

Children's Column.

JENNY'S GERANIUM; OR THE PRIZE FLOWER OF A LONDON COURT CHAPTER IV. UPAS TREE BLOSSOMS

"Carry home the pot, indeed!" said one of the men, "he'd do the same for me, wouldn't he?" "I'll carry him home if you'll give me a kiss," said another, with an impudent leer.

"Leave the girl alone, will you," said a third. "Who is doing anything to her, Sparkes?" "Why, you," said the man thus addressed, in a thick, intoxicated tone of voice.

"You shan't say that again," said the other, and quicker than it takes to relate, Sparkes and he were in fierce encounter. Jenny screamed in terror, especially as the two combatants drew nearer the spot where her father was still lying insensible.

CHAPTER V. DEADLY NIGHTSHADE.

The worst of the ills that beset us, we think, is that curse of the lazar, the plague sore "drink." It poisons the source of our life, the fountain of our life, in youth and in manhood, in mither and wife.

It was the first time in her life that Jenny had ever been out so late on a Saturday night, or rather so early on a Sunday morning, and the sights and sounds of the street were horrifying to her beyond description.

"Ah," cried one who had been summarily ejected into the street, "Turn me out, throw me into the river or into the gutter—what do you care? You have cheated me, starved me, and sent my wife to the grave, and then you turn me out, and go calmly to sleep after it."

Jenny listened with a horrified interest to these words savagely spoken by a man about her father's age; they were so like the words which her own father might have spoken.

ing witnessed at the "Grapes" was brought back to her mind by the sight of two women engaged in a ferocious fight. Their dresses were torn to ribbons, and their faces were bruised and bleeding; they plucked each other's hair, and tore it out in handfuls; they bit each other's arms, and were encouraged in their horrid work by a troop of savage, brutalised people who stimulated them by their cries to keep up their butchery of each other.

Further on, young children were seen hurrying away from taverns with bottles of spirit and jugs and jars of liquor. Some of the spirit bottles had no corks in them, and the precocious children were taking sips by the way, and passing their judgment on the strength of the liquor.

"You let her alone; she shan't go to the station. I'll put my knife into you, if you don't let her go." "Do you dare to resist me in the execution of my duty?" said the policeman.

"I do mean to resist you, and twenty more besides. Come on, Sal," he said pulling at the girl, who was tearing and raving like a wild cat. One of the policemen sprang his rattle, and the other, drawing his truncheon, brought it down with a heavy thud on the head of the would-be rescuer, who was stricken to the ground.

Tired and sick at heart, Jenny at length reached her own dreary dwelling, and, fearful of disturbing Maggie, she made up her mind to spend the night in her father's room. She lit no candle, but from habit drew her chair in front of the fireplace, and sat down to pass the dreary hours in cheerless thought.

(To be continued.)

Knighthood on the Field of Battle.

When Captain David Gump fell on the battle-field of Agincourt, King Henry V. knighted him as he lay expiring on the ground. General Garibaldi, the Italian patriot, found one of his brave soldiers dying in a hospital ward, and promoted him from the ranks, that he might die an officer.

MONSIEUR ED. PERIER, Professor of French, has adapted to his tuition the "Mastery System," as the most expeditious mode of gaining colloquial French, with a correct pronunciation.

We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Cafe Australis," 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 Cafe, in this city.

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The Australian Record.

SYDNEY, SATURDAY, JULY 4, 1891.

CADBURY'S COCOA - ABSOLUTELY PURE - CADBURY'S COCOA

The Week.

Mr. Justice Foster. We regret to learn that his Honor Mr. Justice Foster is laid by for a season through indisposition. His medical attendant has enjoined complete rest for some weeks to come.

C.M.S. The annual meeting of the Church Missionary Society was bright and encouraging. The attendance was good and the speeches excellent. The tone throughout was that of prayerful dependence upon God and the necessity for more extended missionary effort being made on the part of the Church in this colony.

Death of a Standard Bearer. The death by sunstroke of Bishop Muscat, where he had been working single-handed amongst the Mohammedan Arabs, in India he was known when Bishop of Lahore as the "Seven-tongued Man," from his proficiency in as many languages.

Religious Instruction in Public Schools. Religious instruction in Public Schools is a duty of the utmost importance for all religious bodies to undertake. The 17th clause of the N.S.W. Act affords privileges that are entirely wanting in Victoria and Queensland.

Free Education in England. The cause of Free Education in England is on the eve of success, seeing how enthusiastically the Bill was carried on its second reading. Great interest attaches to the clauses which relate to the equalisation of State aid to denominational and Board schools.

Cathedral Choir School. The work of the Cathedral Choir School is deserving of special comment. To build up a school against the State competition is an achievement not to be despised, but under the able supervision of the Reverend the Preceptor (Mr. Rivers) the choir school in connection with St. Andrew's Cathedral is likely to make a name for itself.

The Divorce Act. Divorce in Victoria having been rendered more available, four times the average number of cases have come before the Court, the majority of applicants being wives who had married young and been deserted by their husbands.

The Labour Home. A start has been made with the Labour Home, and in a few days the new venture will be launched on its career of usefulness. The preliminary £1,000 has not been gathered, but sufficient is in hand to render a commencement possible.

Settlement on the land. A problem of Social Legislation lies before the new Parliament that may have to be faced even before Federation. People cannot be allowed to starve in the midst of plenty, and those who want to work must have a livelihood open to them.

Lux Mundi. The theory that Our Lord's Knowledge was limited by His humanity, propounded by Mr. Gore, of Pusey House, Oxford, in Lux Mundi, and reiterated in his recent Bampton lectures, is now apparently to come officially before the University.

Gambling again. Hasting to be rich has called forth severe comments by Mr. Justice Manning, who refused William Wiley a certificate in bankruptcy, because for 16 years past he had been gambling in land at the risk of other persons.

Moral Politics. Some years ago Bishop Harold Browne forecast the time when Church and Nonconformity would cease to battle about creed in order to unite in deed so as to combat the Moral and Social dangers which threaten Church and State.

Pensions for old age. The outline of a simple scheme for the State to provide pensions for old age has been mooted amongst the members of the British House of Commons, and received with favour.

Greg Shanties. Many of the Labour Party in the House had close experience with some of the difficulties that bear heavily upon the lower classes of the community. The liquor question in all its ramifications is an instance.

Water in the West. Further finds of artesian water in the Western pastoral districts of Queensland and our own colony reveal what wonderful supplies of the life-giving fluid are contained beneath vast areas where droughts have hitherto prevailed.

that extra labour in shearing time which the squatters have had to seek from elsewhere. All things in the Providence of God work together for the good of humanity.

The Wonders of the Heavens. Prior to the year 1800, astronomers were puzzled at the wide gap between Mars and Jupiter, but the discovery of three small planets led to the theory being propounded that they were fragments of a larger one which had burst.

Polity, not love. Choosing a wife for the Heir to all the Russias seems to be a difficult matter, for Roman Catholic princesses are ineligible, while Protestant ones who will consent to join the Russian Greek Orthodox Faith are generally to be found only at small German Courts.

Temperance Work. "The Temperance Mirror" has been appointed an official organ of the Local Option League, which will henceforward publish a "Gazette" therein. This will, no doubt, have the effect of increasing the circulation and consequent utility of this excellent little journal.

Pledges. It is with great pleasure that we are able to state that the Church of England Mission to seamen has taken about two hundred Total Abstinence pledges during the past twelve months.

Brief Notes.

A lecture in connection with the Lay Helpers' Association was delivered on Monday last by the Rev. H. L. Jackson, M.A., at All Saints', Woolahra. Subject: "The Camel Driver of Mecca."

Divina Service was held in the Cathedral on Monday afternoon in connection with the 66th anniversary of the Church Missionary Society. The sermon was preached by the Rev. Mervyn Archdall, M.A.

The annual meeting of the Church Missionary Society was held in the Chapter House on Monday evening. The Primate presided.

The Rev. C. H. Spurgeon, who has been suffering from an attack of influenza, is better.

It is understood that the late Sir George Macleay has left £500 to the Church in the Brownlow district, Camden, in addition to an endowment he gave some years ago.

The monthly meeting of the State Children's Relief Fund was held at the Central Home, Paddington, on Monday afternoon.

The annual meeting in connection with Special Religious Instruction in Public Schools was held in the Y.M.C.A. Hall on Tuesday evening. His Excellency the Governor presided. The Most Rev. the Primate moved the first resolution. A full report of the meeting appears in another part of this issue.

A ten days mission was commenced in the Bathurst-street Baptist Church on Sunday last by the Rev. Charles Boyall.

The annual meeting of the Collectors of the Church Society was held in the Chapter House on Wednesday last. The Primate presided.

A meeting in connection with the Rev. J. P. Langley's labour scheme was held at Ultimo in the building intended to be leased for the purpose yesterday afternoon.

A meeting of the C.E.T. Society was held in the Chapter House on Friday last.

A farewell service in connection with the departure of the Rev. A. A. MacLaren and the Rev. Copeland King to the New Guinea Mission was held in the Cathedral on Wednesday evening.

"The Lord of the Isles" arrived safely at Samarai, New Guinea, on the 13th of last month with the band of Missionaries from Sydney.

The seventh lecture in connection with the Ladies Sanitary Association was delivered at the Town Hall yesterday afternoon by Dr. Thomas Dixon.

The Rev. T. J. Malyon, L.L.B., delivered a lecture on Wednesday evening in Harris-street Baptist Church on "Theosophy, a Foe to Christianity."

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

J. HUBERT NEWMAN, Photographer, 12 Oxford-st., Sydney. Melbourne 26/9/91. A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibit. 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 autotypes that as an example of autotype photographic work, it is the finest in the Exhibition. The delicate and transparent outlines, the shading and half-tones, the method of bringing into relief by means of the light the every line of the faces and every detail, indicate the work not only of a photographer, but of an artist who has endeavoured to do justice to the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier.

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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., July 5.—11 a.m., The Dean; 3.15 p.m., Canon Moreton; 7 p.m., Canon Kemmis.

ANTHEMS. Sun., " 5.—11 a.m., "Send out Thy Light."—Gounod. 3.15 p.m., "What are These."—Stainer. Wed., " 8.—7.30 p.m., Rev. A. R. Bartlett.

DIOCESAN.

Sat., July 4.—Consecration of Cemetery at North Ryde, by the Primate.

Sun., " 5.—All Saints', Petersham, 11 a.m., the Primate; All Souls', Leichhardt, 7 p.m., the Primate.

Mon., " 6.—Committee Church Society, Chapter House, 4.30 p.m.

Tues., " 7.—Committee Lay Helpers' Association, Chapter House, 4.30 p.m.

Wed., " 8.—Quarterly Meeting Church Buildings' Loan Fund, Chapter House, 4 p.m.

Wed., " 8.—Tea and Public Meeting at St. Barnabas, to welcome the Rev. H. T. Holliday as Curate of the Parish.

Sun., " 12.—Cathedral, 11 a.m., the Primate; Christ Church, St. Lawrence, 7 p.m., the Primate.

Mon., " 13.—Association of Lay Helpers. Lecture, St. Philip's, Sydney, by the Rev. J. Chaffers Welsh. Subject, "Some Historical Analogies."

Mon., " 13.—Lecture, St. Paul's, Redfern, by the Rev. J. Dixon. Subject, "Lessons from the Lives of Some Early Lay Helpers."

Mon., " 13.—Lecture, St. Andrew's Cathedral District, by E. O. Burge, Esq. Subject, "The Building up of the English Liturgy."

Tues., " 14.—Committee C. W. and O. Fund, Chapter House, 4 p.m.

Tues., " 14.—Committee Lay Readers' Association, Chapter House, 4.30 p.m.

Wed., " 15.—Committee C.E.T.S., Chapter House, 4 p.m.

Thurs., " 16.—Service in Cathedral, 4.30. Preacher, Rev. Dr. Harris. Conference of Clergy, Chapter House, 7 p.m., President, the Primate; subject—"Ideals of Clerical Work—in the Church; in the Parish; in the World."

Sun., " 19.—C.E.T.S., TEMPERANCE SUNDAY.

Mon., " 20.—C.E.T.S., Festival Service in St. Andrew's Cathedral, 7.30. Preacher, Rev. M. Archdall, M.A.

Friday, " 24.—Chinese Tea Meeting, St. Andrew's Schoolroom, Chairman, the Primate.

Sat., " 25.—Consecration of Canon Barlow, Bishop-elect of North Queensland.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

Two sub-leaders following each other in the Herald the other day showed that our leading journal is not free from the too common tendency to make up one's mind first and then find arguments. The first article treated of the recent refusals by the Water Police magistrates to renew the licenses of unsuitable or badly-conducted public-houses; and the Herald, in common with most people, rejoiced at the action of the magistrates, as lessening the number of licensed houses by getting rid of the worst of them. The paper did not argue that because those hotels were in existence and were patronised by the public, therefore it was right they should exist. It knows well that the more public-houses there are—at all events up to a certain limit—the more people will be attracted to visit them, and therefore the more drinking there will be. But it argued in a different way in the next article, which dealt with the great increase in applications for divorce in Victoria since the new Act has come into force. Its deduction now was that the fact of all these new applications showed what a great amount of unhappiness there was among married couples in the colony, and that therefore the new Act was greatly needed. But the argument of those who fear great evils from the extension of divorce is that, just as if you increase the number of public-houses, you will increase the demand for drink, so the more facilities are given for divorce, the greater will be the rush of couples to part. If "Free Love" were the law of the land to-morrow, no doubt there would be a perfect "Family Coach" business

of changing places. But would that show in any way that the present system is wrong? Certainly not; any more than the fact that, if free-trade in selling liquor were established to-morrow, the demand for liquor would in a few weeks increase tenfold, shows that we are wrong in restricting, and still further restricting, the facilities for obtaining drink.

When Lady Jersey, in her sensible article on Theosophy, speaks in praise of toleration she touches an answering chord in my mind. What victories the Church (and I here use the word in the wide sense in which we use it in the apostle's creed) might gain if we were but more united. The victory of the ballot box gained just now by the labour party was gained by each man putting his own private predilections in his pocket, and working for the cause which the others were working for. Free-trader and Protectionist, local optionist or drinker, Parkesite or Dibbsite, all agreed to advance "the cause." And whenever we Christians can make up our minds that the salvation of souls, the turning of men to the Saviour of mankind, the changing their lives from evil to good, is more important than the question as to what the orthodoxy of their opinions may be when they have given their hearts to Christ, then the victory of Christianity over evil will be on the point of being gained. What has spoilt and is spoiling our work is our selfish squabbling. I say selfish, because we want everybody to see things exactly as we do; I say squabbling because it is usually over such trifles: that the quarrelling is not worthy of a more dignified name. A question of precedence, a question of the position or the dress of the minister, the question of a carving or a genuflection, is enough to set us by the ears. The London Diocesan Council discusses questions which have important bearings on the souls of men, but it is not about these, but about a question of evening communion that a "five line whip" is sent out to one section of the clergy. Would that it might be otherwise. When England is threatened by a foreign nation, party feeling is cast aside; whig and tory stand by side to oppose the enemy. So may it be and more with us Christians; shoulder to shoulder, side by side, instead of face to face in rivalry.

In order that we may do this, I should say (if I may judge from what I feel that I need most in this respect) one wants to take earnest views of things, and large views of things. When I am standing by the side of a dying man, in my earnestness that he may place his full trust in the Saviour, it seems to me of very little importance whether his views are high, low, or broad, or whether he is Nonconformist or Roman Catholic. He is a fellow-man, he is going to meet his God. In the greatness of that fact, the question as to whether his views on non-essentials differ from my own sinks into insignificance. Deep earnestness for the souls of men must tend to make us relegate the question about which we squabble to their true place of comparative insignificance. And large views of things, although arising from a different origin, will have the same result. We shall see things in their true proportion, and not be willing to waste our efforts, our time, and our temper, on things that are not worthy of the trouble. "De minimis non curat lex," why should we care about them? If we take care of the pounds—earnestness, faith in the great truth which our catechism teaches, and love to the brethren—the peace of matters of opinions about episcopacy, and ritual, and hair-splitting distinctions, will take care of themselves.

COLIN CLOUT.

The Labour Home.

A meeting of persons interested in the scheme of self-help, proposed by the Rev. J. D. Langley, was held in the Chapter House, Bathurst Street, on the afternoon of Friday, June 26th. The chair was taken at 4 p.m. by Mr. William Crane, J.P. Amongst those present there were the Revs. A. W. Pain, R. J. Read, Messrs. Ellis, Edmund Burton, Grather, F. B. Kyngdon, James Cook (Navvies and Labourers' Union), and William Wells.

The meeting was opened with prayer by the Rev. J. D. Langley, after which he introduced the business, which was to obtain a distinct motion whether to proceed or not. Suitable premises were under offer, and with the monies in hand (£250) it would be possible to make a start at once. On the other hand a letter from a gentleman who had shown great interest in the scheme, urgently dissuaded any commencement being attempted until a larger sum of money was provided. The existing distress in the city was, however, very great; should, therefore, a commencement be made? Mr. CRANE corroborated the statement having reference to the distress, and asked the meeting to come to a decision. Mr. ELLIS gave particulars relating to the terms on which the premises, at 555 Harris Street, Ultimo, were under offer, so that they could be secured for £3 per week for three months, after that at £3 10s. There was a house, large yard, and a two-storied spacious building, the upper floor of which could be utilised for sleeping accommodation, whilst work-shops, reading-room, &c., would be provided for on the ground floor; he would prefer to see a start made at once. Mr. JAMES COOK, general secretary of the Amalgamated Navvies and Labourers' Union spoke of the need there was of helping the unemployed, but not as a charity. The daily influx of labour from other parts of Australia rendered the struggle for employment more severe than ever before,

and as secretary of the Labourers' Union he was brought into contact with numbers of men seeking employment in vain. With the small funds in hand the Labour Home would doubtless be flooded with applicants. He alluded to the temptations to drink which the existence of liquor shanties near to all camps of labourers on Government contracts furnished, and he called for State prohibition of it. He likewise pointed out the need that existed for an annual of the Government Savings Bank to attend and receive monies on all pay-days of contractors on large Government works, a boon he had asked the Post-Master General for in vain. Then the institution of a large co-operative estate was urged, on which the surplus labour could be utilised in clearing off timber, cutting it into firewood to be sold in the city. Although he was opposed to any enterprise that would compete with existing trades, yet in the face of the present distress he would support any movement that gave work to men who at present had not a shilling in their pockets. The State, moreover, should institute a Labour Bureau. He supported the immediate establishment of the Labour Home.

Mr. WELLS also agreed with the necessity of starting at once. The movement he would like to see extended into a more universal one by other bodies uniting to work on similar lines. The Trades and Labour Council would, he thought, be willing to give their countenance to it, and he suggested that the names of men out of employment should be forwarded to them so that any tradesmen associated with their bodies might be helped to employment by the Union organisation. It was possible that Mr. Langley's motives owing to the Church basis of the Home might be misunderstood, but he felt sure that support would be accorded when it was found that the object was self-help. The men did not want charity, they only asked for the opportunity of earning their living. It was proposed by Mr. F. B. KYNGDON and seconded by the Rev. R. J. READ, "That this meeting approves of an immediate start being made." Carried unanimously. The Rev. J. D. LANGLEY expressed his thankfulness that some decision had been arrived at. The aim was not mere relief, but the charity of Christian love to help those who were down. If a bed or food was wanted, the man would give a return in work. The present system that prevailed demoralised the working man and dragged him down into loafing, and he lost self-respect. The Home would represent the duty of the Church of England. For years its ministers in their individual capacity had given what help they could in obtaining men employment, and that help was very considerable, but the Church would now fail in its duty if something were not done in its collective capacity. Among those who would seek their aid would be men who had lost character and the religious methods of the Home would aim at restoring that lost moral character which religion alone offered the means to regain.

Mr. CRANE in supporting the immediate start, said that great movements commenced generally in a small way. Mr. LANGLEY read the proposed regulations. Mr. ELLIS outlined the methods and channels of work, and moved that "a Council be appointed." Seconded by Mr. JAMES COOK and carried. At Mr. LANGLEY'S request the nominations were deferred for the present. It was moved by Mr. B. KYNGDON and carried "that Mr. Langley be empowered by this meeting to take steps to secure the premises at 555 Harris-street, Ultimo, and obtain such requisites as may be necessary for an immediate opening of the Labour Home."

Old Sydney

St. Thomas' Hall, Balmain, was well filled by an attentive audience last Thursday evening to hear Dr. Andrew Houston deliver his able lecture on the above subject. The chair was occupied by Mr. F. R. Robinson, who briefly addressed the lecturer. Dr. Houston commenced by relating the story of the arrival of the first fleet in Botany Bay, the surveying of the coast in open boats and the discovery of Sydney Harbour, and finally, the bringing of the vessels into safe moorings in Sydney Cove. He then dwelt upon the lives and characters of the early Governors and prominent colonists, giving a vivid description of their dwellings which were of a very primitive character, also the great difficulties they had to contend with owing principally to the rebellious disposition of the convicts. The lecturer in a very interesting manner, traced the early history of the Church in Sydney from the time of the early labours of the Rev. Mr. Johnston, to the present time. In a very interesting manner he described the laying of the foundation stone of the first church, which was turned into a goal and afterwards into a granary. He also described the untiring zeal and patience with which the early Christian ministers worked to further the Lord's Kingdom in spite of the depths of degradation and sin into which the colonists had sunk, and the lack of helpers to cope with the evil. The lecture was interspersed with limelight views, giving faithful pictures of the many ancient buildings and scenery, some of which now remain as interesting landmarks, and some of which have long passed away. During the evening the Musical Union gave a few selections. At the close, votes of thanks were accorded to the lecturer, Chairman and the Musical Union conducted by the Rev. Mr. Hunter.

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FOUR PAGE SUPPLEMENT.

Paper by Rev. A. KILLWORTH, B.A., L.L.B.

London May Meetings.

The Australian Record.

SYDNEY, SATURDAY, JULY 4, 1891.

Contributed Articles.

The Ministry of Preaching.

[Paper read before the Junior Clerical Society, May 18,
1891, by Rev. ARTHUR KILLWORTH, B.A., L.L.B.]

(Note.—It should be mentioned that the subject of preaching had
been before the Society on two previous occasions during the past
three years, and that in this paper I have purposely abstained from
the discussion of points which were then made prominent.)

It is my intention to present to you some reflections on
the Ministry of Preaching. To look at the subject not from
a theoretical, but from a practical point of view, to consider
it in the light of the times in which we live, and in connec-
tion with the manifold claims of our modern life; to think
of it still further relative to the divine purpose which it is
intended to fulfil, and the conditions which it appears to be
necessary to recognise in the actual discharge of this
our sacred function.

It is with the most profound feelings of humility that I
approach the consideration of this subject, being so fully
conscious of how far I fall short of the ideal I would set
up, and my utter inability to say anything particularly new
which shall be worthy of your regard. But I trust that in
the mutual criticism and suggestion that may subse-
quently be contributed, whatever is lacking on my part
will be abundantly supplied.

THE TIMES IN WHICH WE LIVE.

Let us in the first place consider briefly the times in
which we live, and the nature and extent of the claims we
have to meet. I have somewhere read that the present age
is one that is out of sorts with itself, and that our modern
civilisation is little better than a disease from which there
is no cure. Doubtless there is one aspect of our life—and
that a practical one—which is saddening beyond all
expression. I refer to the terrible habits among many of
the people of gambling, intemperance and licentiousness,
which continue, in spite of all that has been done to stop
them, to spread dismay, confusion and corruption all
around. These things are heavy drags upon the social
wheel—poisonous germs in the social organism. But after
all these are matters which concern the legislator equally
with the preacher, and we may hope that when the public
conscience is more fully roused to their solemnity our
legislators will take a more direct cognisance of them.

THE BEWILDERMENT OF OUR AGE.

There is another sad feature of our age which demands
a passing notice. We mean the bewilderment into which
many of our so-called leaders of thought are landing us.
They are making it difficult for many men to believe in
anything. Not that their work is altogether of a destruc-
tive character. In many respects it is eminently con-
structive. But it is only in its destructive aspect
that it touches the popular mind. In so far as it
is constructive it is so mixed up with philosophical
abstractions, psychological sophisms and the like, that it
can never touch the popular mind in the direction of right
thought and action. Hence it is no uncommon thing to
find men to-day who call themselves agnostics. A writer
in the *Expositor* for December, 1890, thus puts it: "Man
in the nineteenth century, overwhelmed with his own
intellectual achievements, blinded with excess of light,
bewildered by multitudinous voices of science, falters out
in weariness and despair that he knows nothing, and calls
himself an agnostic." The position of an agnostic is not
unlike that of man in a deep valley surrounded by hills,
which are flooded by the bright light of heaven. But he
sees not the light, for hanging over the valley is a thick
mist, which not only hides it, but also the pathway along
which he has travelled, so that he cannot tell whence he
came or whither he goes. In this state he can be no fit
guide to another, for he knows nothing except the deep
sense of oppression caused by the superincumbent heavily
laden atmosphere and his own utter inability to extricate
himself.

YET IT IS A GLORIOUS AGE.

but, in spite of all this I am bold to assert that the age in
which we live is a glorious age, and I for one would not
care to exchange it for any of those that have gone before.
If I mistake not our age is big with manifold blessings.
Possibly an experience of untold agony lies immediately
before us, but if so it will be but the temporary birth-
throes leading on to newer life and greater fullness of
power.

The unrest and the unsatisfaction of the present are not
necessarily evils; they may be anticipations of greater
good to be unfolded in due time. At all events, they are
indicative of the fact that man has not yet reached his

ideal. He is capable of something more, something
nobler, something higher and better than anything to
which he has as yet attained. The goal of mankind still
lies in the future, and the restlessness of the human spirit
is the latent, and oftentimes unconscious factor in the
creation of effort and manly activity. At best we are but
like men climbing the mountain side to reach the summit
immediately in view—the highest point as we suppose of
the mountain range. But lo, no sooner do we reach it
than we are almost startled to find that there are other
heights beyond towering upwards to the sky, beckoning us
on to renewed exertions and bidding us print "Excelsior"
afresh upon our banners.

READINESS OF MIND.

One of the most encouraging features of our times is the
readiness of mind with which many people are
prepared to listen to and discuss social and religious
questions. Let but these questions be set forth in a direct
form, and in a language "understanded of the people,"
and there will, as a rule, be no lack of willing minds to
attend to what is said. I am well aware there may be
dissent from, or criticism of, what is put forth, but that
is not the point. The point is that there is a very wide-
spread readiness of mind to listen to, and take an interest
in social and religious questions, and this not among any
particular class, but among all classes and even both
sexes. As an example of this I might refer to the mar-
vellous—I had almost said phenomenal sale—of Professor
Drummond's work, "Natural Law in the Spiritual
World," or to the readiness with which many people
literally devour articles touching religion in some of the
foremost magazines of the day.

CHRIST, THE SOLUTION OF OUR SOCIAL DIFFICULTIES.

But apart from this, if I mistake not, there is a very
general feeling that the solution of many of our social
difficulties must be found in a better understanding and
fuller adoption of the spiritual and ethical principles of
the religion of Jesus Christ. Take, by way of example,
the idea of Brotherhood so widely insisted on by socialist
writers. I know they too often eliminate from the idea
a good deal of its religious significance. Still, the idea
is largely adopted, and we may hope that in due time it
will be more distinctly recognised that the fact of brother-
hood can only be fully realised as the religious element
is allowed to permeate it. Some writers seem already to
feel this. "The Gospel has brought salvation," says
Emile De Laveleye, "even in this world. The ancient
democracies perished in corruption and civil strife, be-
cause, being founded on slavery, they could not maintain
a just social organisation. Modern democracy will escape
these perils if it succeeds in realising the ideal proposed
by Christ, and imaged by the Lord's Supper of primitive
times—that of true human brotherhood."

Now this readiness of mind to listen to religious ques-
tions, and the feeling that it is in the domain of religion
and ethics that solutions will be found for many of our
social difficulties afford a splendid vantage ground for
the exercise of our sacred ministry. It is our respect-
able opportunity for good, and we are bound by zeal,
earnestness, and diligence to embrace it and make the best
of it.

THE MESSAGE THE AGE DEMANDS.

But consider for one moment what is the nature of the
demand. Am I wrong in saying that the Church—aye,
and the world too, is asking for real prophets, for men
who know how to speak for the present? It demands
men who, coming direct from the presence of God with the
sacred message burning in their hearts and on their lips,
know how to deliver it with a directness of speech and
power of love that shall reach the hearts of the hearers.
Ambiguity should have no place in their speech. There
must be no speaking merely for speaking's sake. There
should be definiteness in the matter of their teaching; tact
in setting it forth. There should be no speaking at, but
rather to, the people, and a full sympathetic regard to their
highest welfare. There are so many false lights abroad,
so much that is harmful and misleading in our popular
literature, that with many who attend our Churches there
is an inexpressible need and demand for light and guid-
ance. It is ours to meet this demand by a faithful re-
statement of the word of Truth, as the authoritative
message of the Most High God. The greater and the more
urgent the demand, the greater and more blessed
our opportunity to meet it.

THE RESPONSIBILITY OF THE MINISTRY.

Our position, therefore, is one of great responsibility. We
have been solemnly set apart to be ministers of Christ,
and stewards of the mysteries of God. At our Ordination
we acknowledged that we were inwardly moved by the
Holy Spirit to take upon us this office.

God's oath, therefore, is upon our head
Never to sink back on slothful bed;
Never again our souls to undo,
Nor let our torches waste and die,
Till, when the shadows thickest fall,
We hear our Master's midnight call.

But our position is scored because of the holy work we
have to do. We have to deal with the most sublime facts
in human history and human experience. Facts indicated
by such comprehensive and far-reaching expressions as
the Incarnation, Discipline, Agony, Death, Resurrection,
Ascension and Mediation of the Ascended Lord, the Per-
sonality of the Holy Spirit, the reality of His regenerating
and sanctifying power. And in the region of human ex-
perience we are met by the facts of sin, suffering,
sorrow, death, with all the intermediate and
varying phases of man's lot on earth. And as these latter
facts are expressive of man's great need, so the former
tell of God's whole-hearted reponse. Hence our work is at
once supremely divine and supremely human. "The
measure, the only real measure of our work," writes the
late Dean Church, "the real reason of our office, is the
sin, the ignorance, the weakness, the unhappiness, which
is all around."—(Human Life and its Conditions, page
136.) "And whatsoever kind of Ministry we may have
in the Church, whether we have to speak to popular
audiences in the full glare of public life, or whether our
work is in the study, in all cases we have to renounce the
hidden things of shame, put craftiness away, and handle
the word of God fairly and honestly. We must not bring
prejudice to exposition, nor permit tradition to draw a veil
over the Word of God," but by manifestation of the truth
to commend ourselves to every man's conscience in the
sight of God.

THE UNCHANGING GOSPEL MESSAGE.

And in this Ministry of Preaching, I submit that we
require no other Gospel than that which has been handed
down to us from our forefathers in the faith. It comes to
us with a power of experience which, when fairly looked
at, is simply irresistible. What it has been to and done
for men of former generations we ought to know and
tell out with a clearness that cannot be mistaken. The
recorded experience of every soul that has found light and
comfort, strength and hope, in its pages, is an evidence to
this generation of its authority, truth, and power. And
how vast, and how infinitely comprehensive is the
accumulated experience of the millions of saints who have
bowed their heads under the portals of death, and now
lift them up in the light and love of God.

And what is the central and all influential fact and
thought in this divine economy of grace? In writing to
the Corinthians St. Paul says, "We preach not ourselves,
but Jesus Christ as Lord." Jesus Christ as Lord, Lord
of the whole life and every department of it,
of heart, conscience, intellect, will, affections, speech.
The one only supreme Lord and Master who has redeemed
man from sin and the power and condemnation of sin to
Himself. Made man his property by redemption, and now
claims the right to guide him in life, thought and work.
Surely this expresses the divine purpose of the Gospel.
In the words of Bishop Dupanloup, "It is the method for the
conversion and direction of all human life towards God; it
is the submission of the spirit, heart and reason, of the
soul, of the whole man and all his conduct, to Divine
authority."

But while it is the unchanging Gospel that we preach—
the "once-delivered and imperishable salvation; yet we
must remember that in each age and time it needs new
castings, fresh forms, it must be put on the right side of
the ship." Hence it is that preachers must be intelligently
alive to the peculiar needs and wants of the age in which
we live; and by an oft-repeated and ever deeper study, in
humble dependence on the blessed Spirit, bring out from
the treasure-house things new and old. They need not be
afraid of being called "antiquated," for, in the words of
one of the greatest scholars of this generation, "The Bible
still firmly holds its place as the 'Book of Books' even at
the close of the nineteenth century."

SOCIAL AND MORAL QUESTIONS.

But if the spiritual and personal aspect of the religion
of Jesus needs an emphatic place in the ministry of preach-
ing, a very large regard must be given to its social and
moral bearings. Possibly there are few questions which,
at the present moment, are agitating our life that have
not some light thrown upon them in the Bible, directly or
indirectly. Some one has said that behind every social
question lies the moral, and behind every moral the
religious. But without going so far, we may safely say that
the moral element is largely involved in many of our
social problems. In illustration of this, listen to Laveleye,
from whose book on "Luxury" I have already quoted: "The
well-known population question," he writes, "which in
political economy overshadows all others, must be solved

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