

# The Australian Record.

SYDNEY, SATURDAY, JUNE 27, 1891.

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

## The Week.

**We learn that the consecration of Canon Barlow, Bishop-elect of North Queensland, will take place in St. Andrew's Cathedral, Sydney, during the month of July. The date has not yet been made public.**

**Visitors note changes quicker than those who live in the midst of them. The Rev. A. R. Bartlett, of Burwood, has observed the "onward movement" within the Church of England at home. The Rev. Canon Cooper, a Canadian clergyman, speaking at a Guild meeting in London, remarked that "those who were living in the midst of the changes that had taken place in the Church of England of late years hardly realised the great advance that had been made in Catholic doctrine throughout the whole country." The Guild was that of All Souls, whose object it is to bring back again that which the Reformation swept away. The opinions of individuals depend upon what they wanted to see. We doubt entirely the fact that the Catholic movement is so prominent. One thing is evident that the recent May Meetings showed the earnestness, vitality, and growing influence of the great Evangelical party.**

**The Annual Festival of the C. E. T. Society will be held in St. Andrew's Cathedral on Tuesday, July 19. The Council have invited all the Temperance organisations to join them at the Festival, and to appear in the regalia of their Order. A similar invitation was made at the C.E.T.S. Festival in Melbourne, and was responded to in a most hearty manner. It is most desirable that the Temperance movement should have the support of the Churches and that vigorous efforts should be made to crown the present successes with complete victory.**

**The frequency with which deaths have occurred lately on the railway is alarming, and among the list of fatal accidents the names of employees in the service are to be found. The sad calamity that happened last week at the Eveleigh railway station, by which a valuable life was sacrificed, in addition to the death of an engine-driver by the unfortunate collision just previous at the same station, naturally draws public attention to this special locality. Eveleigh is a busy place, and the net work of lines there must be confusing even to those accustomed to cross them. Workmen returning home after their day's occupation are in the habit of crossing these lines, as the nearest cut to their destination. At the approach of a train they seek to avoid the danger and step on to another line, trusting all will be safe, but how often has it been otherwise and fatal accidents have been the result. Any person not in the service walking on the lines is liable to a penalty, and properly so on account of the danger; yet employees are allowed to do it with impunity. When not actually employed, they should be restricted to the same regulations as the ordinary public, and on going to and returning from their work they should be compelled to adopt measures calculated to ensure their safety. We believe that there is a regulation bearing on this subject, but it is not acted upon.**

**The law of marriage has had a judicial pronouncement within the past few days, by Sir William Windyere, to the upholding of the legality of the Tyson marriage, so that the form of marriage overrules any technical flaw in the ceremony itself. By this happy judgment Tyson's meanness in endeavouring to throw off his wife because the officiating priest omitted to do all that the Act required, is happily thwarted. The Clitheroe case enables a wife to remain separate, because the husband cannot compel her to live with him, whilst the Tyson case renders it impossible to deceive by a marriage ceremony having a technical irregularity. It is clear, however, that the Clitheroe case indicates a singular flaw for the law cannot compel the fulfilment of marriage vows nor enforce its own decrees. Lord Penzance is therefore of opinion that some legislation is needed.**

**King's School, Parramatta, flourishes under Dr. Harris. The standard of work is sustained, and the growth of a healthy public spirit is to be noticed. Lord Jersey spoke true words in allusion to the township of courage with courtesy, and trusted that the high-tone of a King's School boy would be anonymous with a courteous and courageous gentleman. The Primate added to the above, religion, as the thing to which attention should always be paid, and urged upon them to study the Bible, and they would then grow in all the qualities that make both good men and good citizens.**

**One of the most successful commercial concerns belonging to the Primitive Methodist Connexion at home is the Connexion Insurance Society. Instead of the trustees of the denomination paying thousands of pounds to companies which have no sympathy with its spiritual work, the Conference has formed an insurance society of its own. So successful has its business proved, that for several years the directors have handed over many hundreds of pounds of their profits to the Conference to aid distressed chapel cases. This year they have decided to place £500 out of the year's profits to the same deserving object.**

**In connection with the suppers to the poor, given under the auspices of the Women's Christian Temperance Union, we are requested to state that Mr. J. Lionel Ching, of the Queensland Dugong Fisheries, has kindly furnished the funds for the next entertainment. We trust others will follow his good example.**

**Sir Henry Parkes has intimated the need that exists for a Department of Industry, and now that so many Labour candidates are in the House the suggestion is likely to have support. There is still a greater necessity for a Government Labour Bureau for the purpose of bringing those who want to hire in communication with those who seek employment. Half the destitution in Sydney would be relieved if only work could be found; and what the existing destitution is few besides ministers of religion really comprehend. There is real poverty in our midst to-day.**

**The Mansion House Council of London has reported upon the dwellings of the poor, and recommended the erection of four-roomed houses with a small plot of ground, to let at £20 per annum. Where, however, space is valuable, large tenement barracks are inevitable. The Sydney Model Lodging House makes a good return, and its promoters wisely sink a large proportion of it in enlarging the premises. The institution was started as a philanthropic venture, on business principles, and will form the nucleus of a valuable social effort to help the poor to live decently.**

## Brief Notes.

**A Quakeress in England has remitted the sum of £1000 to the Rev. Dr. Paton in aid of the New Hebrides Mission.**  
**Canon Legge has been appointed Bishop of Lichfield in succession to Dr. Maclagan.**  
**The Committee of the Sydney Bethel has appointed the Rev. J. Bennett Anderson to the position of Minister of that institution. Mr. Anderson is highly recommended by leading ministers of all denominations in England.**  
**The Rev. J. Fordyce delivered a lecture on Tuesday evening at the Y.M.C.A. Subject: "The Agnostics Knowledge."**  
**The Rev. A. A. Maclaren commenced a series of special services on Wednesday evening at Christ Church, St. Lawrence.**  
**On Tuesday evening the Rev. D. O'Donnell, of Victoria, gave an address specially for young men at the Congregational Church, Petersham.**  
**Dr. Herman Adler, son of the late Chief Rabbi, has been formally installed in London as Chief Rabbi.**  
**King George of Tonga hopes that religious discussions will cease in the Islands.**

**Mr. J. C. Barber, a Melbourne City Missionary, is proceeding against a number of clergymen, claiming £500 damages for being dismissed from his position.**  
**A special meeting of the Women's Prayer Union was held in the Temperance Hall on Thursday last.**  
**The annual meeting of the Ladies Committee of the Boys' Brigade was held on Tuesday afternoon in the Town Hall. The Countess of Jersey presided.**  
**The Bishop of Manchester is returning from a severe attack of influenza.**  
**The Rev. Joshua Hargrave delivered a lecture on Tuesday evening in the Schoolroom of St. Paul's Church, Redfern, in aid of the Mission Hall in Elizabeth-street, which is under the charge of the Rev. Stanley Wilkinson. Subject: "Wanderings in Italy."**  
**The Hon. the Minister for Education has purchased 100 copies of the Rev. T. V. Alkins floral chart for use in his Department.**

**New Publication. - "Australian Young Folks' Illustrated Magazine" will be issued on July 1st next. Splendid reading for the young. No home will be complete without it. PRIZE STORIES for Boys and Girls. Everybody look out for it. SAMPLE COPY SENT Free. Subscription—Three shillings per annum in advance.**

**Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained under the Patronage of His Excellency the Governor."**

## 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., June 28.—11 a.m., The Precursor; 3.15 p.m., Archdeacon Günther; 7 p.m., the Rev. R. J. Read.

### ANTHEMS.

11 a.m.—"Hallelujah, Power and Glory to the Lord Jehovah's name. Praise the Lord ye everlasting choir in holy song of joy. Worlds unborn shall sing His glory." *Bethoven.*

3.15 p.m.—"Great is Jehovah the Lord, the heavens and the earth proclaim His power and His might. 'Tis heard in the crash of the storm, in the wild torrent's loud impetuous roar. At His command the trees put forth their opening leaves, and valleys were bright with golden corn; with lovely flowers the fields are decked and start in splendour fill the vault of heaven. Heard with dread is the thunder's deep blast and seen in the flames of lightning; but chief in His great loving kindness shines forth Jehovah's boundless might, the boundless power of God, the everlasting God. Raise your prayerful hearts on high, and hope for mercy and trust in Him." *Schubert.*

### DIOCESAN.

- Sun., June 28.—Richmond. Preacher, the Primate.
- Mon., " 29.—Standing Committee, Chapter House, 4 p.m.
- Mon., " 29.—Association of Lay Helpers. Lecture, All Saints', Woollahra, by the Rev. H. L. Jackson, M.A. Subject, "The Camel-Driver of Mecca."
- Tues., " 30.—Public Meeting re Religious Instruction, Y.M.C.A. His Excellency the Governor will preside. The Primate and others to deliver addresses.
- Wed., July 1.—Annual Meeting of the Collectors of the Church Society.
- Wed., " 1.—Tea Meeting (Chinese) and Public Meeting at St. Philip's. Chairman) the Primate.
- Thurs., " 2.—Cathedral Chapter, Chapter House, 4 p.m.
- Mon., " 13.—Association of Lay Helpers. Lecture, St. Philip's, Sydney, by the Rev. J. C. 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 Compilation of the English Liturgy."
- 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.

General Booth's recent legacy of £70,000 is to be spent on a great temple in London. Accommodation is to be furnished for all the officials, and a great hall to be built to hold thousands of people. The idea originated some years ago, but Mrs. Booth's death and the "Darkest England" movement has delayed the work.

The Bishop of Chester recently stated on the authority of the Secretary of the Society for the Prevention of Cruelty to Children that the persons most liable to be guilty of cruelty to children were artisans who had taken up secularist opinions. The Secularists vigorously traverse the statement.

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resolved to become a worker in what is, I am sure, a good cause. What we want to see is a number of Parents' Unions growing up in all directions—like in general principles, differing in details of methods and rules, and so forth. It will be the work of that Provisional Committee (which you will be asked to appoint presently) to promote their formation in every possible way. And then we may hope the time will soon come when the Provisional Committee will be replaced by the Council of a great central Society, with its branches everywhere. It will, so at least I hope, not only have the names of many prominent men, but also the names of many earnest and thoughtful women. And it will, I think, find a "constitution," ready to hand, in that which two years ago was formulated by the Parents' National Educational Union of England. Mr. Jackson concluded his address by reading the central principles of the constitution to which all local branches joining the Society pledged themselves:—

1. That a religious basis of work be maintained.
2. That the series of addresses and other means employed by the Union shall be so arranged as to deal with Education under the following heads:—Physical, Mental, Moral and Religious.
3. That arrangements concerning Lectures, etc., be made with a view to the convenience of fathers as well as of mothers.
4. That the work of the Union be arranged so as to help parents of all classes.

That the objects of the Society shall be:—

1. To assist parents of all classes to understand the best principles and methods of Education in all its aspects, and especially in those which concern the formation of habits and character.
2. To create a better public opinion on the subject of the training of children, and, with this object in view, to collect and make known the best information and experience on the subject.
3. To afford to parents opportunities for Co-operation and Consultation, so that the wisdom and experience of each may be made profitable for all.
4. To stimulate their enthusiasm through the sympathy of numbers acting together.
5. To secure greater unity and continuity of Education by harmonising home and school training.

The Rev. J. W. DEBENHAM, who was to have seconded the resolution, was, owing to ill-health and the bad weather, unable to be present, but wrote as follows:—  
"If I had been able to be present at the meeting, I should have endeavoured to prove that Parents' Unions were desirable—1st. As being likely to improve the moral training of children, for, at present, parents, however desirous of acting rightly towards their children, are trying in an isolated and somewhat happy-go-lucky style to effect that end. There are few important duties on which so little advice is given by speakers and writers. The gratitude with which the advice given in the "Parents' Pages" of the Church Sunday School Magazine has been received by many is a proof that mutual advice and encouragement would be useful. 2nd. Parents' Unions would be useful in improving the impartiality of religious knowledge by parents. This is, I admit, the argument which has greatest weight with me. There is much to be desired in the matter of regularity of teaching, care in preparing the lesson, systematic choice of subjects, and testing the knowledge given. The formation of Parents' Unions would, I believe, greatly improve this state of things. 3rd. Parents' Unions would be useful in imparting the knowledge of better methods. The Central Body would, I hope, issue some publications and recommend others. The separate Unions would at their meetings discuss methods, and the experience of others is most valuable as a help. The importance of the subject would be kept before the minds of parents, and I hope that the Press, both secular and religious, would be used with advantage. 4th. Experience in England has proved that not only has the want of union been felt, but that when union is adopted, the movement spreads very fast. Parents recognize the advantage of being helped out of their present feeling of isolated effort. The question of "whether there is room for another organization" is entirely dependent on the amount of need. The meeting at which that need will be spoken of will not need more arguments on that point. It is a matter of vital importance to the future of the country, and a matter in which, by the confession of all, great evils are now arising from our neglect. I believe the Unions ought to be on the widest basis which would be likely to prove workable. Each branch—and each branch would be connected with a congregation rather than with a district—would be allowed to make its own rules, as wide or as narrow, as strict or as vague, as it liked. I sincerely hope that the movement thus begun may prove a very great blessing to the country. If it has been found to work well in England, why should it not do so here?"

The resolution was carried.  
The Rev. C. J. PRESCOTT, B.A., moved and the Rev. W. MATHISON, B.A., seconded the following resolution:—  
"That the following be appointed a Provisional Committee (with power to add to their number) to take such steps as to them seem desirable to spread the principles embodied in the foregoing resolutions, and to promote the formation of a central organization—Professor MacCallum; A. B. Weigall, Esq.; the Revs. Principal Kinross, J. W. Debenham, Dr. Kelynaek, W. Mathison, J. Fordyce, T. E. Owens Mell, C. J. Prescott, J. D. Langley H. L. Jackson; and F. W. I. Harrison, Esq." Both gentlemen spoke strongly in support of Parents' Unions. And after a vote of thanks had been accorded to the Primate on the motion of the Rev. J. D. LANGLEY, the meeting closed.

the interchange of experience—to make and to take, suggestions. Now, the Parents' Union system, as I understand it, exists for the purpose of enabling its parent-members to gain the needed knowledge, and in the two ways just spoken of. Knowledge, you notice, for the adequate discharge of their parental duties. What are those duties? There is the duty of watching over the physical development of our children with due regard to the laws of sanitation. There is the duty of seeing to their highest moral development by guiding their simplest actions and instilling right principles of conduct from earliest infancy. There is the duty of providing for the healthy development of their intellectual faculties by seeing that they receive that (so-called) "secular" instruction which shall fit them to fill that place in life to which it shall please God to call them. And there is the duty of leading their thoughts to God, of promoting their spiritual development by a patient and careful and loving training in the ways of true religion. Notice how the Parents' Union system is to help the parent to the knowledge needed for the discharge of their four-fold duty. I refuse to define too precisely the meaning of the word "religious." At the same time I am prepared to insist that if the Parents' Union system is to be successful, it must be on a religious basis; and so I speak first of assistance to be given to parents in all that relates to the spiritual development of their children. And inasmuch as religion and morality are so closely connected they may be classed together. Addresses are given (and not only by clergymen) on subjects which relate to the moral and spiritual training of the young—thus parents are helped to give themselves that teaching which raises their children's hearts to the great Father of us all. Again, parents are helped, in the Parents' Union, to take a practical interest in their children's studies. Provision is made for lectures to be given from time to time by those who can speak with the authority and experience of the school-master. From them the parents should gain many useful hints—perhaps a few much needed warnings. For in avoiding one evil we must be careful not to fall into another; and if there is the danger of parental neglect and abdication, there is also the danger of parental interference. Once more, parents are helped, in the Parents' Union, to secure their children's health. We look, in fact, for much assistance from those whose work it is not only to cure but to prevent disease and sickness—who are so often telling us of the evils which arise from the ignorance of fathers and mothers in all that relates to the physical development of their children. We shall hope, in a word, to have many sermons from the doctor. Sermons not only on wholesome food and clothing and such like, but also on certain matters to which I will not here refer in detail. Enough to say that my thoughts are of things about which we parents might teach our boys and girls in all purity. As it is they are generally left to find them out for themselves. The mischief is often done before we know it. But the meetings of the Parents' Union are not all for the purpose of hearing lectures. Quite as useful will be the meetings for friendly and informal discussions. Difficulties will, perhaps, be cleared up. We shall be hearing from other parents of their experiences—of now, perhaps of wiser methods, than our own in dealing with the little ones. Certainly we shall learn the truth of the old saying that "Unity is strength." Unity in action. Unity in aim. This leads me to say a few words as to the aim which parents must ever keep before them as they bring up their children. Too often their aims are exceedingly low aims. In the Parents' Union they will be forced to a high aim. They will learn to see that that alone is education in which all the faculties receive due attention—that the true end of education is to produce the fully developed man or woman. They will learn to make this the one great question: How may my children become truly useful, truly religious, truly good. I have spoken thus far of the objects of a Parents' Union, of its general principles, of its methods. But you ask, perhaps, is the Parents' Union anywhere in application? Can you point to one which is actually in working order? Yes, I can point to one which is already in existence in the colonies. I am afraid there is not as yet a second. We of St. James', Sydney, have at last our Parents' Union, although it has taken us five years to form it, and it is but a tiny union after all. We hope it will grow steadily, if slowly. Perhaps some of those present may like to see our card of membership. They can obtain one as a specimen for 6d.—a fraction over cost price. But if I was to speak of the movement in England, I should have to tell of rapid progress. It commenced there at the very same time that it was commenced here in Sydney by the present speaker. While here it is only beginning to make a little way, at home it has been spreading in all directions. There are "Mothers Unions" and "Parents Unions," as a recognized part of the Diocesan machinery in nearly a dozen of the dioceses of my own State Church of England. But it is not only members of the National Church who have taken it up warmly. The exceedingly great importance of the movement from a social point of view has been recognised in other circles, and there is now the Parents' National Educational Union, which, insisting merely on "a religious basis," is open to all, and gaining ground rapidly. It is, however, unnecessary to add more. If any should care to follow the history of the movement for establishing Parents' Unions, they will find it given with tolerable accuracy in the pages of this week's *Australian Guardian*. Before I sit down let me once more express my earnest hope that you will not only support and carry out the resolution which I have moved, but that each one will go away from this meeting

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**Jottings from the Bush.**

"All in the Name of the Lord Jesus."

WHAT will they do with it? The labouring classes, by united action, have got the class representation which they have been seeking; how will they use it? On the answer to that question depends the future history of Australia. For what has been done at this election it will be still more possible to do in the future, when there is one-man-one-vote, and when there are none but single electorates. An immense responsibility rests on the labour members of this Parliament. If they recognise that, while seeking to benefit Labour, they are at the same time the representatives of the whole of society, and ought to strive to advance the interests of society as a whole, then all will be well. But if they adopt the hateful, though effective tactics of the Irish party, and seek merely to benefit one class of the community, there is a time of sore trouble ahead of us. For class legislation, whether by nobles, or by ecclesiastics, or by burghers, or by capitalists, or by union labourers, is bad, and is sure to lead to bad results, as all history shows plainly enough.

That the labour candidates should be men of but little "culture" in the limited sense which that word is often made to bear, need produce no alarm. The list of Presidents of the United States can show many examples of men who have risen from the ranks and yet possessed the truest culture. The Labour candidate who acts from noble motives has more of the true advantages of culture than the University graduate who speaks merely to gain the applause of the mob. The real demagogue is measured not by his pronunciation, not by poverty, but by his self-seeking. And unless the workmen have gauged their candidates very badly, the body of labour members ought to contain as few real demagogues of the Cleon type as any other body of the same numbers in any of our recent Parliaments. May God grant that it may be so, and that the new Parliament may be distinguished from all others by the pre-eminence of men of sterling worth, and the pricking of the gassy balloons from which we have suffered of late. "Mere democracy," once said the Social-Democrat Ibsen to an audience of workmen, cannot solve the social problem. An element of aristocracy must be introduced into our lives. I do not mean the aristocracy of birth, or of the purse, or even the aristocracy of intellect. I mean the aristocracy of character, of will, of understanding. That alone can bring in freedom.

One great boon to the country I anticipate from the large number of labour members. They know well the curses wrought by drink among their companions; they have seen the evils to morals that come from factory life. They can judge of these and similar evils, not from the standpoint merely of those who look at them from the outside, nor from the standpoint of those who were in the midst of them long ago. They know the greatness of the evil, and they will be most anxious to deal with it. The country ought to be able to learn much as to the views of artisans as regards the loafer, the larrikin, and the juvenile criminal. Hitherto these views have been almost unknown except as gathered from personal conversation; for no one would think of taking a Queen's statue orator as representing the views of working men, while the discussions in the Trades and Labour Council were more concerned with conflicts between Capital and Labour than with earnest attempts to benefit all classes of the community.

I am rejoiced to find the Record devoting so much space to the Parents' Union movement. There is no religion so deep, so life-changing, so lasting, as that learnt at the mother's knee. The schoolmaster, the religious instructor, the Sunday-school teacher, have grand opportunities and do much noble work; but it is the parents' teaching which has most power to help the young soul. Yes, and also to hinder it. Perhaps to many of us the blackness of the dark side of the picture is more easily recognised than the grandeur of the bright side. The teacher sometimes loses heart altogether about some of his scholars. All his teaching, however earnest, seems so little in comparison to the constant bad example which the child sees at home, and which very often is not recognised by the parents as being so powerful as it is. Somehow "the boy has grown up a bad boy"; well, the parent insists that it is the teacher's business to alter him. The neglectful parent has two great theories of the origin of his child's faults. First "he is naturally of a bad disposition" (not inherited); secondly, "he has been spoiled by bad companions." That evil home training should have anything to do with it is usually the very last thing thought of. And yet these children are a trust from God, and spend most of the 24 hours in the care of the parents. Certainly without in the least interfering with any of the present agencies, there is a grand work ready to be done by the Parents' Unions if they can be so organised as to do it. If they did nothing more than awaken public opinion, they would do a greatly needed work.

COLIN CLOUT.

NEW PUBLICATION.—"Australian Young Folks' Illustrated Magazine" will be issued on July 1st next. Splendid reading for the young. No Home will be complete without it. FIVE STORIES for Boys and Girls. Everybody look out for it. SAMPLE COPY SENT FREE. Subscription—Three Shillings per annum in advance.

**The Late Mr. A. J. Lewington.**

ST. PHILIP'S CHURCH has sustained a great loss by the death of Mr. Lewington. The sad circumstances of his death have already been made known in the daily papers. Mr. Lewington was connected with St. Philip's all his life, having been baptised and married there. For many years past he had taken a very active part in the Church work, and for the past eight years held the difficult post of People's Warden with ability and devotion. He was a man in the highest sense of the word, and his good and Christian advice will be missed by many who enjoyed the privilege of calling him "friend." To the poor, or those in distress, he was ever ready to lend a helping hand; and in so doing always fulfilled our Saviour's injunction:—"When thou doest alms, let not thy left hand know what thy right hand doeth."

On Sunday evening the church was draped in black, and the bells rang out a muffled peal. Appropriate hymns were sung, and a reference was made to the mournful event by the Rev. Mr. Doyle in his sermon. The organist played as voluntaries, "O, Rest in the Lord" and "The Dead March in Saul."

On Tuesday morning (the body having been brought into the church on the previous evening), the first portion of the Order for the Burial of the Dead was read in a very impressive manner by the Very Rev. the Dean. The funeral procession then left the church for the cemetery at Rookwood, the bells again being muffled. At the grave the Rev. J. D. Langley conducted the remaining portion of the service, and addressed a few words to those present. A large number of the friends of the deceased gentleman were present, including some of the officers and men of the Naval Brigade, of which he had been for many years an officer.

Special services will be held in St. Philip's Church on Sunday next, in connection with the event.

**Our Home Letter.**

[FROM OUR OWN CORRESPONDENT.]

WHEN I heard the Archbishop of York was down with influenza, I much misdoubted if he would rise again. His age and delicate health made him a likely victim for the scourge. It is a severe blow to the diocese to lose two great men in five months, and the choice of a successor is no easy task. Probably the Bishop of London would fill the post well; but his uncompromising attitude on the temperance question makes it unlikely that Lord Salisbury, who treats temperance as a "fad," will select him. Dr. Magee is admitted on all hands to have been, if not the foremost orator in England, at least with but one or two superiors. Influenza is ravaging certain counties in England, notably Yorkshire, with the potency of a plague. In Bradford the death rate has been 40, and in Sheffield over 50 per thousand, compared with a normal rate of 20 to 25. People are alarmed at the mere threatening of a cold; business is carried on with difficulty, and the churches and chapels are half empty. But the hot weather, which has come upon us with a burst, will probably dry up the source for the present. All nature looks pale, and the grass, so long delayed, has assumed a tender shade of green, than I ever remember; while the blossoming trees are like nose-gays of white and pink.

The May meetings are now in full swing. The C.E.T.S. meetings were not so full as usual, possibly owing to the foolish jealousy lately displayed by the London Branches of the Parent Society, accentuated by differences of opinion as to the Legislative measures to be supported by the Society. Its income, however, has advanced to £11,000; that of the S.P.G. has increased £26,000; the C.M.S., £15,000; the C.P.A., £3,600; the Bible Society, £2,000. Nevertheless they hardly keep pace with the increase of wealth. Perhaps there is most cause to rejoice at the increase in the funds of the S.P.G., High Churchmen having so long been lamentably backward in preaching the Gospel outside the narrow limits of their own parishes; yet they constitute by far the largest section of opinion in the Church. The Bishop of Exeter, who has attended 40 consecutive C.M.S. anniversaries, declared that this year's was the best of all. Exeter Hall was far too small to contain the numbers present. The interest of the Archbishop of Canterbury's address was heightened by the fact that he had to convey the sad tidings of his brother Primate's death; of the rest, none was more touching than that of "Abe of Uganda," who received an ovation, and whose vivid emotion brought his speech to an abrupt ending. He, with a party of recruits, left England on Monday for Africa.

The Church Army has had a "boom" of £8,000, owing to the Social Scheme and the prominence given to it by

"General" Booth's crusade. The Lord Chancellor bore splendid testimony to its good work in the chair; and it was especially interesting to hear a layman affectionately remind the workers of a danger arising from social work, and that the true winning message was the Gospel. It is with deep gratitude we remember the line of noble Christian men whom God has of late raised up to be the first lay subjects of this realm.

Your readers will regret to hear that an opposition has sprung up to the appointment of the Rev. A. L. Williams to the chaplaincy of the Jews' Society. It is not directed against him, but its effect is to retain Mr. Barraclough in the position of incumbent of the chapel. This chapel appears to have degenerated to the position of a mere chapel of ease, and the Committee now desire to restore it to its proper office as a missionary agency. To this end they want a man who can minister in Hebrew. Mr. Barraclough is not a Hebrew scholar. His advocates threatened to move an amendment to the report at the annual meeting; but this untoward result was avoided. Mr. Williams will have our sympathy in the somewhat arduous post in which he has been placed.

At the Church Association meeting, Bishop Blyth and the C.M.S. came up, and strong criticisms were passed upon both. We learn that Bishop Blyth is now in England prepared for a campaign which shall supply him with funds to provide for sufficient clergy to occupy the posts, which he hopes (I fancy without sufficient grounds) will be left vacant by the withdrawal of the C.M.S. and Jews' Society. An E.C.U. mission in Palestine to the Turks, who have learnt to despise the idolatry and millinery of the three ritualistic churches already on the ground, will indeed be a spectacle to God's men. But I have great doubt whether the *Guardian's* correspondents, who have been buoying him up with false hopes, will put themselves in competition with the Roman, Greek, and Armenian churches in Jerusalem.

**King's School, Parramatta.**

ANNUAL DISTRIBUTION OF PRIZES.

The annual Distribution of Prizes at King's School took place on the 19th inst. in the School hall. Lord and Lady Jersey, accompanied by Mr. G. Goschen (Private Secretary) arrived at Parramatta in the 3.15 train, and were at once driven to the School, where they were received by the Most Rev. the Primate, Dr. Harris (headmaster), Archdeacons King and Gunther, the Rev. Wallace Mort, Messrs. J. P. Abbott, M.L.A., P. G. King, M.L.C., and G. H. Cox, M.L.C. (members of the School Council). Among the visitors were the Mayor of Parramatta (Mr. F. Beames), His Honor Judge Docker, and Mr. Hugh Taylor, M.L.A.

Before requesting his Excellency to distribute the prizes Dr. Harris briefly addressed the visitors, and in the course of his remarks referred to the gradual increase in the number of scholars, and also to the longer time spent by the boys attending the School. He remarked that parents were apparently awakening to the fact that University Matriculation Examinations were not the limit of education to which New South Wales boys aspired. They had boys in the School who had passed their examination and still seemed to think there was something more to learn. Referring to the progress of the School he said the standard of work was higher, and he was proud to assure the Council that there was a growth in the healthiest element of school life, viz. public spirit. There was a constant and growing interest shown in the School by old pupils, and although this was a young country they had among their boys that day, the sons and grandsons of old pupils. This rallying round the School of old pupils was one of the features of its strength, and invested it with greater interest. After detailing some of the successes of the School he mentioned that David Maughan, who had won an Exhibition, would in a fortnight be on his way to England to enter Balliol College, Oxford. He had no doubt he would prove a veritable English Goliath that he would meet. They at King's School would all miss him, and he would be surprised if he had not to report next year that Maughan had won a scholarship at Oxford. In concluding, he said that the School felt deeply the honor his Excellency had done them by being there on that occasion, and they were also sensible how much the prize-giving was graced by the presence of Lady Jersey.

Lord Jersey then presented the prizes, shaking hands with each recipient.

Addressing the boys Lord Jersey said it gave him and Lady Jersey great pleasure to come there and see those who were starting to put their foot on the first rung in the ladder of fame. They were still more glad to make the acquaintance of the School, because it had a history of its own, and had its traditions and records. He hoped to have another opportunity of being present, not only at the prize-giving, but at the sports upon which the headmaster placed such reliance. A thing which had pleased him greatly was the fact that the captain of the School was going to Balliol College, Oxford, that being his old College. In a short time Maughan and he would be fellow-collegians. He enjoined the boys to cultivate the qualities of courage and courtesy, and to endeavour to make the term "a King School boy" synonymous with "a courteous and courageous gentleman." He was glad to know that the tenets of the

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Church of England were faithfully and zealously taught in the school, and expressed the opinion that schools such as the King's School were of the highest benefit to the country.

Lady Jersey then presented the prizes for cricket and gymnastics, and afterwards expressed her gratification at being present, and said that it must be pleasing to the mothers of the boys to know that their physical welfare was not neglected in the school.

The Most Reverend the Primate said his duty was to voice the welcome to His Excellency and Lady Jersey. As President of the Council he was most grateful to His Excellency for coming to distribute the prizes and for saying those wise words about courage and courtesy.

Mr. J. P. Abbott said that not only the Council, but the country, had cause for congratulation because there was an institution in the colony doing such noble and good work as King's School.

His Excellency announced that he would give a prize for the best essay; and cheers having been given for Lord and Lady Jersey, the national anthem was sung and the visitors, after partaking of light refreshment, returned to town.

The following is the prize list:—Form prizes (term and examination work continued)—VI, Maughan; V, Waddy. Matriculation, Platt; IV, Evans Jones; IIIa, Gill; IIIb, Marsh; II, Doyle; I, Fetter; removes, Gill. Mathematics—Division VI, Maughan; V, Osborne, I.; V, Bayliss; IV, Dight; IIIa, Lowcock; IIIb, Boulton; Lon. Sch., Verge. Latin—IV, Evans Jones; IIIb, Marsh. French—V, Blaxland; IV, Evans Jones. Geography—Marsh. Chemistry—Panton. Botany—Verge. For specially good work in exam.—English, Evans Jones; Euclid, Beveridge. General good work—Clarence, I.; Stiles, 2.

Music prize (presented by Mr. Massey)—Osborne. The Primate's Prizes—A. Greek text, Maughan and Child. B. St. John and II. Samuel (upper part of school), Holt, 1; Blackwell, 2. C. St. John and II. Samuel (lower part of school), Marsh, 1; Cromie, 2. Mr. J. P. Abbott's Prizes—History: VI, V, Waddy, 1; Orme, 2. VI, V, Geography, Holt, 1; Waddy, 2. IV, Ireland, 1; McPhail, 2. IIIa, Cakebread, 1; Lowcock, 2. IIIb, Marsh, 1; Dale, 2. Low school, Kingscote II, 1; Lawrence, 2.

Holy Trinity Mission.

[BY OUR REPORTER.]

In common with many others we have heard (particularly in recent times) the remark that the Church of England was the Church of the rich and not of the poor. While denying the truthfulness of this statement the reason for the utterance is obvious.

The institution was started for the relief of the unemployed in the parish of Holy Trinity, and is managed by a local committee of three, consisting of the Rev. C. J. King, and Mr. and Mrs. Courtenay Smith, under the presidency of the Venerable Archdeacon King, and is affiliated with the Church of England Temperance Society.

On the 23rd May, 1887, a small room with a cellar underneath, was secured in Lower Fort-street, which was

used as a coffee and reading room for the waterside labourers. In a short time three bedsteads were added, and the small establishment was so extensively patronised that it was found necessary to seek larger premises. For very many years a notorious public house, known as the "Cheshire Cheese," existed at the corner of Kent and Windmill streets, Miller's Point. The license of this den having been cancelled, the committee courageously stepped in and took the premises in November, 1887, on a lease, and have kept them going since that time under the name of Holy Trinity Mission House.

At some indication of what has been done by this—as we before remarked unostentatious mission—it may interest our readers to know that since its start upwards of fifty thousand visits have been paid to the Reading room and about fifteen thousand beds occupied, while employment has been found in a large number of cases. Last year 5,671 beds were occupied, of which 900 were free 493 being at the cost of Holy Trinity parish, and 407 at the cost of other parishes.

The income is derived from rents of beds, proceeds of annual sale of work, sale of tickets for beds, and contributions from a few friends of the mission. An out-door service is held at the corner of Kent-street and Argyle Place every Friday evening, which is conducted by the Venerable Archdeacon King, assisted by a band of workers.

The establishment is taxed to its utmost capacity, and there is a crying need for larger premises. The committee have hitherto been enabled to meet all monetary requirements, and we trust that further assistance may be forthcoming in order that those in charge may be able to secure other premises, and still further assist in helping the hundreds of homeless and penniless wanderers of our streets. In our "Diocesan News" this week will be found an account of the annual meeting of the institution, together with the treasurer's statement for the year.

A Visit to Hope Lodge, Malvern, Victoria.

BY THE PRESIDENT OF THE W.C.T.U., SYDNEY.

DURING a recent tour in Victoria, a visit was paid to Hope Lodge, Malvern, and an enquiry made of the Rev. W. Lockhart Morton as to the success of his Inebriate Home, which bears this name. As Mr. Morton and his work are probably unknown to the majority of our readers, a few words respecting it may not prove uninteresting.

The Rev. W. Lockhart Morton is the minister of the Presbyterian Church, Malvern, and is reputed to be an earnest and eloquent preacher of the Gospel. His heart is full of the love of Christ, and in his efforts to make Him known to the sinful and the perishing, it is not surprising to learn that he has been eminently successful in awakening many to see and realise that there is hope even for the most hopeless of all—those led by the evil one captive at his will by the cruel chains of a love for strong drink. For many years, not only in the pulpit but out of it, Mr. Morton endeavoured to cope with cases of inveterate drunkenness. One evening, a man who had once occupied a high position in society, but who had fallen as low as it was possible to fall through drink, presented himself in an abject state of degradation at Mr. Morton's door, and implored assistance. At first he was refused, but, as he returned the next evening, less intoxicated, and looking very ill, a little child, the Rev. W. Morton's youngest daughter, pleaded on his behalf, whereupon the unfortunate exclaimed, "Oh! Sir, for the sake of that dear little one, you will not send me away." The plea was irresistible, and a night's lodging was secured for him. Within a few days, three other persons—all well educated and respectably connected—visited the Manse, they had lost everything through intemperance, and were utterly broken down in mind and body.

Shortly before the visits of these men, the veteran philanthropist, Mr. Geo. Muller, on a visit to Victoria, told the story of the founding of the Bristol Orphanage,

and it occurred to Mr. Morton that if he exercised similar dependence upon God, an institution especially designed to effect the rescue of the intemperate might be successfully launched. Such an institution could not be set on foot or maintained without considerable expense, and Mr. Morton not being in receipt of a large income, would, at the very outset, for want of funds, have been hindered in the desire that lay so near his heart, had he not taken a leaf out of the Bristol philanthropist's book of faith.

He commenced his undertaking solely in the confidence that God would aid him in overcoming this difficulty, by taking a small cottage about 100 yards from Ebenezer Manse, where he placed three of the men referred to under the care and supervision of a professional man, who for some time had been an absteiner through the loving influence brought to bear upon him at the Manse. From this time the work progressed. In a few weeks a move was made into a larger cottage, containing five rooms; a young man whom Mr. Morton had formerly befriended by paying his fine at the police court made himself responsible for the rent, which was five shillings a week. Fresh applicants for admission appeared, one of whom was a B.A. of Oxford, another a bank manager, and a third the son of a Church of England clergyman, on the eve of his going up for his final examination as a solicitor. Thus, the five-roomed cottage became inadequate to supply the wants of the applicants, and, from time to time, another room was added. At the end of two years, an old public house adjoining was taken also, the bar room turned into a Bible, tract, and stationery depot, under the care of one of the lodgers. The total accommodation at this time being 29 rooms, at a rental of £150 per annum.

All this time Mr. Morton never once appealed for monetary assistance, hardly a day passing, however, without help of some kind being rendered. No large sums have as yet been donated, but contributions in money, food and clothing are being constantly received. The men are employed in printing, lithography, boot making, picture framing, etc., as far as possible being put to work in which they were formerly engaged, all at work in the institution are expected to pay from 10s to 15s per week. Within the last few months another removal has taken place, to a large house containing 17 rooms (built for an hotel) at Balmarrig, Hope Lodge still being retained as a receiving depot and testing place. This property is about 49 miles from the city, is well timbered, so that conditional arrangements have been made with wood merchants regarding a supply. A fowl farm, orchard and vegetable garden will afford healthful and constant employment to the inmates.

Though many disappointments and discouragements have arisen, yet the work at Hope Lodge shows that the worst cases may be dealt with successfully by God's blessing. Take a few instances: A notorious drunkard, who four years and a half ago held a responsible position in Melbourne, but who had fallen through drink was taken in hand; he is now a total abstainer, a regular attendant on the ordinances of religion, industrious, and contributing to the funds of the Lodge. Another, who wrote to Mr. Morton, imploring him to save him from a suicide's grave, into which *delirium tremens* was hurrying him, and expressing an earnest desire to reform, appears to be completely changed, seems to be a decided Christian, and with others is proving very useful in the work of the Lodge. Many other instances could be cited, of those who came to the Lodge homeless and hopeless, now receiving good incomes, giving satisfaction to their employers, and showing their gratitude in a practical manner by contributing to the funds.

Of those now in the Lodge, one was a bank manager for 20 years, another an English barrister, a third the cousin of a Scotch peer; there is also a captain of the Guards, the brother of a Professor in a home University, as well as others of literary and scholastic ability. Under the improved conditions existing at Balmarrig, greater success may be reasonably expected.

In conclusion, in the words of the Ven. Dean of Melbourne, we may say "that while we have been talking of establishing a Home for Inebriates, Mr. Morton has solved the difficulty and accomplished the work," proving beyond a doubt that it is not only practicable but feasible. What are we waiting for in New South Wales? Not surely for victims of the drink demon, they abound on every side, our brothers are stretching out their hands appealingly to us, they cry "Come and help us." The wail of the perishing is ringing in our ears, the moans of the widow and orphans fill the air. Christian brothers and sisters "What are we waiting for? Are there not enough drunkards' graves at Rookwood, at Balmarrig, at Waverley and a hundred other places? Are we waiting for legislation? Does not Mr. Morton's work at Hope Lodge convince us that legislation however desirable, is not absolutely essential. Is there not land already waiting for us to possess it, and are there not those in our beautiful colony (so doubly cursed by the drink traffic) to whom God has entrusted wealth, willing to give of their silver and their gold? Above all is not God here as well as in Victoria to inspire our hearts with a like faith and courage? Does not one feel the call to this noble work? We have been talking and praying so long; is it not time for action? Who will take the lead?

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Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

(To the Editor of the Australian Record.)

SIR,—It seems thrust upon spiritually minded people in these "perilous times" that one matter should have pre-eminence very manifestly even "The coming of the Lord draweth nigh." Other matters of secondary consequence are sadly allowed to preponderate, and spirit-quickened Christians are not on the watch, always expecting their blessed Master's return. "Amen, come Lord Jesus."—Yours, etc.,

J. G. SOUTHBY,

24th June, 1891.

THE BANNER.

SIR,—The June number of *The Banner* contains some noticeable statements in its account of the recent enthronement of the Bishop of Newcastle. For one thing it says: "At the Creed (in the Communion Service) all turned to the altar." But the fact is that the Primate, who read the Creed, did not turn at all. He maintained, without varying a hair's breadth, the north side position, facing south. Hundreds in the Pro-Cathedral rejoiced to see this, and many will profit by the example. We may, however, learn something from *The Banner*; namely, that it is "the altar" and not the east that is turned to, and that the right about facing eastward attitudinal expression of unity of which we hear so much is in reality an expression of devotion to "the altar."

Again, *The Banner* says: "The Vicar-general read the Metropolitan's mandate in the centre of the altar facing east." The Vicar-general is an able man, but such a feat as that implied in those words is beyond even his powers. The truth is that, during the reading of the mandate, the Bishop of Newcastle stood on the south side of the communion table, facing the Primate opposite. Canon Selwyn (V.G.) advanced from the north side and read the mandate to the Bishop of Newcastle. This very natural proceeding is represented by *The Banner* as yet another act of conspicuous devotion to "the altar." But is well to know that turning to the east means turning to "the altar."

Some time ago the ritualistic reporter of one of our daily papers saw a person in a procession "bearing a tall thurifer," but *The Banner's* "own" has eclipsed him, for he has seen a Vicar-general read a mandate in "the centre of an altar, facing east."—Yours truly,

ONE WHO WAS PRESENT.

CANON SHARP'S HEROES.

SIR,—I ask leave to make a few remarks on Canon Sharp's portrait gallery as exhibited by him in the pulpit of St. Andrew's Cathedral on Sunday afternoon, June 7th, 1891.—Here is Richard Hurrell Froude, the deeply earnest, etc., etc. Who can refrain from tears at the thought of that bright and beautiful Froude, so says Canon Sharp. Now it was this same Hurrell Froude the late Cardinal Newman says, who was always trying "to rub out of his mind" his "impatience at Roman practices." "In a passage in one of his letters from abroad, alluding, I suppose, to what I used to say in opposition to him, he observes, 'I think people are injudicious who talk against the Roman Catholics for worshipping the saints and images.' (Cardinal Newman's Apologia P. 53.) Again Cardinal Newman says "Hurrell Froude professed openly his admiration of the Church of Rome and his hatred of the Reformers (P. 24). Here then is Richard Hurrell Froude. Farther on in his sermon Canon Sharp again exclaims "here too are many others, Mr. Hugh James Rose, Mr. Wm. Palmer, Mr. Perceval, Mr. Ward," and so on. Of these Mr. Ward subsequently became the most prominent. His life was published in 1889 by his son Mr. Wilfrid Ward, and records in Chapter X the distinctly Roman movement which sprung up out of number ninety of the Oxford Tracts. Mr. Ward wrote his book called "The Ideal of a Christian Church" and joined the Roman Communion, being degraded by the University of Oxford from his academic standing for the opinions expressed in his book. This is Mr. Ward. Mr. Sharp proceeds to mention among others the Wilberforces, Mr. Dodsworth, and Mr. Upton Richards. All the Wilberforces of that generation joined the Church of Rome except one, the Bishop of Winchester, and his daughter, Mrs. Pott, wife of Archdeacon Pott, joined the Roman Church, and Mr. Upton Richards joined the Roman Church, and Mr. Upton Richards received extreme unction on his death-bed. Among laymen we have the name introduced to us of Mr. Hope-Scott. He became one of the most devoted of Roman Catholics. In a pretty little Church built by him at Marlow, in England, not far from his seat at Danebury may be seen in a glass case "a genuine arm of St. James the Apostle" by the side of which is affixed a notice stating that whoever venerates it will "receive a remission of a certain period (I forget how long) from the pains of purgatory." No wonder after all this that Canon

Sharp tells us we may learn from Dean Church's recent book upon the Oxford movement, of which his sermon is a mere rehash, "how much good there is which deserves to be recognised and honoured and imitated in the Church of Rome, and on the other hand how much there is in the Church of England which calls aloud for amendment"—in which latter sentiment I cordially agree with him at least as regards his own particular sermon upon this particular subject.—Yours truly,

IS THIS THE WORD OF LIFE?

Books

"An essay on the genealogy of Jesus of Nazareth, based upon the New Testament and supported by the Old Testament, the Talmud and other Jewish tradition."—By Lewis Abramowitch. George Loxten and Co., Sydney.

In a short preface, the author of this interesting essay very properly says: "So far as the writer himself is concerned, there would be no difference at all in his faith in God and his trust for salvation through the finished work of the Messiah, even if he did not find a 'practically sufficient' solution of the literary difficulties connected with the genealogies. This is as it should be. The facts of the world's history, and the solution of the riddles of our own composite and mysterious nature, which we have in Him who is our Life, are not to be ignored or set aside by the petty literary criticisms which are brought forward frequently as so very formidable. But it is, at the same time, a most laudable work which Mr. Abramowitch has undertaken, viz., to remove difficulties out of those who are enquirers, or 'weak in the faith,' by affording information. From this point of view we can most heartily recommend this little book.

After an introductory chapter, the extreme care of the Jews with reference to their genealogies, is very properly dwelt upon as affording an *a priori* presumption in favour of the general historical genealogies of our Lord in the New Testament. It may, indeed, be remarked that the great Messianic genealogy is the great distinguishing feature which runs through the whole Old Covenant and the ancient world. As Pascal says, "Shem, who saw Lamech who saw Adam, also saw Jacob who saw those who saw Moses." The Shemitic genealogy (Gen. xi. 10) carries on with carefulness similar to the early Sethitic one (Gen. vi. 9), the holy Messianic race, from the beginning of humanity, renewed in Noah, to the beginning of the people of God in Abraham, whose seed of Abraham and David connects itself still further to the seed of the woman (see N.T. Genealogies). In the third chapter it is proved that "the Jews did not find fault with the Messianic claims of Jesus during the first century." It might perhaps have been made clearer in this chapter that it by no means follows that because our Lord was known as "Jesus of Nazareth" therefore He was born there. It was, and is a very usual mode of speech in ancient and modern Israel, to name and distinguish persons according to their places of residence. Among the learned men of Palestine, Hillel, the well-known teacher, was called Babil (the Babylonian); and R. Chananel was called the Egyptian, from his lengthy stay in Egypt. In perfect accordance with this custom is Luke iv. 16: "He came to Nazareth, where he had been brought up." The connection of the Messiah with Galilee in the minds of the Rabbis is brought out in an interesting note on pp. 23 and 24 of the little book before us. In chapter iv., which deals with "the genealogy of the Gospel according to St. Matthew," our author very properly gives prominence to "the special object" which each of the Evangelists in which the genealogy is given had in view. It is perhaps hardly the best way of putting the Catholic or world-embracing, if we may be allowed the expression, Pauline aspect of the third Gospel to represent it as "speaking of Jesus as the Son of the Universal Father"; nor is it surely quite correct when in the same chapter it is said that Abraham "was and is to the believing Jew what Christ is to the faithful Christian." For Christ is our Lord and our God, "our inseparable life, the manifested will of God."

Nevertheless, there is much that is very interesting and instructing in this and the following chapters. Indeed, if those to whom the author alludes in chapter viii., as persons who "would like to understand the pith of everything on the first glance at it, and if they cannot solve it at first sight too, often give it up as a bad job," will take the trouble to read this unpretending little work, it will, at least, enable them to see that whether in every point the genealogies are in form and substance such as we Westerners might have expected, they are such as the literary methods of the Jews fully justify. For a critical examination of the Greek text in favour of the view of the Genealogy given by S. Luke being, understand, of Mary's line of descent, contrary to the well-known opinion of Lord Arthur Harvey, the Greek scholar, may be referred to Godet's Commentary on S. Luke; in which he will find much that is confirmatory of Mr. Abramowitch's positions. But for a popular, simple, and sufficient answer to the objections and difficulties usually brought forward, the present writer, who has for years past read many papers on this subject, knows none of equal value to that of Mr. Abramowitch. He, therefore, heartily recommends it to the readers of the Record, and hopes that it may find a large circulation. M.A.

Religious Life and Work.

"How can I lose self?" a discontented spirit once asked a certain Bishop. "Self seems to follow me in everything." "I think," was the reply, "the place where you will lose self is the place where you will find your Saviour."

It is told of an old man living in a cottage on a lonely moor, that when asked if he knew no fear, he answered, "Never, for Faith closes my door at night, and Mercy opens it in the morning."

There was once a regiment in India—the 64th Bengal Infantry—which had mutinied, and of which the colonel had, in consequence, been cashiered, and their colours had been taken from them. Not long after a hundred men of the regiment volunteered, as a forlorn hope, for the dangerous task of climbing the wild hills and storming the strong fortress of Turkeek. "Soldiers of the 64th," said Sir Charles Napier to them, "your colors are on the top of yonder hill." So it is that, "we are permitted by the grace of God, 'forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus.'"

At the battle of Edgehill, brave Lord Lindsay, with his son Lord Willoughby, headed the Royal Footguards. Immediately before charging he prayed in these words: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, do Thou not forget me." Prayer has been defined as "thinking to God," and this can be done in all places and in our busiest moments.

There is a suggestive legend of a man who, when travellers were few, wandered from one petty principality to another. He was received with courtesy and kindness, but came to be considered a churl who repaid these things indifferently. It was in this wise:—His hosts had a monarch whom they highly esteemed and revered, and who was often in and out amongst his people. The stranger encountered him again and again, and it was noticed that while the men of the land invariably saluted the royal cortege with the right hand, the visitor as constantly made his observance with the left. Wonder was succeeded by resentment. It seemed a wanton slight to the king and his subjects; and at last the daring one was challenged to account for his conduct. He made a simple defence. "You forget I have a king," he said, "and my first duty is to him. I can admit no rivalry if I would remain my own monarch's man; and though I honor your king, and am willing to show it, there must be chance of error. The left hand for any other Lord; the right hand for the right King." The interrogators withdrew and consulted, and resolved it was a good and sufficient answer. Their guest was absolved from blame. What of the subjects of the thorn-crowned one? Many claims are made on their regard. Fashion, finance, learning, politics, are the world's princes who pass on the crowded highway. Wisdom and propriety, and even duty, may bid that we salute one or more of these; but the Christian worker has his own Lord, and will not fail to make the fact plain. The right King must have the best service.

ALWAYS keep a small tin of ANNOT'S MILK ARROWROOT BISCUITS in the house for the Children.—ADVT.  
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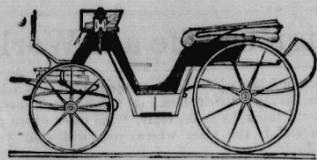
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Communications to be addressed to H. LIKELY, MANAGER.

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Late of the Royal Arcade, announces that he has started in practice at 151 KING STREET, SYDNEY (Rigney's Pharmacy).  
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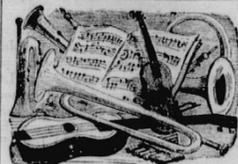
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Socialism & Christianity.

LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company.

MR. P. STANICH, Aurist, from the Imperial and Royal University Clinics for Diseases of the Ear, Vienna and Germany, can be consulted daily.

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Mr. Barnett visits:—Hunter's Hill, Wednesdays and Saturdays; North Shore and Neutral Bay, Tuesdays and Fridays.

Association of Lay Helpers, DIOCESE OF SYDNEY.

WINTER COURSE OF LECTURES, 1891.

Table with columns: DATE, PLACE, LECTURER, SUBJECT. Lists various lectures and speakers for the winter course.

Any alteration in the above list will be notified in the Church Papers. The above Lectures will commence at 8 p.m., and not exceed one hour.

HENRY W. HARTLEY, Hon. Secs. JNO. TOZER

Advertisement for James Sandy & Co. featuring 'BRITISH PLATE & SHEET GLASS' and 'Oil and Colour Importers'.

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The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hills, Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House, Bathurst-street.

The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq.

The Board of Missions—Hon. Treas.: James Plummer, Esq., 422 George-street. Hon. Sec.: Rev. A. Yarnold; Organising Sec.: Rev. G. E. Amos.

The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.

The Centennial Fund—Hon. Treas.: T. A. Dibbs, Esq.; Organising Sec.: Rev. J. Dixon, the Chapter House, Bathurst-street.

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The Church of England Temperance Society—Hon. Secs.: Rev. T. B. Tress, C. B. Brownrigg, Esq., Courtenay Smith, Esq.

The Church Home—Hon. Secs.: Rev. T. B. Tress, Miss G. A. Edwards.

The Church Missionary Society—Hon. Secs.: Rev. F. B. Boyce, C. R. Walsh, Esq.; Hon. Treas.: R. Hills, Esq., Bridge-street.

Church of England Mission to Seamen—Hon. Sec., Ven. Archdeacon King; Hon. Treas., Robert Hills, Esq.

Holy Trinity Mission House, Miller's Point—Hon. Sec., Rev. C. J. King; Hon. Treas., Courtenay Smith, Esq.

Melanesian Mission—Hon. Sec., Rev. H. Wallace Mont; Hon. Treas., E. H. Rogers, Esq., Ashfield.

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

Special Religious Instruction in Public Schools.

THE ANNUAL MEETING of Members of the Church of England, and others interested in the above work, will be held in the Hall of the Y.M.C.A., on TUESDAY NEXT, JUNE 30th, at 8 p.m.

Speakers—The Most Rev. the Primate; the Hon. J. H. Carruthers, Minister for Public Instruction (if in town); the Hon. A. J. Gould, Minister for Justice; the Rev. J. Chaffers-Welsh; the Hon. H. E. Kster, M.L.C.; and others.

Organ Recital at 7.30 p.m. Collection. ARTHUR PAIN, Hon. Sec. F. W. UTHEER, Hon. Treas.

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JULY, XXXI Days. Fifth Sunday after Trinity.

Table with columns: MORNING LESSONS, EVENING LESSONS. Lists various lessons and dates for July.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 27, 1891.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

ON Tuesday evening next the annual meeting of the members of the Church of England and others interested in special religious instruction in public schools will be held in the Y.M.C.A. Hall.

The Government has been in the past in the hands, first of the upper, then of the middle classes, now it is passing into the hands of others.

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offerings for Church Work. Some spend more money in amusements during a week than they give to Christ for a whole year. They dole out their guinea, and part with it as sorrowfully as if it were the last they had in the world.

Australian Church News.

Diocese of Sydney.

Penrith.—(The Primate's Visit.)—The visit of the Primate to Penrith should long be remembered by his Lordship, for his reception was indeed hearty. On Monday morning, the 15th inst., he visited the public school, and was highly pleased with all he saw.

Parramatta.—A meeting to promote the work of the Church of England Mission to the Chinese was held in St. John's School, Parramatta, on Wednesday evening, the 17th inst.

St. Paul's, Burwood.—On the 9th inst., the parishioners of St. Paul's, Burwood, met to welcome their vicar, the Rev. A. R. Bartlett, M.A., and Mrs. Bartlett, on their return from England.

St. John's, Balmaln North.—The ninth anniversary was celebrated by a tea-meeting and concert on Thursday evening last. Dr. Carruthers took the chair, and congratulated the people upon the progress which had been made.

Redfern.—The pupils of St. Paul's day school, gave an entertainment in the schoolroom, Regent-street, on Friday night, the 19th inst., on the occasion of the breaking up of the school for the midwinter holidays.

a recitation and a duet were also contributed. Tableaux vivants, among which were "The Flower Girl," "Old Black Joe," and "Coming through the Rye," were nicely arranged.

Holy Trinity, Miller's Point.—An effort towards the solution of the unemployed problem is being made at Miller's Point. At the annual meeting of the committee and workers of Holy Trinity Mission-house, held on Friday evening, the 19th inst., in the reading-room of the mission, Archdeacon King presided.

Campbelltown.—The Primate spent Tuesday, 9th inst., in Campbelltown. The rite of confirmation was administered in St. Peter's Church at 11.30 a.m. There were sixteen candidates, eight boys and eight girls.

Coogee.—On Thursday evening, the 18th inst., Mr. and Mrs. Stanger-Leathes throw open the spacious rooms of the Taylors, Randwick, for the purpose of an aesthetic entertainment arranged by the Rev. Joseph Campbell, M.A., in aid of the reduction of the debt on St. Nicolas Church, Coogee.

Church of England Grammar School, North Sydney.—On Thursday evening, the 18th inst.: a large audience assembled, at the invitation of the school boat club. Several musical items were performed by the boys and their friends, and an enjoyable evening was spent.

Woolahra.—A concert in aid of the building fund of St. Stephen's Church, Edgecliff-road, Waverley, was held on Tuesday evening last, in the Athenaeum Hall, Ebley-street, Waverley.

St. Barnabas.—About 400 people attended a concert given by the scholars of St. Barnabas' Sunday-school, under the conductorship of Mr. Barton, choirmaster of the above-named church.

W. MAYES Grocer and Provision Merchant 74 WILLIAM STREET, WOOLLOOMOOLOO.

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matters in connection with the Church in such a flourishing condition. The incumbent tendered his thanks to those who had so materially assisted in making the celebration the success it had proved to be.

C.E.T.S.—The following arrangements have been made for the annual festivals of the C.E.T.S.—Sunday, July 19th, Temperance sermons and children's services, throughout the Diocese: Monday, July 20th, festival service in St. Andrew's Cathedral at 7.30 p.m.

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Redfern.—The Rev. Joshua Hargrave, of St. David's Church, Surry Hills, delivered a lecture on Tuesday evening last, in the schoolroom of St. Paul's.

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St. Barnabas.—About 400 people attended a concert given by the scholars of St. Barnabas' Sunday-school, under the conductorship of Mr. Barton, choirmaster of the above-named church.

Wollongong.—On Tuesday evening, the 16th inst., at the residence of Mr. W. A. McDonald, in Campbell-street, the teachers of the Church of England Sunday-school made a grateful presentation to Mrs. Grey, the wife of the Rev. Maurice Grey, on the occasion of her departure from Wollongong to Kurrangong.

teachers felt at her departure, and the sincere wishes for her welfare in her new sphere of Christian labor. Mrs. Grey responded, and thanked her friends for the presentation so kindly made to her, and which she would remember with life-long pleasure.

Christ Church, St. Lawrence.—The first of a series of special mission services, to be conducted by the Rev. A. A. Maclaren, was held in Christ Church on Wednesday night last. The service consisted of prayers and hymns of a penitential character, with two short addresses.

St. Luke's, Burwood and Concord.—The half-yearly sale of work in connection with the Gleasons' Union took place in the schoolroom, on the 16th and 17th, when the weather was all that could be desired, and the number of visitors very satisfactory, resulting in receipts amounting to about £37.

Cambridge University Theological Examination.—The English Church Guardian, of May 6th, contains the class list of the above examination, in which appears the following item of interest:—"Cambridge Theological Examination, Class II.: A. G. H. Bode, Sydney, Australia, and Cuddesdon Theological College."

Campbelltown.—The Primate spent Tuesday, 9th inst., in Campbelltown. The rite of confirmation was administered in St. Peter's Church at 11.30 a.m. There were sixteen candidates, eight boys and eight girls.

Coogee.—On Thursday evening, the 18th inst., Mr. and Mrs. Stanger-Leathes throw open the spacious rooms of the Taylors, Randwick, for the purpose of an aesthetic entertainment arranged by the Rev. Joseph Campbell, M.A., in aid of the reduction of the debt on St. Nicolas Church, Coogee.

Diocese of Adelaide. The Cathedral.—The Governor, Lord Kintore and suite attended divine service at St. Peter's Cathedral, on Sunday afternoon last. The Bishop of Adelaide, in his sermon referred to the Prince of Wales, and said he believed his Royal Highness would rise to the occasion, and that the recent incident would serve to stem the growing spirit of gambling.

Hurry has been said to be the work of the flesh—quiet, that of the spirit. How we weaken our spiritual life and harm our power for good by the restless, feverish, dissatisfied mind! How little we esteem that prayerful quietude which would be far more receptive of the gracious influence of God's spirit, and which would more truly promote our heavenward growth!

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Poetry.

What of That?

Tired? Well, what of that? Didst fancy life was spent on beds of ease...

Lonely? And what of that? Some must be lonely; 'tis not given to all To feel a heart responsive rise and fall...

Dark? Well, and what of that? Didst fondly dream the sun would never set? Dost fear to lose thy way? Take courage yet!

Hard? Well, what of that? Didst fancy life one summer holiday, With lessons none to learn, and nought but play?

No help? Nay, 'tis not so! Though human help be far, thy God is nigh; Who feeds the ravens, hear the children cry.

Household Papers.

"THE BEST SHE COULD: OR, MATTIE'S GIFT."

"ELLA, dear, I really don't think it is fit for you to venture out to-day. You know what Dr. Turner said."

As she spoke, a slight, fair, delicate-looking girl of two or three and twenty came over to the window, out of which a sweet, motherly face, framed in a snowy widow's cap, was already peeping anxiously.

But Ella Murton laid her hand coaxingly on her mother's shoulder, and her voice was a very pleading one as she said: "It is my last Sunday, dear, you know; and they all promised to be there to-day. I think they would be disappointed if I didn't come, and I am certain this rain is not enough to hurt me."

Mrs. Murton sighed as she looked with loving anxiety into the fair young face which had become doubly precious in her sight, since, one by one, the frail blossoms that God had entrusted to her care had drooped and withered early upon earth to bloom for evermore in His Paradise above.

Up to a few months back, Ella Murton's life had been a wandering one for years. Travelling about from place to place in the vain hope of finding renewed health and strength for a beloved and only son, it was long since Mrs. Murton had known a settled home, and Ella's fondest wish had been realised when at length their nomadic life had been exchanged for one that seemed to offer her at least some opportunities of definite work for the Master, whose loving call had first come to her in the death of a sweet elder sister, when she herself was just entering upon girlhood.

"And now, just as we have settled down, and I am getting to know my little scholars, I have to throw up all my work again and accept of the idle, useless life that the doctors see fit to order for me," she ejaculated rather bitterly, as she hurried on her way to fulfil for the last time the duties which had been so precious to her for the past few months. She had firmly resisted at first when the doctors had pronounced a long sojourn in the sunnier south as absolutely necessary for her, and now that she had brought herself to face the inevitable at last, the break up of her home and work was none the less hard to bear.

"With proper care and caution there is no reason why your life should not be prolonged for years," had been the physician's words, which had seemed so much more cheering and comforting to the mother's heart than to the girl herself. For the exercise of that "proper care and caution" seemed to involve the giving up of all that made life most worth living to Ella Murton.

"What shall I render unto the Lord for all His benefits towards me?" had been the earnest cry of her young heart, when the story of redeeming love had burst upon her for the first time in all its wondrous power and beauty. Henceforth the pathway of loving personal service to a

personal Saviour had seemed the only one for her feet to tread, and yet how little, how very little, had she hitherto been able to accomplish!

"And now, even my class must be given up," she reflected sadly. "I don't believe even mother understands how hard it is to be kept back from every kind of outside work for God; to be able to offer Him only such poor, stray little bits of service, not worthy of His acceptance."

The school porch was reached by this time, and having diverted herself of cloak and umbrella, Ella took her place in the centre of the little group of girls who for some months past had gathered round her Sunday by Sunday to hear from her lips the "sweet story of old." True to their promise, they were all there to-day. How Ella's heart yearned over each one, as she glanced round at the bright young faces which it was more than probable she would never see again on earth. Ah! if she could only feel sure that one and all of those names which she had wafted so often to God's throne in prayer would be found one day written in the Lamb's Book of Life! Very earnest were the words that afternoon. She had thought to interest the children by the relation of the favourite story of the lost sheep, and yet how many wandering eyes gave evidence of wandering thoughts, how many restless hands and feet caused distraction to the teacher's mind, calling for words of patient rebuke that broke the thread of the beautiful narrative and interrupted the earnest application of it that seemed to fall on such unheeding ears.

It was almost a relief when the bell rang at last, and the closing hymn and prayer were given out. A few brief words of farewell all round, a hearty "So sorry to lose you, Miss Murton, and especially for the cause," from the superintendent, and Ella Murton passed out of the school doors for the last time.

Her work there had ended, and what were the memories it had left her? Not of the brightest surely, for her face was grave and downcast, and there were unshed tears in her eyes as she hurried on her homeward way. Not one sheaf for all those months of sowing to lay at the Master's feet! Such was the thought that was saddening Ella Murton's heart and following close upon it came a yet bitterer one. Was it because of her unfitness for the work that God was removing her from the little class He had entrusted to her care? "Certainly I don't seem to have the knack of managing the children like Miss Hilton or Miss Bailey," she reflected humbly. "Their classes are always quiet and orderly, and with mine to-day it has been nothing but 'Don't do this, and don't do that,' all the while; yet I have tried—God knows I have tried—to do my best."

"Teacher! teacher!" called an eager little voice close behind; and Ella looked round to see one of the children who had been at that moment in her thoughts.

"I thought as I'd never catch yer up," panted Mattie Joyce, one of the smallest and poorest of Ella's flock—a plain-featured, shy, unobtrusive little child, who had seemed sometimes to be one of the least interesting of her scholars. "I had to stay behind to help put the forms straight, and yer did walk so fast."

"Did you want to speak to me, dear?" asked Ella, a little surprised, as she knew the child's way to lie in a different direction.

Mattie's little sharp-featured face grew wonderfully mysterious and important, as she fumbled in her pocket, bringing out therefrom a queer-shaped, untidy little parcel, wrapped in a not over clean bit of newspaper.

"It's summat for yer, 'cos yer're goin' away," she said, as she awkwardly presented it to her teacher. "I couldn't give it yer afore all the rest, 'cos Lizzie Jones she laughed and said as it weren't good enough, and yer wouldn't care to wear 'em, but I worked 'em for yer myself, to keep yer hands warm, yer know."

Ella took the outstretched gift with a smile that said more than words. "A present for me. How nice! What can it be, I wonder?"

"Open it and see," said Mattie in a gratified tone, and she stood on tiptoe, watching with eager interest as Ella slowly unfolded the ample paper wrappings, disclosing to view a pair of knitted woollen cuffs in painfully contrasted shades of red and blue.

"They ain't done as nice as I'd like," explained Mattie, apologetically, as she looked anxiously up into her teacher's face, "and Lizzie said yer wouldn't care for 'em, but I thought, maybe, yer'd wear 'em sometimes jest to keep yer hands warm."

Ella's face was so grave that Mattie half feared that her present had failed to give satisfaction. She could not guess how thankfully it had been accepted, or the reason of the tears she saw shining in her teacher's eyes, and it was not until she spoke again that her loving little heart was comforted.

"Thank you, dear; it was very kind of you to think of making them for me, and I shall value them always." She stooped to kiss the child as she spoke, wholly unprepared for the loving embrace of the little thin arms that were flung around her neck.

"I wanted to tell yer as I'm one o' them that the Good Shepherd has found," whispered Mattie. "It was when I was ill, and yer come to see me. I ain't forgot what yer said to me then; and how kind yer was, and I'm tryin' to keep a-follerin' of Him, like yer said."

"Thank God, Mattie dear," said Ella gently, as the child released her hold. "I shall think of you and pray for

you wherever I may be, and your kind little present will help to keep you always in my mind."

"It's the best as I could do, teacher," murmured Mattie in a broken voice, "and it's 'cos I loves yer and wants to thank yer, so I thought maybe yer'd care to have 'em."

A moment later Mattie's slipshod feet were running swiftly along the damp pavement in the direction of her poor home, and the teacher was hastening on her way with a wonderfully lightened heart. Whatever the failure and shortcoming there had been about it, she knew now that God had blessed her humble ministry of love to one little heart at least, and Ella Murton's thoughts were full of trustful thanksgiving as she glanced up at the murky November sky. Beyond earth's mists and shadows, in the cloudless light of eternity, all things would be clear one day, even God's own wise purpose in sending the delicacy and ill-health that seemed such a hindrance to her work for Him.

And surely Mattie's poor little worthless gift had been sent to teach her this lesson, that God values our humblest service not according to its own merits, but in proportion to the spirit of love and gratitude which prompts it.

Years have proved the correctness of the doctor's opinion, and Ella Murton is living still. Remedies taken in time have staved off the fatal disease which once threatened her, but she has long since given up all hope of ever being really strong and robust or equal to any great amount of exertion. There are times still when for weeks together she is confined to the quiet seclusion of a sick room, but she is no longer envious of the health and strength which God has given to others, for more and more surely is she learning that His way is the wisest, and that within the narrow limits of her invalid life there may be found opportunities of service denied to the more active workers in His vineyard.

And if at times she feels downcast and discouraged she takes from their quiet resting place a little pair of woollen cuffs, whose bright tints are faded now, and Mattie's whispered words—the memory of which makes them precious in her sight—still echo in her ears, seeming as it were the mainspring of her own work for Christ, and a sweet token of its acceptance by Him.

"It's the best as I could do, and it's 'cos I loves yer, and wants to thank yer." K. S. W.

Home Notes.

A second edition of Dr. Rinn's new work, "Graven in the Rocks," was called for immediately, the first thousand copies having been subscribed for on the day of publication.

In New York the question of asking Nonconformist ministers to preach in an Episcopal church has been raised by the action of the Rev. Dr. Rainsford, who invited laymen to do so as well, but in both cases it was for week day services only.

Professor Sayce, who now resides in Egypt for a large portion in each year, in order to study its antiquities on the spot, has just been made Professor of Assyriology at Oxford, so that his valuable services may be retained by the University.

The appointment of Bishop Barry to the post of Bampton Lecturer for 1892 has met with great approval at Oxford. He is regarded as a learned and capable lecturer, abreast of the times, knowing the problems and questions of the present and, withal, fearless in dealing with them.

The speeches of the Rev. H. Webb-Peploe at the recent meeting of the Evangelical Conference held at Florence were much appreciated. He was regarded as a graceful and instructive speaker who dealt chiefly with the work of the Holy Spirit.

Free Education is just now a very popular cry in England. Lord Salisbury and his friends appear convinced that it must soon come.

One result of the lynching of the Italians in New Orleans is that the United States Government is considering how to prevent paupers and undesirable persons from entering the country. It is not improbable that the States will be closed against Jewish pauper immigration.

Dean Gregory, of St. Paul's, has been lending his countenance to some sharp practice in the London Diocesan Conference, so that a strong whip of extreme churchmen was secured in order to carry a party motion condemning Evening Communion. The performance is not to be repeated, for it was not only exposed at the meeting, but the contemplated adverse motion failed to be carried.

Bishop Bickersteth is about to visit his son, the Bishop of Japan, and Bishop Barry will take charge of the Diocese of Exeter during his absence.

Lord St. Oswald has borne the entire expense (£30,000) of the new church of Scunthorpe, North Lincolnshire.

The Church Association, London, Guarantee Fund now stands at £11,900, out of the £15,000 asked for.

Great joy has been expressed at the Vatican at the reception of Father Ignatius' nuns. The Pope has ordered a solemn Te Deum in honour of the event, to be celebrated in the Irish college Chapel.

"Thank God, Mattie dear," said Ella gently, as the child released her hold. "I shall think of you and pray for

KARL SCHMIDT (Late of Baumann's Cafe).

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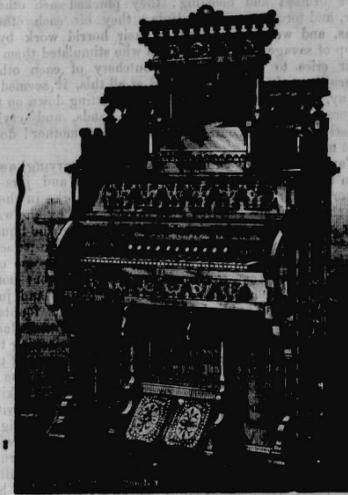
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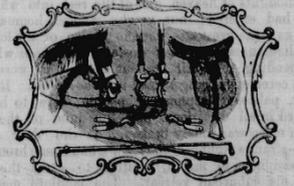
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TEA MERCHANTS

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.

"What, that bold-faced hussy here again!" said the landlady, looking at Jenny holding her father's head. What an imagination Mrs. 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."

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, in youth as in manhood, in mother 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 the red 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.

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. 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 and 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.

"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 round 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 helplessly 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.

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 Challoner'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 Gum 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 D'ARLINGTON ROAD.

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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. 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 equalisation 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 Preceptor (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 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 rumored 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.

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. Complaint is justly made by the Secretary of the Navvies Union that greg 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.

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. 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 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."

MASSAGE. Electric Baths.

Mr. J. G. WARR, Certified Masseuse, 423 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, 122 Oxford-st., Sydney.

Under the Patronage of His Excellency the Governor. Some of the Newman cabinets have rich lines peculiar to no other artist.