of "Addresses to Substitutes," in which he hints at the unworthiness of disloyalty to the clergyman whose duties he has appointed him, as his *locum tenens*, to perform in his absence. I have lately witnessed several instances of this disloyalty, so painful and humiliating in their results, that I hail with great satisfaction the feeblest expression of disapproval of such conduct. It is doubtless very easy to conceive the condition of parishes which a *locum tenens* would long to transform into his more modern ideas of what a church and a parish ought to be; but the proper sense of the duty of a *locum tenens* ought to lead him in the first place to remember that he is not appointed to perform any such work, but to perform the duties of the clergyman in his absence. However much his fingers may burn to remove this and introduce that, loyalty to the clergyman whose duties, as *locum tenens*, he has been introduced to perform requires him as an honorable man to let everything alone, and not only so, but it is his duty to prevent anyone and everyone, while he occupies the position of *locum tenens*, from making any alterations whatsoever in the arrangement of the church, its furniture, its services, and organisation generally. An honorable gentleman, not to say a clergyman, who is brimming over with what he calls loyalty to the Church will, on entertaining a call to a *locum tenens*, express fully his intentions on his first communication with the clergyman, who for rest and change is about to leave all that he holds dear upon earth in the care of a comparative stranger. Let such a man honourably say what his intentions are: that he will alter everything he possibly can in the short space of time at his disposal; that he will encourage unkind remarks about the Incumbent who has worn himself into weakness in the service of the parish; that, instead of working for the spiritual progress of those temporarily committed to his charge, he will rush about in all directions, declaring that there ought to be a service held here and another there, and actually starting such services, which if he had to keep up longer than his *locum tenens* lasted, he would soon be where the Incumbent is—or, as I have seen, not unfrequently, such imprudent workers—broken down altogether. Any honorable man who intends to perpetrate this kind of action in another clergyman's parish ought in common honesty to tell him so, and the poor clergyman would prefer dying at his post before risking his parish to such disorganising wildness. I have been a clergyman for many years, and had opportunities of seeing not a few parishes; and I can say that I know of no parish in this Diocese of Newcastle upon which a *locum tenens* might not expend all his powers in working exactly on the lines of the Incumbent during a *locum tenens*, which scarcely ever extends over 12 months. Public schools, pastoral visiting, Bible-classes, etc., will afford ample occupation for clergymen, whether young or old, who intend to do steady work for the Master, with a good deal less talk about loyalty to the Church. I regret to say that there has been lately a most unfortunate discussion on this subject in the columns of the *Maitland Mercury*. Why this and not the Church paper was chosen for discussion, it is impossible to imagine. However, such is the case, and one of the writers who has undertaken most properly the defence of an absent clergyman, supplies the following illustration of his case:—"Granting that I am a man in business at W—, as he, with his wonderful perspicacity indicated, and that after years of toil and close attention to my avocation, I feel I require a change and rest, and I decide I can, without injury to my affairs, travel abroad, provided I can obtain the services of a competent person to take charge of my establishment. I am recommended to one who appears a suitable and capable manager, and after the disposal of certain preliminaries, an engagement is made between us, whereby he, on his part, agrees to superintend the concern, to do to the utmost of his ability all that is necessary for the maintenance and prosperity of the business, while I, on my part, agree to pay him a fixed salary, with the exclusive use of my furnished establishment as a home for himself and his family during the period of the agreement. I initiate him into the intricacies of the business, introduce him to my principal customers, establish him and his family in their new home, and start on my journey abroad, having previously expressed a wish that my business might be conducted on the lines that had hitherto marked its success. After having completed my holiday, invigorated my health, I return with the expectation of finding everything much in the same order as when I left. But I am sadly disappointed. I ascertain that my manager has, in every possible manner, sought to break up my establishment. He has enlarged upon my failings, exposed my weak-

nesses, insulted many of my customers, and, with painstaking perseverance, announced my intention of retiring from trade, and is actually negotiating with my landlord for the lease of my premises. I claim, sir, that this would be a glaring case of disloyalty." Regretting extremely that the action of any clergyman should have called forth the remarks of your Newcastle correspondent and of the above caustic illustration, and trusting that wiser counsels may prevail with those clergymen who undertake the duty of *locum tenens* in the Diocese of Newcastle, I am, &c.,

PISTOS.

THE BELLENDER KER ABORIGINAL MISSION,
NORTH QUEENSLAND.

DEAR SIR,—Kindly allow me a little space in your valuable journal to refer to the latest missionary departure of the Church in North Queensland.

Some few weeks ago we were informed to our great joy that the Rev. Mr. Gribble was soon to visit the North to inaugurate a new mission to the aborigines, and on the morning of August the 13th, the S.S. Palmer arrived in port from Townsville, bringing the messenger of peace and good will to the hundreds of poor blacks to be found but a short distance from the port and town of Cairns. Mr. Gribble set to work at once, and in the course of a few days had won the confidence of many of his sable brothers by his kindly manner, and assurances of help. Already it has got abroad far and wide that "him good fella, white fella, from long way, come along sit down em Mulgarry, make him big fella, house, all same as white fella for all em black fella."

On Monday next Mr. Gribble, in company with myself and two black boys will (D.V.) leave Cairns in the cutter "Maid of Athens" for an inlet near the base of the Bellelander Ker Range for the purpose of deciding upon the exact locality for the proposed settlement. There we shall in faith, plant the mission flag of the Church of England and pray God to bestow his choicest blessing upon the new departure. Mr. Gribble will then leave the coast for the interior, and he entertains the hope of being able to visit the native encampments at Atherton, Thornborough, Herberton, the Johnston River, and Liverpool Creek. At all these places the blacks are numerous and greatly in need of improving influences.

I am happy to say that much sympathy is being evoked on behalf of the Church's newest enterprise here in the north, and if the Southern Dioceses will only help us at this most important juncture, a flourishing mission will before long exist at the foot of the grand and lofty Bellelander Ker to gladden the hearts of all those who earnestly desire the extension of the Redeemer's Kingdom amongst Australian dusky sons and daughters.

As Mr. Gribble informs me that contributions for the new mission will be thankfully received by the Rev. Alfred Yarnold, St. Leonards, and the Rev. J. Hargrave, St. David's, Surry Hills, Sydney, I would earnestly solicit through those gentlemen the aid we need to properly inaugurate the mission.—Yours truly,

OSCAR E. HILL,

Vicar of St. John's and
Corresponding Secretary for the Diocese of N.Q.
The Vicarage, Cairns,
August 15th, 1891.

THE NEW HYMNAL COMPANION.

SIR,—As the Sydney Cathedral Chapter has adopted the new edition of the Hymnal Companion, for use in the Cathedral, I write to enquire why the various parishes, churches, using the old book do not follow the good example?

It is about twelve months since the old edition was published, and he would be a bold man who asserted that hymnology had not advanced and improved since then. Why should congregations be deprived of the experience and knowledge gained in recent years? The new book retains the old and much loved hymns, omits many which are seldom or ever used, and gives about 180 new ones. Objections raised to alteration in hymns have been removed and the book stands out as unsurpassed as one of beautiful religious poetry suited for Church praise. The chief improvement is in the music which was the weakest point in the old book, as not only are the later tunes inserted but nearly all are set on a key more suited for congregational singing. The music of the book bears the imprimatur of Sir John Stainer, and may be safely regarded from the musical standpoint as the best yet given to the Anglican Communion.

Why not at once clear out the old book and give the people the benefit of the new?—I am, etc.,

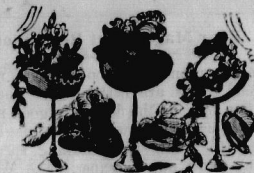
B.

"APOSTASY FROM THE FAITH."

SIR,—Kindly make the following corrections in my letter inserted in your last issue under the heading "Apostasy from the Faith": "A somewhat similar result"; "No bishop, no priest, no Sacrament, no church"; "who holds the theory, the logical result of which he gave expression to."—Yours truly,

MERVYN ARCHDALL.

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

Four Magnificent Resolutions.

Good intentions are good. Good resolutions are better. Good deeds are best of all. But the intention and resolution precede the deed. A good resolution may be regarded as half-way toward a good deed. The resolutions suggested below have nothing speculative about them. They grow out of experience. We venture the assertion that no man can be found who, having made and kept such resolutions, has repented his course.

1. *If not already a Christian, resolve to be one.* I will tell you why. Every man follows some leader. The most unimportant men are they who are ever bragging of their independence. In our Lord's time the veriest of pedants and slaves were they who boasted that they "had never been in bondage to any man." There is no slavery so abject and so pitiable as that of the man who is his own jailer. There is no toadyism so despicable as that of the man or woman in fashionable society begging to be allowed to be considered somebody. Every man has his man above him who leads him. It is so mentally, morally, or socially. If we are intelligent and virtuous, we shall be satisfied with no leader lower than the highest. To be a Christian is to take Jesus Christ as your leader in thought, your leader as to the type of life you aim at. The ideas which the Jesus of Nazareth has given us are intellectually greater than those of any other personage this world has ever known. Some of them are so lofty and capacious that they remain unexplored. The mind of the most cultured has not attained to their stature. To be a Christian is to entertain the Christian ideas, and for no other reason than that of their superiority to all other ideas.

Moreover, there is a quality in the personage of Jesus the Christ not found in others. I know not what to call it unless I use the words "pure humanness." The Man of Nazareth is the most intensely and most comprehensively human personage the world has ever known. He knows our nature better than Shakespeare knew it, better than Goethe knew it, better than we know it ourselves. All who acquaint themselves with Him, by reiterated consultations, as the years pass, find in themselves evidences of His infallibility as to the workings of this human nature of ours. To know ourselves thoroughly and unmistakably we must know that which Jesus has taught in His words and in His life. He himself was God's revelation of the grand possibilities that lie hidden in this nature of ours. What measureless capability of development lies slumbering in those words of His, "The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father." No one has yet interpreted that sentence for us. But how radiant with hope it is! St. John put it in his own way when he said, "It doth not yet appear what we shall be, but when He shall appear we shall be like Him." Resolve to be a Christian for the sake of the highest intellectual and moral development of which you are capable.

2. *Resolve to belong to a church.* I will tell you why. We all need society adapted to develop the upper endowments of our nature. There is no society on earth that aims to develop the conscience and heart of man under the leadership of one who is morally and intellectually infallible, except the Christian Church. Even a church with the scantiest intellectual and spiritual endowment is better than no church. Why? Because of its aim. It reaches after the invisible and eternal. It is organized for that purpose; and though it may follow in the direction of its aim blunderingly, it will attain to a higher level of perception than a society without a spiritual aim ever can. Our spiritual nature is shy (all highest things have a reticence about them). It needs society of its own kind to draw it out. We necessarily believe more strongly in that in which others believe. We act with more courage and intelligence in society. Take a hundred thousand men and send them to fight, one by one, with long intervals between; every one of them would be full of paralysing fear. Mass them together, and each man is worth a man and a half because of comradeship. So it is, and even more so, in our spiritual life. We are all shy in regard to that which is most vital to us. The Church is God's institute for calling into visibility and strength that in us which is deepest. You cannot afford to do without it. Out of its atmosphere, the best in you is liable to perish. If you ask me what church, there is but one answer—that which conforms most closely to the basal ecclesiastical principle of the New Testament, "One is your Master, even Christ, and all ye are brethren."

3. *Resolve to do your work in life, whatever it is, thoroughly.* Why? For your own sake. Your own character is involved in everything you do. Distinguish between character and reputation. Character is what a man is. Reputation is that which he is said to be. One of the most saddening features in the life of the people generally (especially of those who are unjustly distinguished as the "working classes") of our day, is the want of conscience in the doing of every-day work. How to do the smallest amount of work in the slovenliest way, and get the most for it—that expresses the aim of a great number of men. Outside of conditions of slavery—where men have been stolen away from themselves, and might lead the greatest of wrongs as an excuse—no more demoralised condition is conceivable. The inevitable meanness which gets into character under such ideas is deplorable. Fancy any man

or woman so short-sighted as to assume that "the labour market" will be extended by the study of the art of "how to be independent, unamiable, slovenly and slow!" Whatever you have to do in the world, do it as thoroughly as you can; for your own sake specially, and then for the sake of everybody else. Make yourself valuable, and you will be valued. Do the best you can for your firm. Identify yourself with its interests. Character and competency, in our times, are not likely to go begging. Add amiability, and you may rest assured that there is a future for you, in which is something worth while.

4. *Resolve on self-cultivation.* Why? For the sake of increased happiness and increased usefulness. Almost every one, in our day, has leisure time. What to do with it? Fritter it away? Waste it? Then stagnation—mental, social, moral—is certain. Not only stagnation, but mental and moral deterioration. I commend to you a little book by Prof. J. S. Blackie, of Edinburgh, on "Self-Culture: Intellectual, Social and Moral." I know of no book of ninety-one pages equal to it. So well written is it, so packed with thought and experience, that it may be read over and over again with increasing relish. It will say to you all I should like to say, if my limits were not defined. To be strong is to be happy; to be weak is to be miserable. The way to hit happiness is to aim at usefulness. Self-culture is the storage of power, and it will bring its reward. It will introduce you to a larger and more beautiful world than idleness and ignorance ever find. And so, make your resolutions—make them wisely, and keep them. "I never knew a man good for anything in the world (writes Professor Blackie), who, when he got a piece of work to do, did not know how to stick to it. The poet Wordsworth in his 'Excursion,' when the sky began to look cloudy, gives as a reason for going on with his mountain perambulation, 'that though a little rain might be disagreeable to the skin, the act of giving up a fixed purpose, in view of a slight inconvenience, is dangerous to the character.'" An older author than Wordsworth reminds us that, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."—*The Young Man.*

Temperance.

On the Brink of Self-destruction.

A REMINISCENCE.

My story carries me back for a long period of years. Young men would do well to lay to heart its moral. It has a warning voice for all, and at the same time it kindles a gleam of hope for some who are on the extreme verge of bleak unutterable despair.

So as not to be prolix, I will present it in five brief scenes.

Scene the first is a young man with fair prospects in life. Of good intellectual endowments, moderately well educated, a character without reproach, and a resolve to make something of the world. Tom Ainslie succeeded in getting a suitable start in business. Some of his companions envied him. They spoke of him as being "favoured," "fortunate," "lucky," and the like. The simple truth is he was a steady, sober, industrious, economical and persevering; and these qualities, under the regulating influence of a fair amount of common sense and Christian principle, rarely fail to lead on to success. It was thought that Tom's success was as good as achieved.

Scene the second brings a lady into view. She was of good family and good name. She had received a superior education, was gentle in disposition, attractive in demeanour, and fitted to prove an ornament in the circle in society in which she moved. Her father was a prominent and prosperous man of business in one of the great centres of industry in England. Tom Ainslie had an opportunity of making her acquaintance, and was at once smitten with her charms. A brief season of courtship ended in marriage. The home in which the young couple started their wedded life was tasteful and beautiful. Humanly speaking, no element was wanting in their cup of felicity. They were all-in-all to each other, and were the envy of many. As years passed on the pater of little feet was heard in the hall, and the music of faint voices filled the home with sacred melody. The scene is not overdrawn. Tom Ainslie's home was a paradise on earth. Could any blight possibly fall upon it?

Scene the third, alas! alas! introduces to view a sad and calamitous change. The good-natured and generous-hearted young man has been caught in the tempter's toils. I need not detail at length how it came about. Suffice it to say that he was good company, that he was ever welcome at the school board, and in society meetings, that he tasted here and tasted there, "only a little that he might not be singular," and that in this way an appetite was kindled and a habit formed that all imperceptibly wound around him the coils of a demon, and made him the veriest and most pitiable of slaves. Tom Ainslie is now to be seen as a poor wretched drunkard, almost blind by those who formerly courted him, self-respect gone, character gone, business shipwrecked, wife and family plunged in ruin, and all the future but a dark night in whose sky no solitary star glimmered. Poor fellow, he was now in the lowest depths, and hope seemed to be extinguished forever!

Scene the fourth transpires in the City of Edinburgh. It is winter, a clear crisp frost is in the air, and a sparse

audience is met in one of the churches in a low part of the city to listen to a lecture on total abstinence. The lecturer, who is a young looking man, has, despite alike of meagre audience and wintry night, warmed to his subject, and is setting forth in the most glowing language that he can command the sublime truth that it is never too late to mend, that no one has wandered so far but that he may come back to the right way, that there is hope for all, and that even the drunkard who has gone down to the very lowest depths of degradation and despair may, if only he will resolve in God's strength never more to lift to his lips the intoxicating draught, be rescued, restored, saved. As he spoke a tall, gaunt, trembling figure entered the building, walked up the central aisle, and after gazing on the lecturer for a moment in seeming wonderment, dropped into a seat. He was the very picture of unutterable wretchedness and woeful despair. His glazed eye became rivetted on the speaker, "he drank in eagerly every word that fell from his lips, and he seemed to move no muscle till the lecturer sat down." On a table in front of the preacher's desk lay some foot-cup containing the written total abstinence pledge, which the audience were invited to step forward and sign. The shattered man staggered up to it, and, grasping as if for breath, asked if he might be allowed to take the pledge. He was made welcome, and a few kindly and encouraging words were spoken to him. Others coming forward, he slipped away into a dark and dreary night, and was not seen again.

Scene the fifth. A few years have passed away since the last scene transpired. Through an unexpected source the writer came to know the leading incidents in Tom Ainslie's fall and rescue. On the occasion of his taking the pledge he had left his wretched home under the determination to take his own life. This was the eighteenth time, sad and terrible thought! That he had done so. But an unseen hand was laid upon him. Omnipotent mercy stayed him on the awful brink of self-destruction. He wandered on day after day until he reached Edinburgh, and entered the church as already detailed. This proved the great crisis in his life. As he left the church on that cold, bleak, wintry night, he felt within him, all wretched as he was, throbbings of a new life. To him the pledge was like a spell. The chains had fallen from him. He lifted his head, looked into the heavens above, and felt that he was now a freed man. He bent his steps homeward, retracing his long and weary way under the sustaining power of a new hope. When at length he cast himself to the feet of his wife, and told her all, she wept tears of a new and strange joy. His father-in-law also received him with open arms, and many friends rallied round him. He was true to his pledge. Leaning on a strength stronger than his own, he mastered the appetite whose slave he had formerly been. Suffice it to say that in a comparatively brief period he regained bodily vigour, business position, lost reputation, and the confidence of the community, while his home was transformed into an abode of peace, prosperity and gladness.

After this who need despair? What poor drunkard need despair? There is hope for the most wretched. He may have gone far astray; yet not too far to come back again. He may have sunk into the lowest depths, and yet his feet may stand upon the rock once more. Let him resolve simply to say "No" to every suggestion of appetite. Every temptation conquered makes him stronger. Let him take the pledge. Let him do this breathing the cry, "Oh, God, be Thou my Helper." Ah, then the fatters of appetite are broken, the toils which the devil has wound around him are snapped asunder, and he walks forth once more into the glad sunlight a freed man. And doubly happy he if he takes Christ in simple faith into his heart, for Christ's sceptre wielded there can ward off every evil and subdue every foe.

What temperance worker need despair? He may meet with many a disappointment, but let him hold bravely on. To him we would say have faith in God; aye, and faith, too, in humanity. Speak kind words to the fallen. Lay upon him a gentle hand. Lift him once and again. Lead him away from evil companionship. Surround him with all encouraging and elevating influences. And do not give way to hopelessness. "Never give up" There is nothing too hard for God.

After Tom Ainslie, of whom need anyone despair. M.E.

Bishop Barry addressed the company, and the Hon. Mrs. Eliot, wife of the Dean of Windsor, distributed the prizes at the St. Mark's Schools, Windsor, when its 'founder's day' was celebrated recently.

Church work in Northampton is growing. It is suggested to raise two sums of £2000 for the additional endowment of the parishes of St. Michael and St. Edmund, and a new church and a chapel are also talked of.

Mrs. Benson and Miss Benson called at Beulah Hill to inquire as to the health of Mr. Spurgeon.

The Restoration Fund of the Woolwich parish church has reached £1,700. When £2,400 are reached, an anonymous donor will give another £100, and work can begin.

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Children's Column.

JENNY'S GERANIUM;

OR

THE PRIZE FLOWER OF A LONDON COURT

CHAPTER VIII.—Continued.

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

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

"It is hell," groaned the drunkard.

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

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

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

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

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

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

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

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

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

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

CHAPTER IX.

THE GERANIUM IN DANGER.

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

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

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

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

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

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

"Taken what?" said Mat.

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

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

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

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

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

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

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

(To be continued.)

Consumption v. "Microbe Killer."

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

To the MICROBE KILLER Co.
Gentlemen.—Some months ago I read your pamphlet, and was greatly interested in your discovery, particularly when I saw the cases of consumption mentioned. My stepson, Mr. J. A. George, was very ill at the time, suffering from hemorrhage of the lungs. As medical science could do no more for him, I felt there was no risk in suggesting to him to try this new thing. He did so, and the first week he gained two pounds in weight, and the second week an additional two pounds. Now his weight is about what it used to be before his illness; but the disease has not yet fully disappeared, the expectation still going on. A few weeks after he commenced taking the MICROBE KILLER, he was able to return to his office, and ever since he has been doing the work he had been doing before his illness. When I saw what it had done for him and for several others whom I know, I determined to try it for myself. For 12 years or so I have been suffering from Asthma. I have taken three or four jars of it, and I can testify that my general health has greatly improved, for its value as a tonic can hardly be over-estimated. With regard to the asthma itself, it has not yet disappeared, but the attacks are not nearly as violent nor as frequent as they used to be. I did not expect in my case of such long standing, that it would be cured in a few days; besides you told me when I got the first jar that it would take a considerable time to give it a fair test. A proper test I shall certainly give it, and I feel confident that, with God's blessing, the result will be gratifying to you, as well as to myself.

Yours faithfully,

THOMAS JENKYN.

Curate, St. Stephen's Newtown.

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New Publication.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No Home will be complete without it. Puzze Stories for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

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FOR LIVER AND KIDNEYS.



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

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

A SAFE MEDICINE FOR LADIES.

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

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Sisterhoods.

The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 5, 1891.

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

The Week.

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

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

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

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

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

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

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

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

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

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

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

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

Brief Notes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

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

ANTHEMS.

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

PREACHERS DURING THE MONTH—

Sun., Sept. 13.—The Precursor, Archdeacon Gunther, The Primate.

" 20.—Bishop of Riverina, Bishop of Perth, Bishop of Adelaide.

Tues., " 22.—10.30, Bishop of Tasmania.

" 27.—Bishop of Brisbane, Bishop of Melbourne, Bishop of Ballarat.

DIOCESAN.

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

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

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

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

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

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

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

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

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

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

Tues., " 22.—General Synod.

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

MASSAGE.

Electric Baths.

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

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

J. ROBERT NEWMAN
Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high and low lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other studios."

Under the Patronage of His Excellency the Governor.

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