

## Children's Column.

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

Continued.

"Carry home the lot, 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. Noise at the "Grapes," on Saturday night was no unusual thing; indeed, it was the usual finish of the week's orgies. Earlier in the evening Mr. Spivens would simply have regarded an uproar as a proof of good fellowship; but as "licensing day" was coming round, and his house had been reported by the police in not the most favourable manner, it suited him, especially as the time for closing was drawing near, to take notice of the outcry in the parlor.

Mr. and Mrs. Spivens accordingly appeared at the door. "What, that bold-faced hussy here again!" said the landlady, looking at Jenny holding her father's head. What an imagination Mr. Spivens must have possessed to have seen a "bold-faced hussy" in the shrinking, timid Jenny.

"Come, come, I can't have this, you know," said the landlady, pompously, but studiously keeping out of the way of the two infuriated men, whose faces were now red and bleeding. "This is an infraction of the law. Stop it, Sparkes, or I'll send for a policeman."

The mention of the name was enough to cause the two men to turn their anger against the landlady, who immediately retreated—his better half had done so before him—and ordered the pot-boy to go for the police.

Why dwell longer on the hideous scene? Only to say further, that when the policeman entered the two combatants had settled their grievance, and that it was John Sandford who was taken into custody for being drunk and incapable. Jenny, with almost a broken heart, followed him as he was supported to the station, saw the door close upon him, and then returned to her desolate home.

## CHAPTER V.

DREADLY NIGHTSHADE.

The worst of the ill that beset us, we think, is that curse of the lot, the plague sore, or drink. It poisons the source and straws 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. Above her were the calm heavens, and the quiet stars wooing her to gentle thoughts of heaven, and of the rest into which her mother had entered; but as she walked homeward it seemed as if the great city was the region of the lost; for the public-houses were then closing, and those who had been spending their all without hesitation, were now, without ceremony, being turned into the streets. Ragged, decrepit, palsied, blaspheming people were to be seen and heard in all directions, and the quiet of the calm Sabbath morn was rudely broken. At the door of one tavern—strange sight!—Jenny saw a handsome brougham, with coachman to match, waiting to carry the landlady to his suburban retreat. The landlady made his money out of the vice of the dirtiest and lowest of the community; but he prided himself on being a man of taste, and could never think of sleeping amid the unwholesome fumes of his tavern, especially after a Saturday night's drinking on the premises. A publican's carriage—what a parable it is to the working men of this generation, if they had eyes to read its significance. The bitter fruits of the night's intemperance were now visible in almost every street. As the flaring gas lights in the gin-palaces were extinguished, riot, drunkenness, and impurity were turned out to run rampant. A few stragglers still lingered about the taverns, entreating to be served with more liquor; some begged to be allowed to remain in the tap-room, for they had no place to which to go, and they had spent all their money.

"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. Farther on, the scene which she had that even-

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. There was only one who trembled at all this, it seemed to Jenny, and that was a little boy, who, sitting down on the pavement, was wringing his little hands, and crying bitterly as he called out, "Oh, don't beat mother! don't beat mother!"

Farther 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. Other children were waiting at the doors of gin-palaces, and kicking away with all their might to make some one come; for they knew the consequences if they went home to their infuriated parents without the bottles and jugs filled. From the public house, as from a foul fountain head, a filthy stream of degradation and wretchedness of every kind flowed through the great city, poisoning the sweetness of the quiet summer night. The victims of the Drink demon might have said, "Our name is Legion;" they were to be seen in every street waking up brutal violence and every kind of depravity. As she approached Challenor's Court a terrible sight awaited Jenny. A young woman, scarcely twenty, with dishevelled hair and garments rent to pieces, was struggling in the hands of two policemen. Her screams filled the air, and her language was more horrible than her screams. A low-browed, villainous-looking man now stepped from the crowd watching the scene.

"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. Then what a howl of execration arose from the crowd! They pressed round the police, and endeavoured by main force to drag their prisoner from them. But blow after blow fell upon the heads of the assailants, and the policemen held their captive fast until a posse of additional constables arrived upon the scene.

The drunken girl was fastened to a stretcher, and followed by a hooting crowd, the police carried their burden to the station-house. A few steps further on, and Jenny saw a little boy pulling hopelessly and helplessly at the dress of a drunken woman, who was lying in the middle of the road, ready to be crushed to death by the first vehicle that came by. "She is my mother! she is my mother!" cried the poor little fellow, as Jenny helped to bring her to the pavement.

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. Occasionally the noise of some intoxicated person tumbling up the narrow court made her start and shiver, and she was thankful when the footsteps died away, and unbroken silence reigned once more. The great roar of London had subsided into silence; omnibuses, cabs, waggons and vehicles of all kinds no longer rattled through the streets, and at last there was stillness even in Challenor's Court, and its tenants slept the sleep of the poor in the million-peopled city.

(To be continued.)

## Knighted 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. Many of God's children are knighted on the field of battle by the Captain of their salvation. I think Jacob was, when at the close of the struggle his name was changed from Jacob to Israel, because as a prince he had prevailed. I think Stephen proto-martyr was, when in the midst of his murderers he looked up and "saw heaven opened and Jesus standing at the right hand of God." O let me die in battle with the armour on, and hear my Captain say: "Well done, good and faithful servant."

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. Bright and easy method. 13 DUNDAS STREET, ROYAL.

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## The Australian Record.

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## 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. We sincerely trust that his Honor will soon be restored to health.

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. Interest in the Foreign field has never failed to bring a warm recompense to the parish at home, for spiritual life is quickened in those who freely support the Master's final command, "Go ye into all the world." "Follow up" was the encouraging word given by the Archbishop of Canterbury in his address at the great May meeting in London of the C.M.I. Our Primate alluded to the watchword "Follow up" on Monday night, and added that the Master had left with his Church a still great command—"Follow Me."

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. When ever pioneer work had to be done the C.M.I. immediately looked to this able and devoted Christian Missionary. The Muscat mission was making fair progress, but the difficulties were enormous. A standard bearer has fallen and, doubtless, many will spring to the post. The lonely missionary evinces greater heroism than even the brave soldier, who faces a perilous attack.

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. The tone of the meeting on Tuesday was excellent. The speech of Lord Jersey was thoughtful, the Primate gave loyal acceptance to the beneficial clause, and Mr. Carruthers, as Minister for Education, spoke of the need there was of the Churches doing their duty to the state. Government school education is secular, with the recognition of religion as an integral part, but the churches are called upon to inculcate their tenets. If they refrain, the State will not do their work. What has been done in the past by the Committee is worthy of all praise, but it should receive a tenfold greater support in the contribution from the laity.

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 equalization of State aid to denominational and Board schools. When the text of the Bill arrives by mail we shall then see how the balance is maintained, probably the Free Schools will have, what will in effect, be an unfair advantage.

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 President (Mr. Rivers) the choir school in connection with St. Andrew's Cathedral is likely to make a name for itself. The great difficulty to which State schools are subjected is an indiscriminate mixture of children tending to lower the moral tone, and which it is the special province of religion to counteract. Church schools, to succeed, will be known by their fruits of good manners and a high moral tone.

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. Increased facilities for divorce have certainly exposed the number of unhappy marriages in our midst. The State has passed its law, but it rests upon the churches to formulate their own conditions of membership. In the future public opinion may reverse its recent action, and in the formation of public opinion the churches have an untold influence. Should not, therefore, a more distinct policy of moulding public opinion be undertaken by the officers of the Church on this subject as on other social matters.

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. Some of the largest philanthropic institutions in the world are carried on in faith, and the sense of entire dependence on God for the needs of each day sanctifies the work in a way that no other method could secure. The Church is now brought face to face with its duty to relieve the unemployed. Does it not therefore rest upon the Churchmen to enlighten the responsibility by contributing to this eminently philanthropic effort.

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. A policy of placing people on the land in village settlements has met with a wonderful success in New Zealand, where a State loan of £2000 at 5 per cent. interest and secured by the improvements brought about by its aid, has resulted in 500 people being located on good country. They have added, by their labour in improvements, valued at £8,000 besides paying rent to the Government. The growth of great cities drains the country of its strength and deteriorates the race. Is it not therefore imperative that the rising generation be scattered over the land and live by agriculture?

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. The Rev. E. S. Poulkes is a personality at Oxford. Once before he arraigned a divine (Dr. Pusey) for wrong doctrine, and now it is rumoured that he is about to take the same steps in Mr. Gore's case. The alternative is suspension from preaching within the University or retraction. Mr. Gore's theory has a tendency to split the extreme church-party into pieces.

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. Covetousness is the root of most evils and by its exercise great misery and suffering are entailed upon innocent persons and families.

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. The rise of moral politics tends to fulfil the wise Bishop's presage that Christians sooner or later will have to enter the political arena to fight moral and social evils.

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. The idea is that it was not desirable that the pension should begin before the age of sixty-five, and at first it should be on a voluntary basis. As soon as success might warrant the alteration, insurance against old age might then be made compulsory. The scheme would practically affect half the population, for one in every two persons may be said to reach sixty-four.

Grog 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. Complaint is justly made by the Secretary of the Navvies Union that grog shanties are licensed for every contractor's camp, with the inevitable result that on pay day the money flows in to the publican and the men roll out to destruction. Yet the Government are deaf to all requests to send to the camps on pay days an official to open a post office savings bank. This ought not to be the case. Perhaps the new Postmaster-General will see it to as soon as he is appointed.

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 acres where droughts have hitherto prevailed. It is now possible to have great stations cut into smaller ones, and the population that may be settled upon the land will provide

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. Since then no less than 310 planetoids have been seen. The distance from the sun of the original planet is supposed to have been 250 millions of miles, and as the planetoid nearest the sun is distant 211 millions, and the farthest away 321 millions of miles, the force of the explosion can be indicated by the fact that one must have been flung 49 millions of miles in one direction, and the other 71 millions away from the sun.

Policy, 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. The Czar has, however, solved the gordian knot in preparing to tie a nuptial one for his son. Heirs apparent are not at liberty to choose for themselves in these matters.

Temperance Work. "The Temperance Mirror" has been appointed as 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."

Divine 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 O.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."

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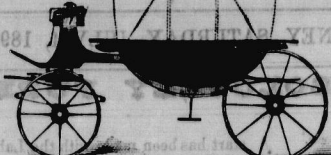
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## Coming Events.

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 His-  
torical 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.

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 Theo-  
sophy, 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 Dibbleite, 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 ortho-  
doxy 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 digni-  
fied 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 Eng-  
land is threatened by a foreign nation, party feeling is  
cast aside; whig and tory stand side 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 a 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-es-  
sentials 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  
our 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 distinc-  
tions, 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 Fri-  
day, 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 dis-  
suaded 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 com-  
mencement be made? Mr. CRANE corroborated the state-  
ment having reference to the distress, and asked the meet-  
ing 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 se-  
cured 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 help-  
ing 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  
alcohol. He likewise pointed out the need that existed for an  
analogue 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 exist-  
ing 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 sup-  
ported the immediate establishment of the Labour Home.

Mr. WELLS also agreed with the necessity of start-  
ing 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 employ-  
ment should be forwarded to them so that any tradesmen  
associated with their bodies might be helped to employ-  
ment 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 con-  
siderable, 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 nomi-  
nations were deferred for the present. It was moved by  
Mr. B. KYNGDON and carried "that Mr. Langley be em-  
powered 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

Sr. Thomas' Hall, Balmain, was well filled by an atten-  
tive 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 interest-  
ing manner he described the laying of the foundation stone  
of the first church, which was turned into a gaol and after-  
wards 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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### Annual Meeting of the Church Missionary Society.

The annual meeting in connection with the Church Missionary Society was held in the Chapter-house on Monday. The Most Reverend the Primate presided, and among the large number present were the Very Reverend the Dean, The Venerable Archdeacon King, Canon D'Arcy Irvine, Revs. F. B. Boyce, Mervyn Archdall, J. Southby, J. Vaughan, E. Bellingham, J. D. Langley, W. Martin, Messrs. Crane and Kyngdon.

Rev. F. B. Boyce (secretary) read the annual report (which was the 66th) and financial statement. The operations of the society, it stated, had not been on a large scale, but there were many signs that the interest in its work here was steadily increasing. The income of the local auxiliary for the past year was £361 3s. Of that sum £337 13s had been remitted to the treasurer of the Parent Society in London. A sale of work £70. An impetus had been given to the work by the visit of the Rev. John and Mrs. Cain, from India, who had addressed several meetings. The visit of the Rev. Hudson Taylor and Mr. Montagu Beauchamp had also been an important factor in stirring up a missionary feeling in this colony. Their work had led many young Australians and others to give up the comforts of home and of civilised life generally to preach the gospel to the millions of China. Their self-sacrifice, with the special attention their work called forth, had led hundreds to seriously consider their duty to the heathen, which previously they had either neglected or wholly ignored. An important communication had been received by the Primate from the hon. secretary of a special committee of the parent society, relative to the local candidates for missionary work. The local committee, recognising at once the importance of the matter, gave it much consideration, and as a consequence the following resolution was agreed to:—"That it would be advisable to form a committee of selection, upon the understanding that candidates selected and trained by it should be accepted by the home committee and sent direct to the mission field from Australia." The further development would be watched with interest.

The CHAIRMAN said he had always, from his youth up, taken a great interest in mission work, especially of the Church Missionary Society, one reason being that he had had an opportunity of seeing the work in Southern India. It added to one's interest when he had been in action, and he could testify to the success of the work in India, and the candor of the missionaries' reports. It had been said that the missionaries only put into their reports what was *colours de rose*. Such was not so. It was true their work was not so large as it might be, as the Church at home was not giving enough support. But even as it was, blessings had been conferred on their little work far beyond their expectations, and far above what they deserved. Alarmist views had been held in the early days, and always contemptuous views, but it might be truthfully said that where contemptuous expressions had been used, the one who used them did not know what missionary work was. There were many disappointments in missionary work, but such disappointments were sometimes for the best, as in the case of the Uganda mission; but whether their labours were attended by success or otherwise, they knew their duty. The question for them to consider was, Were they trying to do the work of their Leader? Let them consider that question and go on in patience and do the work given them to do, the work of Him who was despised, neglected and crucified, who had given the command "Follow Me."

The Rev. W. MARTIN, B.A., in proposing that the report and financial statement be adopted, printed, and circulated said that he was heart and soul with the C.M.S. It was undoubtedly a grand society and one that was most particular regarding the class of men which they sent forth to the heathen. He was still further interested inasmuch as three or four of his own college friends were in the field. He thought that the best way to create interest in the work was for a Church to send some of its own members into the missionary field, but that the success of missionary work depended upon all having the true conception of Him who gave the command "Go ye into all the world and preach the Gospel to every creature." He remembered the occasion of the departure of Messrs. Studd and Stanley Smith from Cambridge for missionary work in China, and the remarks made by many as to the loss England was sustaining in them, but their example was a glorious one and had been the means of inducing many others to follow in their footsteps. He appealed to the mothers to use their influence to induce their sons to go into the mission field or to give their service to Christ in the ministry, and thus follow the example of many of the mothers in England who held before their children the fact that one of the highest and noblest callings a man can devote himself to is the ministry.

The Rev. J. H. MULLENS in seconding the resolution said that when Charles Darwin visited the Loyal Islands and witnessed the work done he exclaimed "the lesson to be learnt from missionary enterprise is that of the Enchanters' Wand." Thousands of day-blessed names of missionaries and the conversion of 100,000 savages showed that the Enchanters' Wand had been waved over them. These missionary preachers had gone to the work because they had felt called to do so. What brought Bishop Pattison to Nekapua, and to his death? His belief that he was doing what was right. And so with each of those who have forsaken home and friends and gone to the

different parts of the earth; they felt that they were doing that which was right. The word of command was being felt more and more every day, and he trusted that this meeting would render great assistance.

The Rev. Dr. D'ARCY-IRVINE, Canon of Goulburn Cathedral, supported the resolution. He said that he heartily responded to the Most Reverend the Primate's desire that he would speak to the resolution. He well remembered that the last public meeting he had attended in London, not long before that great society "The Colonial and Continental Church Society" engaged his services for the colonial Church, was the annual meeting of the Church Missionary Society. No person but one who had been present at an anniversary of the Society, could at all realise the deep impression made upon the mind and heart of all who were imbued with a missionary spirit. He very well knew that what gave real dignity to all our religious gatherings was the presence of God's Holy Spirit, but when multitudes of churchmen influenced by the Divine Spirit were congregated from all parts of England in one huge assemblage the impression was a thrilling one. Peers of the realm, members of both Houses of Parliament, and the loving helpers in the different parishes throughout London unite, at the annual meeting of the Church Missionary Society in swelling the thundering outbursts of praise in singing that lovely hymn sung by the present meeting, "Jesus shall reign where'er the Sun does his successive journey's run." The annual meeting there that night might not be numbered by thousands as in London, but he (the Canon) believed that those before him from their enthusiasm, and the hearty manner in which they all joined in that beautiful hymn, were churchmen of the right stamp, were amongst the best of God's nobility in their various parishes, and that by their united prayers as well as praises, they would be furthering in the most successful manner the true interests of their great Missionary Society by their prayers that "the Lord of Harvest would send forth more labourers into His Harvest." Money, no doubt could do a great deal. Money, no doubt, was a great factor in all expensive organisations, but there were some things that money could not do, but which God could do, and would do, if we carried on His work according to His inscrutable will—in dependence upon His grace which either as individuals or societies we shall surely receive in answer to the earnest supplications of His believing and praying servants. The Gospel of our Lord Jesus Christ, faithfully and lovingly preached throughout the world, was the one plan devised by God not only for civilizing the nations, but for making people real gentlemen and real ladies—honouring all men, loving the brethren, fearing God and honouring the Queen. Christianity alone was the mighty power which God had provided to make men really happy in this world and in the next—the one great influence which made men pitiful and courteous, kind and sympathizing one to the other in every grade and class in life. All his brethren on that platform, including the Most Reverend Prelate, would, he was sure, endorse the view that in proportion as each member of the Church sowed, according to his ability, the seeds of eternal life—in proportion to the Church's efforts to carry on the great work of its missionary societies—in proportion to its efforts to promulgate the great and distinctive principles of their Church—in proportion to the Church's efforts to fulfil their Divine Master's injunction to "preach the Gospel to every creature," no matter what opposition and hindrances and falsehoods His missionary servants might be called upon to endure—in the same proportion might they look out for and expect the blessing of God upon these efforts—nay in much larger proportion would God grant success and His ultimate and choicest blessings upon the Church in whose interests as a great missionary agent throughout the world they were gathered together that night. He very heartily supported the resolution.

The Rev. J. VAUGHAN moved the second resolution pledging the members to renewed efforts, and suggesting the election of the following officers:—President, the Most Rev. the Primate; committee, the Very Rev. the Dean, Archdeacon King, Revs. W. Martin, J. D. Langley, J. Dixon, M. Archdall, J. H. Mullens, J. Vaughan, Messrs. W. R. Beaver, W. Crane, J. Kent, C. S. Wilkinson, Drs. Kyngdon and Morgan; hon. treasurer, Mr. R. Hills; hon. secretaries, Rev. F. B. Boyce and Mr. C. R. Walsh. He said that the Church Missionary Society had ever occupied a warm spot in his heart, and he felt it a great privilege to be permitted to advocate its claims. The thing which had impressed him in early years, and had continued to do so, was the fact that the C.M.S. was a great praying Society, and he believed that if the Society owed its success to any one thing it was to this fact. The Rev. W. Martin had remarked that when a curate was wanted they had to look to England to get him, and the thought had entered his mind that perhaps the reason for their being unable to get labourers was owing to the fact that they had not done enough for the heathen. They should be ready to yield their best—sons and daughters, and when this was done, they would find that they were receiving abundantly in return. He suggested the holding of monthly prayer meetings on behalf of missionary work, and felt certain great benefit would be derived from such.

Mr. J. CRANE, in seconding the motion, referred to the great interest which had been shown in the C.M.S. since the time of its commencement. At the last meeting in England, Exeter Hall was not large enough to hold the vast number which had come from all parts to attend.

Referring to missionary work in India, he said that Sir William Hunter had stated that no persons contributed more to the honour of England in India than the missionaries.

The PRIMATE announced that Miss Jenkyn was about to go out into the Mission field for the C.M.S., and that the Rev. Copeland King was accompanying the Rev. A. MacLaren to missionary work in New Guinea, and that, besides these, there were others who required the prayers of all present.

### Religious Instruction in Public Schools.

THE annual meeting of members of the Church of England and others interested in Special Religious Instruction was held in the hall of the Y.M.C.A., on Tuesday evening, at 8 p.m. His Excellency the Governor presided, and there were also present the Most Reverend the Primate, the Very Reverend the Dean, Archdeacons King and Gunther, Revs. M. Archdall, M.A., A. Yarnold, Dr. Corlette, J. D. Langley, S. S. Tovey, Canon D'Arcy Irvine, D.D., T. B. Tress, T. Holmes, A. W. Pain, B.A., J. H. Mullens, J. N. Manning, L.L.B., A. R. Bartlett, M.A., D. H. Dillon, Cecil King, Lieutenant Colonel Airey, Hon. J. H. Carruthers, Hon. H. E. Kater, His Honor Mr. Justice Stephen, Dr. Morgan, and Messrs. F. W. Uther, R. Hills, J. Plummer, R. Chadwick, W. Crane, F. L. Barker, E. J. H. Knapp, F. B. Kyngdon, H. W. Hammond, and J. Bowe Johnson.

The Rev. A. W. PAIN, B.A. (hon. sec.) read extracts from the report which had been presented to the Synod, supplemented by a financial statement to the present date.

Extracts from the Eleventh Annual Report of the Committee appointed to carry into effect the resolutions passed by the Synod on the subject of Religious Instruction in Public Schools, which was presented to the Synod 11th November, 1890:—

"The work of the past year may be described as a steady maintenance of all existing operations, coupled with an important extension of them in the Rural Deanery of Wollongong, rendered possible by a special grant, made by the Executive Committee of the Church Centennial Fund, of £100 for one year. There are now thirteen salaried teachers employed. The number of classes taught by them every week is 187. Six others are taught fortnightly. This is, by far, the largest extent of work yet reported. The ordinary attendance of children at these classes is about 10,000. To this must be added the work done by the clergy and catechists, and voluntary teachers, as shown by the annual returns.

"The Committee still feel that the members of the Church generally fail to realise the full meaning of these statements. That the Church, by her clergy and duly authorised teachers, succeeds in reaching more than three-fourths of her children in the public schools, not reckoning infants, is a fact which ought to impress all with a sense of the magnitude of the work done, and ensure confidence and support for the Committee from those who profess to value the religious teaching of the young, and who also appreciate persistent and successful effort.

"Several testimonials to the value of the work carried on by the Committee have been received by them, and mention is frequently made of the readiness with which the public school teachers afford all due facilities to the clergy and the salaried teachers, in the arrangement and instruction of their classes.

"The necessity for securing the services of an organising secretary has pressed very heavily upon the Committee; and they feel that they ought not to be expected to continue their extensive operations without such aid."

Additional Statement, showing approximately the financial position of the Committee up to the end of June, 1891.—Received: Subscriptions and donations, £675; Hon. E. Knox (special), £240; offertories, £43 15s 1d; interest, £21 12s 1d; grant from Centennial Fund, £100; total, £1,080 7s 2d. Expended: Debit balance from last year, £83 3s; salaries and expenses, £686 14s 3d; balance, £1,059 11s 1d; total, £1,080 7s 2d.

His Excellency LORD JERSEY said that he took great interest in all that affected the interest of the public here, and he felt that this was something that largely affected the interests of the people. The Act of 1880, relating to Public Instruction, he thought was very fair and reasonable, and its privileges ought to be taken advantage of. Some might prefer a different system, but they had to look facts in the face and he felt sure they might go further and fare worse. The Act permits teachers of the different denominations to enter the schools and impart special religious instruction, but the privilege was not taken advantage of as it should be. The Roman Catholic body, on the other hand, educated nearly all their children at their own expense—a striking contrast to the apathy shown by the members of the Church of England. He was glad to see his friend, the Minister for Public Instruction, among them, as that was an evidence that what they were doing was entirely in accordance with the Act of 1880, and his presence also showed that the work had his sympathy.

In order that this work might be done properly, the assistance of the public and Church laity was necessary, and as he had before stated he did not think this had been as freely given as it should be. He earnestly hoped that the public of New South Wales would awake to the enormous importance of this great undertaking as it was a question for all to consider. The act offered equal facilities for all, and if the cause of religion was at stake, he felt that

every person, no matter what denomination they might belong to, should do all that lay in their power to assist a work of this kind. The sinews required were funds and they could be supplied by the general public, if it could only realize what was at stake. He need not picture to them a people brought up without the love of God, or of a people living without those restraints and without any of those refining influences or any of that charity which the Christian religion irrespective of creeds has fostered in the hearts and minds of the human race for so many generations. They lamented to see many once taught drifting away, but whilst the words of a lesson might be forgotten the influence would generally remain:—

Choke up the temple gate with dust and ashes,  
With all pollution make the windows dark,  
Yet through some unexpected crevice flashes  
The subtle glimmer of the deathless spark

There was never a better chance for combined effort than at the present time, and he trusted that the movement would rapidly spread and that at the next annual meeting the secretary would be able to say that instead of educating three-fourths they had been enabled to impart instruction to every one of the children.

The PRIMATE moved the following resolution:—"That this meeting recognises the great importance of utilising the privileges of the 17th Clause of the Public Instruction Act, for imparting religious instruction to the children attending the public schools of the Colony." On behalf of the committee and also on behalf of all present he thanked His Excellency for presiding, and for the utterance of the wise and stirring words with which he had addressed them. As a churchman and a citizen he rejoiced in the fact that the Education Act not only provided for general religious instruction, but also permitted outside teachers to avail themselves of certain times during each week in which special instruction in religious matters might be given. The Act took the position that religion was a part of education, but that the Government had no particular ways for particular churches. Under the Act of 1888 they possessed a real privilege, and they ought to use it. They did not use this privilege as largely as they might. They should use it because the most important religious culture had reference to self-control. They wanted reverence for high ideals, and high ideals to reverence. Many were looking anxiously to Australia's future, and all were at one in wishing to see it advance in the path of true progress, and this it could only do if it had a true, wide, deep education. Prosperity did not alone depend upon material things, which were all good if kept in their proper places, but if permitted to get out of place and change self-control into self-indulgence, were fatal to both the individual and the nation. These were considerations which ought to weigh with them in leading all to avail themselves of the privileges of the Act.

The Hon. J. H. CARRUTHERS, in seconding the motion, said he recognised that the administration of the Act must be impartial, and he would have been glad to stand on the platform if it had been a gathering of any other Christian sect, having the same object in view, inasmuch as they were celebrating a clause of the Education Act which had received the approval of the Parliament and the people. He wished that this 17th clause had been more fully availed of by other denominations, as he could personally testify to the valuable work done by the teachers of the Society. He could fearlessly state that he believed to some extent in connecting religion with State education, and looked with dread to a purely secular system. He trusted that in places so remote where one society could not deal with them, rather than the children in such places should go without religious instruction, the Christian spirit would be shown so that they should combine to give the children instruction in the broad principles of Christianity. He had every sympathy with the present movement, and hoped the Society would have a more prosperous future before it.

The motion was carried.

The Very Rev. the DEAN moved,—"That this meeting regards with satisfaction the work of imparting religious instruction in the Public Schools carried on by the clergy and by the voluntary and salaried teachers working under the committee appointed by the Synod, and urges upon the members of the Church the duty of contributing more liberally to its support." He regretted the unavoidable absence through illhealth of the Rev. J. Chaffers-Welsh, who was to have moved the resolution, as he felt that he would have been able to do more justice to it than himself. The Legislature of the colony had granted certain privileges to the different Churches, and he was thankful to state that they of Sydney had taken the matter up and were doing their best to utilise the privilege they possessed. No doubt many remembered the strong discussions and the great efforts made to retain the denominational schools and to secure the State aid hitherto accorded, and he thought it very probable that clause 17 was to a great extent the outcome of this effort. Had it not been for the high repute of those who advocated denominational schools we should not have had this compromise, which he now thought a very happy compromise, as it enabled each sect to teach its own children. The Committee was the outcome of deliberations in Sydney. Three classes of agency were employed in the work, viz., clergy, salaried teachers, and voluntary teachers; and help was still further required. In conclusion, the speaker gave instances of the beneficial results of the work of the Committee.

Mr. F. W. UTHUR said that the Committee was appointed nearly twelve years ago, and started with £100 a-year, but he was pleased to state that this year they had been enabled to expend nearly £1,100. But they had not done all they would have liked, and could very well do with double the amount expended during the past year. They had, as the report showed, availed themselves largely of the ministry of women, and with very great success. To do the whole work, £2,000 per annum was required, and he urged upon those present and the public generally the necessity for increased assistance. During the past three years the Hon. E. Knox had generously given £750, which had paid the salaries of two teachers during that time. The funds had been carefully disbursed, and he had very much pleasure in seconding the resolution.

On the motion of the Hon. H. E. KATER, seconded by the Ven. Archdeacon KING, a vote of thanks was accorded to his Excellency, for presiding.

An organ recital was given prior to the meeting by F. Morley, Esq., and the singing was led by the choir boys of St. John's, Darlinghurst.

## Current Topics.

### Religious Teaching.

The meeting of the friends of religious education held last night was a notable one, apart from the denominational considerations. There is one quarter within, consistently enough, the schools in which the youth of the country is being trained for life are held to be objectionable, on the ground that the dogmatic teaching of religion is therein neglected. The report which the Rev. A. W. PAIN read last evening shows that one of the Christian denominations alone has ten thousand children ordinarily under its ministrations in the Public schools. Thirteen salaried teachers hold 187 classes weekly. That is a record which the public will mark approvingly, because it shows that the Christian Churches can, if they choose, impart to their children in the Public schools doctrinal instruction—a privilege which is not granted in Victoria; and, while this is possible here, the arguments sometimes heard against the public education policy of this country may be passed over as hardly justified. Most observers agree with the fundamental assertion of the Roman Catholic party that there should be some spiritual teaching in the school system. The Church and Sunday school are very well to those who attend them; the home is better still where there is home teaching. But it must be confessed that these agencies do not reach all, or nearly all, the impressionable and growing youth throughout the schools of the colony. Hence the importance of an organised effort to penetrate the Public schools with some more definite ethical teaching than that of Mr. Carruthers' version of the Sermon on the Mount. There is no statement in the report read last night as to where the special religious teaching is given. But it is not unfair to assume that the city and suburbs receive most of the care of the Church of England. That is not unreasonable, seeing that the population is densest here, and there is more room for such work. But what of the country districts, where such teaching is also needed? Here is where a considerable extension of similar work might take place.

It is gratifying to have the reassurance of Lord Jersey as to the character of the Public Instruction Act, and as to the administration of that measure. Fresh as his Excellency is from a country where popular education is not as yet general as it is in this colony, but where religious teaching is more practicable and more widespread, it may well be that our system of public instruction has been a subject of interest to the Governor. He commended the provision for imparting religious teaching, and drew special attention to the need of such influence at the formative period of intellectual life. Lord Jersey well said that this was not a task for members of one creed, but for men and women of all creeds. They saw, he said in language that certainly did not err by over-emphasis—they saw children running about the streets with a certain amount of education, but with very little of that real control which they wished to see them have. His Lordship might have added that many within the schools were not less destitute of control. It may be hoped that the outcome of the meeting will be to arouse interest in the evangelisation of the schools. In the past the clergy have trusted too much to the influence of the Church solely; but this conservatism must be altered if the youth are not to drift out of touch with their parents' creeds.—*Echo* (Wednesday evening).

## Review.

In the review of Mr. Abramowitch's book in our last number some typographical errors occurred, which are corrected, in the following sentences:—"to remove difficulties out of the way of those who are enquirers;" "in favour of the general historical accuracy of the genealogies of our Lord;" "very interesting and instructive;" "in favour of the view that the genealogy given by St. Luke is to be understood of Mary's line of descent."

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### The Church Society.

A LARGELY-ATTENDED meeting of collectors and friends of the Church Society was held on the afternoon of Wednesday last, in the Chapter House. Amongst the guests present we noticed the Very Rev. the Dean, the Venerable Archdeacon King, the Revs. Canon Moreton, A. R. Bartlett, M. Archdall, W. Hough, J. D. Langley, T. B. Tress, J. H. Mullens, S. Hungerford, A. W. Pain, J. E. Southby, J. N. Manning, W. Martin, together with Messrs. W. Crane, R. Chadwick, J. Allpress, E. Swire, J. Farr, J. Page, L. Robertson.

The Chairman, having opened the meeting and expressed pleasure at being present, commented upon the state of the society's funds. He urged all collectors to be energetic in their task, and remarked that the generous character of the work they were doing, which was all for the Church, would, if reflected upon, have the effect of sparing all feelings of tediousness. The result of their work would depend very much upon their earnestness and self-sacrifice as the outcome of the spirit of God which would be diffused among them. They should pray that that spirit might be increased among them, and put their hearts and minds into the work, which they should carry on with zeal, pertinacity, courtesy and patience. Archdeacon King dwelt on the necessity of prayer and its value in helping them to do the work. He pointed out the good that the society was doing and how it needed funds to sustain it. He proposed—"That this meeting of collectors for the Church Society, in view of the increasing claims on the society's income, and in full sympathy with the expressed desire to see that income during the current year exceed the maximum annual income yet attained, viz., that of 1887, desires to impress upon its fellow-collectors throughout the diocese the immediate necessity for sustained and increased effort on the society's behalf." The resolution was seconded by the Rev. A. R. Bartlett, supported by the Rev. M. Archdall and carried unanimously. Encouraging addresses were also delivered by the Rev. T. B. Tress, the Very Rev. the Dean, and Mr. J. J. Farr. The Primate, in conclusion, said a few words of encouragement to collectors, and remarked that if they could enlarge the means to do good, much more good would be done.

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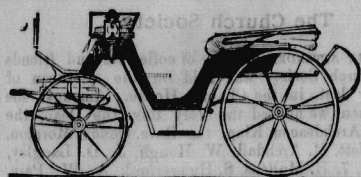
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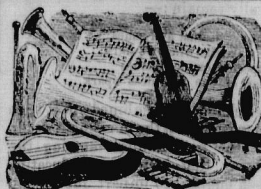
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## FOUR PAGE SUPPLEMENT.

Paper by Rev. A. KILLWORTH, B.A., LL.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., LL.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 connection 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 subsequently 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 destructive character. In many respects it is eminently constructive. 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-throe 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 widespread 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 marvellous—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 brotherhood 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, because, 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 imagined by the Lord's Supper of primitive times—that of true human brotherhood."

Now this readiness of mind to listen to religious questions, 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 unspeakable 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 must 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 guidance. 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 aims 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 sacred 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 Personality of the Holy Spirit, the reality of His regenerating and sanctifying power. And in the region of human experience 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 response. 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 preaching, 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