

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.

THE CHURCH HOME AND THE C.E.T.S.

To the Editor of the Australian Record.

SIR.—I must ask you to allow me a final word upon the above subject in answer to a letter of the Rev. A. G. Stoddart which appeared in your issue of last week.

Mr. Stoddart persists in the assertion that a letter written by me to the Chairman of the Church Home Committee was the origin of the present dispute between the C.E.T.S. and some members of the Church Home Committee. I can only reply to this by reiterating what has been stated over and over again that the letter in question was written in consequence of existing dissatisfaction. The effect of trouble already felt and not the cause of it. That letter was purely personal, and it was only by an accident that it was not marked "private." Surely every one must see that I had no authority whatever to make any proposal on behalf of the C.E.T.S., with reference to the future management of the Home. To argue from words contained in a private letter expressive of a personal opinion that "the time had arrived when the C.E.T.S. should take over the management of the Home or that it should work independently" that the Executive Committee of the Church Home had the right to choose independence, is surely special pleading which every unprejudiced person must see through. With reference to the majority by which the resolution to reject the Constitution proposed by the C.E.T.S. was carried, Mr. Stoddart has not brought into his calculations the fact that there were absentees from the meeting who were in favour of the Constitution. I know of two members who were absent. This would have left the majority the same as before, viz., 8 against 6. If the treasurer and secretary of the C.E.T.S. had exercised their right to be present the voting would have been equal.

Mr. Stoddart reminds me of an answer which I made to him, when he asked me at an early stage of this controversy whether I included him amongst those who were accounted disloyal. I was unwilling at that time to think that he was acting in a manner unworthy of a member of the Council of the C.E.T.S., and replied, as he states, in the negative. But subsequent events led me to change my mind and give utterance to the opinion which Mr. Stoddart quotes. I shall only be too glad if Mr. Stoddart by his future actions proves that I am entirely wrong and mistaken in laying against him the charge of disloyalty.

I am obliged to you, sir, for allowing me so much space for the purpose of making clear the position of the C.E.T.S. in the much to be regretted dispute which has arisen. I am sure that misapprehension exists upon the whole subject, and that any unbiased person will see how right and reasonable is the position taken up by the C.E.T.S. The *Australian Guardian* refused to publish a letter which was written by me in reply to the first letter of the Rev. A. G. Stoddart on the ground of its length. That letter was a courteous one, intended to put plainly before the Church people the real facts of the case, and could not be condensed. I regret the shutting out of that letter because I regard it as unfair treatment and also because it prevented the readers of the *Guardian* seeing the C.E.T.S. view of the matter. Moreover it is in contradiction of the principle enunciated by Mr. Stoddart, "audi alteram partem."

Personally I am sorry that the contention should have arisen. I dislike strife exceedingly and am always grieved when the great work of the Church is hindered by it. But assured that the C.E.T.S. was right in the position which it assumed, and further, convinced that the objects for which the Home was instituted will be best carried out under the Constitution which has been prepared, I have felt it my duty to act as I have done. I trust that those who have been opposed to the Constitution may yet see that there is nothing in it which need keep them out of the work of the Home, and that the C.E.T.S. may welcome them not only as fellow workers in the great cause of rescuing the fallen, but also as "elected members" of the Church Temperance Society.—Yours etc.,

THOMAS B. TRESS.

WISEMAN'S FERRY.

SIR.—I have noticed, during the last two or three weeks, in your columns and in those of the *Guardian*, that the church-building at Wiseman's Ferry and clerical ministrations there have been under notice. Inaccuracies in some matters of fact, and an ignorance of the locality in question are apparent in your communications and notes on the above subjects, and are the cause of my now writing to you. Wiseman's Ferry, though in the Sydney diocese, was for very many years prior to 1889, worked in connection with the Macdonald River which is in the Macdonald diocese. Wiseman's Ferry is at the mouth of the Macdonald River: it is separated by long stretches of river and mountain from any other place in the Sydney diocese where there are members of the Church of England. The farmers along the Hawkesbury belong for the most part to the Wesleyan Church, though, years ago, not a few. I am told, belonged to us. But through the absence of adequate church ministrations on the one hand, and, on the other the large use of lay help in the conduct of divine service etc., that is the feature of the Wesleyan Church, these people have long ago drifted from us. In 1889 before I came here Bishop Barry, I believe, decided that Wiseman's Ferry should in future be worked from Sydney, but this has never been carried into effect. By the Primate's appointment, I am Minister in charge of the place and visit it periodically. Mention has been made of a grant from the Church Society towards ministrations at this place. I receive £3 per annum in all that is forth-coming from the place, and the journey there is very arduous. I know of no "seven or eight schools" alluded to. There is one at the Ferry which I visit occasionally. Mr. Wilson is not, as stated, our lay representative in the

Newcastle Synod, but Mr. Blomfield, who, at the time of his election, was road-superintendent in this district. In regard to the church-building at the Ferry, about two years ago the old ruined church was pulled down and the walls of a new one were built with the money subscribed at the time of Bishop Barry's visit and when Anthony Trollope long ago came to the place. To complete it, it was proposed to sell the church land at the Ferry, but this was prevented by a vigorous protest on the part of the church people there. These same people have themselves, subscribed £30 towards the completion of the church. With this sum the roof and flooring are being added. But at least another £100 is required to finish the building, and I have been making an appeal in the Windsor press for help. The response hitherto has been very meagre. Can I venture to ask for help through your columns. The old church at Wiseman's Ferry had, as is stated, more than a local interest, it was almost a colonial antiquity being from its age and picturesque appearance well known to the tourists up the Australian Rhine. I am, Sir,

Yours etc.,
MARSDEN COCKERILL.
The Paragon, St. Albans, 9th May.

LAY READERS.

SIR.—You were hardly correct in your notice last week about "Lay Readers in the London Diocese." There have been lay readers in that diocese for the last twenty years, but only recently have they been placed under a duly constituted body called the "Lay Readers' Board," and taken away from any supervision of the Diocesan "Lay Helpers' Association."

To speak of Lay Readers in London "being a novelty" is far from the mark. As one who has witnessed the great gatherings of lay readers from the English dioceses at Oxford and Cambridge each year for a course of training, I can only say we in Sydney diocese might well learn a lesson from the home Church.

EX-LAY READER OF THE LONDON DIOCESE.

CLERGY SUPERANNATION.

SIR.—In your last issue appeared a letter from Dean Marriott, re clergy superannation, advocating a measure that might be of universal (Australian) application. Permit me to inform those interested that we have such an ordinance in the Diocese of Riverina, which only needs to be adopted in other dioceses in almost *typical* words, the ordinance having been expressly framed with that end in view, and so expressed in its preamble.

Yours, etc.,
L. S. DONALDSON,
Hon. Sec. to the Clergy Superannation Board,
Diocese of Riverina.

SPIRITUAL GREATNESS.

SIR.—Kindly permit me to express the opinion that the writer of the Protestant section of this community is due to the "Spiritual greatness" in your issue of this day headed "Spiritual greatness—is its standard personal holiness or official position."

We have brought before us another instance of grave scandal affecting the interests of our beloved church. Does the Rev. C. F. Gamsey fairly represent one of the "three great historical schools in the Church of England" so eloquently referred to by the Bishop of Bathurst in his late address to the Bathurst Diocesan Synod? If so, we have need to pray, good Lord deliver us from such evil workers. What is to become of the Church of England in this colony when its ordained ministers presume to declare that they are appointed "to administer the sacred body and blood of the Lord." One shudders to think of what this false, blasphemous doctrine implies. But why are such teachers tolerated? If they will not go out from us voluntarily there is not a power to compel them. Is there no such thing as a revocation of license? It may be presumptuous for an obscure layman to ask these questions. Be this so, I can offer no words of apology, because I feel I only voice the sentiments of thousands of my fellow churchmen. Undoubtedly we have fallen upon evil times. There is treachery in our camp. If we would preserve the church of our fathers "alive, vigorous and enthusiastic in this diocese," we must arouse ourselves from the slumbering attitude which has contented us so long. Why support church organisations whilst pernicious doctrines are permitted to be taught at the will of an apparently irresponsible clergy? Of what avail is that sound orthodox maintained in one parish whilst in the adjoining one Ritualistic or Romish doctrine is inculcated? The minds of the young persons who attend churches (it is becoming the rule not to attend church at all) must become bewildered and confused. Those of them who possess religious principle will seek refuge in the churches of dissent: others will drift towards the classes of freethinkers, atheists, and indifference generally. We, of Australia, are not likely to submit to priestly despotism, but in an endeavour to bring about an union of Christendom, on the basis of alliance with Rome, a scheme so close to the hearts of so many of the bishops, the Church of England will probably be wrecked. Already there are not wanting signs of a general decadence in morals and religious sentiment as compared with the matters prevailing thirty years ago. We are on the down grade most assuredly: the time is near at hand for us all when we shall have to render account to the Master for our doings in the Lord's vineyard. Let us think upon these things.

Yours, etc.,
R. CRAWFORD.

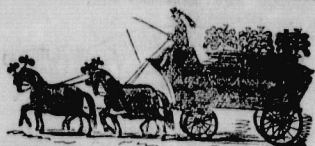
Notices to Correspondents.

All business communications to be addressed to the Manager, AUSTRALIAN RECORD, 175 Pitt-street. All notices to be addressed to the Editor, AUSTRALIAN RECORD, 175 Pitt-street.

DELTA.—Crowded out, will appear next week.
CHINESE MISSION IN SYDNEY.—Next week.
J. McKERN.—Next week.

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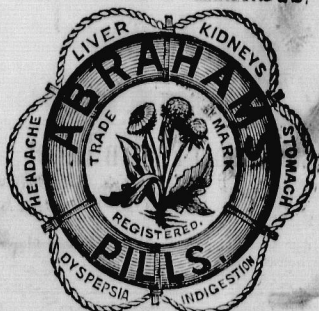
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Lecture by the Primate.

"The Parson prayed, but did not help"—The True Story.

The Australian Record.

SYDNEY, SATURDAY, MAY 23, 1891.

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

The Week.

The Arklow Disturbances.

The Protestant Vicar and Curate of Arklow (South-west Ireland) having suffered imprisonment for holding out-door services in a district where the Church of Rome rules with an iron sway, are not likely to be crushed by an unjust magisterial decision. On their release, the other day, they plainly intimated the course they intended to pursue, whereupon 100 soldiers and 160 policemen were told off to prevent them doing that which the Roman Catholics do without let or hindrance. Religious toleration does not exist in the South-West of Ireland. The tumultuous crowds that raised the recent disgraceful disturbances were instantly dissolved by a mere word from the local priests. If these men can so easily quell the storm, did not they originate the opposition? Rome never changes in her methods, and would to-day stifle the Gospel message throughout the world had she but the power.

Gambling Again.

Men may frequently be seen in Sydney, standing on the pavement opposite tobacconists' shops, surrounded by youths, and rapidly signing printed cards. These touts of totalitarians thus evade the law and daringly use the streets for their nefarious occupation. Many newspapers also continue to display betting "consultations" under a technical subterfuge. Surely the police should have power to stop these evasions, and any publication of a betting list should be deemed an offence. Gambling is the open sore of the community, and many a young life is ruined by the snares that abound in our midst.

The Jews in Russia.

The persecution of the Jews in Russia has called forth a practical protest from the great Jewish financiers of Europe, which has made the Russian autocrat hesitate in his infatuated course. The policy of the Greek Church has ever been to keep its devotees in ignorance, and thereby offered a field for the Jewish intellect to occupy. This ruthless religious persecution of the Jews can only result in vast injury to the Russian State, not only by paralysing trade within its borders, but by destroying the National credit without. The action of the Rothschilds has probably stayed the cruel hand of Greek Church intolerance for a season.

Rome and Labour.

The long-promised Papal Encyclical has been issued from the Vatican, and in it the Pope supports labour against capital. When political power rested with kings, the Roman policy did not then favour the multitude; but now that the populace has votes the Church deftly seeks to win back the influence that of late has been so surely passing from her. An open Bible and wide-spread education have inflicted wounds from which Rome finds it hard to rally.

The Shearing Trouble.

It is not so clear after all that the shearing trouble in Queensland is dying out, for at present there appears to be a movement on the part of the Unionists to carry out their plan of campaign towards the south. Men who terrorise into idleness all who attempt to work and threaten to fire the country far and wide must be firmly met and their evil designs frustrated. If it were not for the moneys contributed by Trades Unions in general, the lawless proceedings of these shearers would have come to an end long ago.

Fights to a Finish.

How close the association is between athletic clubs and public houses the police may best be able to tell. If music in an hotel is deemed an infringement of the law, because it leads to dancing and worse, it is evident that fighting clubs, where men attack each other brutally, cannot be less dangerous to public morals. There are now several of these places in the metropolis, and their tolerance is much to be deplored. It needs, however, an uprising of public opinion to bring about a more stringent law in order to put the evil down.

Bishop Stanton.

Bishop Stanton, writing recently as Bishop of North Queensland to the *Mission Field* (London) says:—"I do not really retire from the diocese, but continue to work for it through Canon Barlow. I suppose you remember him, for he travelled about England for S.P.G. about four years ago. He is universally popular, and possesses a combination of gifts rarely found—a ready speaker, clever organizer, sound in judgment, genial in manner to win and hold people. I shall be able to spend a few months in this diocese yearly, as Canon Barlow will require a change periodically. One strong reason which takes me to Newcastle is to enlist some young Australians into Holy Orders and get them to serve here for a limited period. I am heartily tired

of dependence upon England. My commissary has worked hard to get men, but the romance of purely heathen places wins the best men. Australia must supply her own ministry."

The Law.

It is the province of the law to be a terror to evil-doers, but if unwise leniency robs justice of its deterrent qualities the law becomes of no effect. As long as capital punishment is upheld in a State, no reasons but the most grave should be permitted to alter the final decision. In Victoria during the past week a man sentenced to death lingered up to the very last moment, but his deception was made plain at last. Had he succeeded all criminals for the future would probably have imitated his example.

Church Finance.

We have frequently protested against worldly means of collecting Church monies. On the 14th of this month there was a variety entertainment in aid of Adamstown Church of England. The advertisement in the *Newcastle Herald* was headed with a big black cross, and drew attention to the Grand March in Fancy Costume, the Maypole dance, Miss Peattie, from Sydney, dancing the Highland Fling, the Sailor's Hornpipe and Irish Jig, and Cashmere Dance. The climax came at the close—"A most impressive Tableau entitled 'Evening Prayer,' in lime-light." The Adamstown Church should, after this, be licensed for theatrical shows.

The Book Depot.

The Diocesan Book Society has as one of its objects the extension of Education under the auspices of the Church. Last year a sum of money was divided amongst seven schools in the diocese of Sydney and now the committee are prepared to again allot the same amount. Support accorded to the Depot leads to a financial profit, and as the commercial department succeeds the donations towards education will be increased.

Looking Forward.

The lecture delivered by the Most Rev. the Primate on this subject at the Y.M.C.A. Hall on Tuesday evening was well attended, the body of the hall being filled and in the gallery many seats were occupied. The subject was ably treated and well received by an attentive and appreciative audience. At the close, a hearty vote of thanks carried by acclamation was accorded to His Lordship. His Honor, Mr. Justice Foster, the President of the Association, occupied the chair. A full report of the lecture appears in another part of this issue.

Brief Notes.

The annual meeting of the Sydney City Mission was held in the Y.M.C.A. Hall on Monday last. The Primate presided.

The monthly meeting of the Sydney Diocesan Committee took place at the Book Depot on the 18th inst. "The Gambling Curse" formed the subject of several addresses, delivered in the Centenary Hall on Sunday last.

The annual meeting of the Young Women's Christian Association was held in the Y.M.C.A. Hall on Monday evening.

The Government of Germany and Italy are supporting Great Britain in suppressing the persecution of the Jews on the Island of Corfu.

The Russian authorities have ordered the expulsion of 22,000 more Jews from Moscow.

The Bishop of Manchester, who was suffering from an attack of influenza, is recovering.

The third session of the Ninth Synod of the Diocese of Newcastle, was brought to a close on Saturday last.

A Masonic Choral Service was celebrated at Christ Church, South Yarra, on Sunday afternoon.

The inaugural lecture of the winter course in connection with the Y.M.C. Association was delivered by the Most Rev. the Primate on Tuesday evening. Subject: "Looking forward." His Honor Mr. Justice Foster presided.

Arrangements are being made for holding a public meeting at which a series of resolutions will be submitted as to the advisability of forming "Parents' Unions."

The Bishop of Lichfield (Dr. Maclagan) has accepted the Archbishopric of York.

The annual meeting of the Devonshire-street Congregational Church took place on Tuesday last.

A service of song, "The Christian Martyrs," was held at the Primitive Methodist Church, Marrickville, on the 18th inst.

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., May 24.—Ordination, 11 a.m. Preacher, the Dean; 3.15 p.m., the Primate; 7 p.m., the Precursor.

ANTHEMS.

11 a.m.—"Come up hither and I will show thee what shall be hereafter."
"And lo! a throne was set in Heaven and on the throne One stood! And a rainbow was about the throne; and the Elders knelt about the throne clad in white raiment and on their heads were crowns of gold; and from the throne came thunderings and lightnings, and voices crying day and night."
"Holy, Holy, Holy, Lord God of Hosts! God Almighty who wast and who art, and who art to come."
"Blessing, Honour, Glory and Power be unto Him that sitteth upon the throne and to the Lamb for ever."
(Last Judgment)—Spohr.

3.15.—"I saw a new Heaven and a new earth, by God prepared and adorned as a bride."
"Lo, the house of God is with men, and He will dwell among them and they shall be His people; nor sun shall be their light, nor moon their light, nor shall His Majesty be unclothed right. No earthly house is there. God is their temple and their light. Behold, He soon shall come in his might arrayed to give to every one according to His work. Then come, Lord Jesus!"
"Great and wonderful are all Thy works, O Thou Almighty God. How just and true are all Thy commandments Jehovah King of Saints. O Lord who shall not fear Thee? Lord, who shall not glorify Thee? Thou alone art Holy. All nations of the earth shall come and worship before Thy throne. Thine is the Kingdom, the Power and the Glory, for ever and ever more. Hallelujah. Amen."
(Last Judgment)—Spohr.

7 p.m.—In humble faith, and holy love
The song of saints and martyrs' ring;
That income which to God above,
Blest angels and archangels bring.

Three mystic rays in glory shine
From the tremendous Godhead's throne;
These in one source doth faith combine,
In three we praise one God alone.

In this sad vale of tears below,
Our anchor this of faith and love;
Till God His vision shall bestow,
In Christ's triumphant Church above.

To God our Father raise the voice,
Invisible, Immortal King!
In our Redeemer's strength rejoice;
And to the Sacred Spirit sing.

DIOCESAN.

Sun., May 24.—St. Mary's, Balmain, 7 p.m., the Primate.

" " 24.—Seventeenth Anniversary, St. Thomas's, Balmain. 11 a.m., Rev. J. H. Mullens; 7 p.m., Rev. J. D. Hargrave.

Tues., May 26.—Queen's Birthday Levee, Government House.

Wed., May 27.—Organ Recital, by Mr. A. J. Mason, at St. Thomas's, Balmain.

The Primate's engagements in the Southern part of the Diocese are as follows:—

Tues., May 26.—Kangaroo Valley.

Thurs., " 28.—Nowra.

Sat., " 30.—Milton.

Sun., " 31.—Milton.

Mon., June 1.—Nowra.

Tues., " 2.—Berry.

Thurs., " 4.—Gerrigong and Kiama.

Fri., " 5.—Shell Harbour.

Sat., " 6.—Jamberoo.

Sun., " 7.—Kiama.

Tues., " 9.—Campbelltown.

Wed., " 10.—Cobbitty.

Thurs., " 11.—Liverpool (Confirmation).

" " 11.—Parents' Union Meeting.

Sat., " 13.—Penrith.

Sun., " 14.—Penrith.

Mon. to Fri., June 15-19.—Rural Deanery, Penrith.

The Waverley Presbyterian Sunday-school held their anniversary services last Sunday.

The annual meeting of the Clarence Auxiliary of the British and Foreign Bible Society was held at Grafton on the 19th inst.

A lecture was delivered in St. Andrew's Presbyterian Church on Wednesday night by the Rev. Dr. Steel on Patrick Hamilton, the first martyr of the Scottish Reformation.

MASSAGE.

Electric Baths.

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

J. HUBERT NEWMAN
Photographer,

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

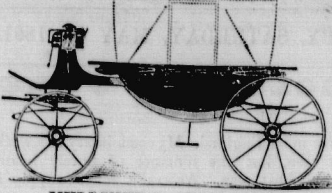
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Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

A few years before he went over to Rome, the late
 Cardinal Newman published a book in which we learn that
 the only word which satisfied his mind when he wished to
 describe the Papal church was "demoniac": she was "a
 church out of her mind." This fact may console us when
 we find the Welsh Baptist Press speaking of the Church as
 "an old harlot," and possibly these hard words may
 presage a wholesale defection to the much abused mother.
 Be this as it may, the war in Wales will have received a
 check now the Tithe Bill is law; and, except in the case
 of owners being occupiers also, distraint will be a thing
 of the past. The Government stuck well to their guns,
 and were rewarded by a fairly speedy passage of the Bill:
 the first passed in the interests of the clergy for many a
 long day. Another Bill affecting church interests passed
 the Lords. It provides for the deprivation of clergymen
 convicted of grave crimes other than felony; but it is
 menaced with the opposition of a large body of the stiffest-
 backed churchmen because the civil power deprives without
 the intervention of the spiritual arm. One would have
 thought that all would rejoice to see men condemned for
 unnameable offences instantly deprived of all part or lot
 in the Church's work or pay.

Many of my readers will be glad to hear the news of
 the Rev. A. Lukyn Williams' appointment to the control
 of the London work of the Jews' Society. He is to hold
 a three-fold office: as chaplain to the Society he will have
 a dignified position; as head of the Metropolitan Mission
 he will have an interesting sphere of work, with several
 workers under him; and as Principal of the Hebrew
 Divinity College he will have a work highly congenial to his
 mind. His Hebrew acquirements and wide knowledge of
 Jewish literature make him just the man for the post. As
 Chaplain he will have charge of the Episcopal Jews Chapel
 in Palestine Place and pastoral care of many needy Jews,
 and as head of the London Mission will have 22 workers
 under him.

Like the C.M.S., the Jews' Society is in trouble with the
 Bishop of Jerusalem. The matter is now before the Arch-
 bishop, who will, doubtless, attempt the arduous task of
 deciding for both parties; but it comes up in an acute
 form at the C.M.S. Committee next Tuesday, when a
 member with more courage than sense will propose to stop
 the Bishop's £300 a year from the Society. He will not
 be successful, but it will serve to let off steam. Personally,
 I think the Committee ill-advised in the beginning; it is
 now, however, pledged to continue the grant as long as the
 Bishop is willing to exercise his functions in their churches.
 Nevertheless, it is a sore thing to see your own paid man
 recklessly attacking, without trying first to amend, the
 whole work in Palestine.

Great excitement pervaded all ranks after the judges'
 decision in the Clitheroe abduction case. It was romantic
 to hear of a husband, who had parted with his wife at the
 church door, carrying away his wife by force after being
 years away in New Zealand; but interest turned to some-
 thing like consternation when the Appeal Court unanim-
 ously agreed that a wife could leave her husband for any
 reason or for none, and that he has absolutely no control
 over her, except that of the purse. This would put
 dowries out of fashion, as a man may find himself wifeless
 and without redress. Unfortunately, the decision will lead
 to a strong demand for divorce under such circumstances,
 and though it seem just, yet the experience of the United
 States makes us dread any relaxation of the bonds of
 wedlock.

We have been so often bluffed and bounced by the
 United States, that the English cannot help being modestly
 pleased at the snub which Italy has just administered to
 Secretary Blaine. Two of her citizens are barbarously
 murdered. The State authorities blandly condone the
 murder; the State press confidently affirms that justice can-
 not be satisfied; and when Italy demands justice, the
 Minister in turn blandly refers them to the guilty State
 and its juries, "grand and petit," all tarred with the same
 brush. The Italian Minister is recalled, and the Americans
 suddenly discover that Italy, being a great naval power,
 has New York and New Orleans at her mercy, since they
 have no navy and no defences.

Australians will be glad that the Colonial fleet is already
 a fact, and that defences are more than a name.
 The lynching affair is a strong reminder that great as
 the States undoubtedly are, they are in security to life and
 property and in justice far behind states like England,
 France, and Germany. From America come the desper-
 ades who long to lay London in ashes to avenge the
 imaginary woes of Erin. The dollars, however, run
 slowly just now, as a terrible indecision attacks patriots,
 and they know not who represents the sorrowful figure of
 the West. The civil war exhausts all the energies of the
 Irish factions, and the National party looks on not ill-
 pleased at the temporary removal of this heavy clog on all
 useful legislation.

The promotion of Dr. Magee to the Archbishopric of
 York gives great satisfaction to Irish churchmen, as it has
 been generally to Englishmen. Almost his first act has
 been to propose closer relations with the Southern Con-
 vocation—a matter the late Archbishop took no interest in.
 The Bishop of Carlisle is actively campaigning on
 behalf his cherished infant, the Church House, the first
 stone of which is to be laid by the Duke of Connaught on
 July 1. £70,000 has been promised so far; doubtless it
 will go forward in course of time.

Young Men's Christian Association.

Lecture by the Most Reverend the Primate.

"LOOKING FORWARD."

The inaugural lecture of the winter course was delivered by the
 Most Reverend the Primate in the Y.M.C.A. Hall on Tuesday even-
 ing last at eight o'clock. His Honor Mr. Justice Foster occupied
 the chair, and there were on the platform, the Very Reverend the
 Dean, Archdeacon King, the Rev. J. Strangman (chairman of the
 Baptist Union), R. Collic (Moderator of the Presbyterian Assembly),
 W. Matheson, Pastor G. Schenk (Lutheran Church), A. R. Rivers,
 M.A., Pastor Allen, and others.

The Primate said—I do not come here to-night as a professional
 lecturer, or as a practical rhetorician. I am not prepared with any
 work in the course of lectures which I have the honor of opening to-
 day. I am here simply to say a few plain and earnest, and sym-
 pathetic words, by way of prelude to the lectures that are to follow.

My theme is "Looking Forward." It is a term which may seem
 specially appropriate to a Young Men's Christian Association. But
 do not think that "looking forwards" is an attitude of mind confined
 to youthful natures, and circumstances. It may be that the instinct
 shows strongest in our younger days, which develops into more
 disciplined effort, and into deeper aspirations in after days; but to
 limit our on-warding hopefulness to so narrow a period as that of
 youth, or young-manhood, or young-womanhood, would be as false
 to human experience as it is to Christian truth. I ask you to view
 the attitude or disposition of mind on which I address you to-night as
 a natural instinct; as a plain duty; as an inspiring hope; and I
 prefer to you, as three words which may serve to indicate the line of
 thought which I wish you to follow, the terms, Speculation, Fore-
 sight, Aspiration.

The first term implies the exercise of imagination; the second, the
 exercise of reason; the third, the being possessed by a feeling which
 is akin to, and finds its expression in, religion.

All of us, specially in youth—have a natural instinct that prompts
 us to look forwards and speculate upon the future. The child looks
 on to the years of boyhood and manhood; the boy and girl cherish
 dreams of what shall be in after years; and mostly, though not
 always, youth is sanguine and hopeful, (not melancholy, even
 though pathetic shadowing of sorrow sometimes interrupts the
 natural gaiety, and cheeks the ready smile that so befits
 youthful faces).

"The heart of childhood is all mirth:
 We frolic to and fro
 As free and blithe as if on earth
 Were no such thing as woe."

Things mostly appear in rosy hue. Difficulties and dangers are
 hardly realized, or are made light of. The thought of conflict, and
 effort is quite subordinated to the dreams of assured conquest, and
 attained ease; dreams which tend to the sanguine outlook of youth-
 ful fancy often seem more substantial and worthy of regard than the
 realities of present duty, and even the pleasures which are close at
 hand. The "ideal" prosperity and peace gleam so bright in the far-
 off region to which fancy turns, that the present seems dull and
 irksome.

"Why do those cliffs of shadowy tint appear
 More sweet than all the smiling landscape near?
 'Tis distance lends enchantment to the view,
 And robes the mountain in its azure hue."

It is a vague and often unreasoning ambition that stirs youthful
 minds, and takes its shape according to the surroundings of the
 youthful life. Yet it has its distinct use and value. In making us
 look to the future it keeps us from a slothful and stagnant and stupid
 view of life. It is to such a natural instinct that appeals like that
 of C. J. Darwin, the other day, when he bade the young men present
 think of themselves as the lawyers, the judges, and statesmen of the
 future, are made, urging youth to look beyond the present condition
 of things to what may be in reserve.

The instinct of self-betterment is like the instinct of self-preservation.
 It is the natural stock on which may be grafted what will
 bring forth good fruit; but if no wholesome graft be made on the
 natural stock, the instinct may tend to the destruction of the imagi-
 nation, and self-indulgence. If there be no discipline of the imagi-
 nation, the instinct of "looking forwards" may run riot in an
 unwholesome luxuriance, and the mind may be led into shallow, or
 the chief good in life. When a young man (or an older man either),
 makes this his object, he misses his way, and mars his nobler destiny.

"If indeed with reckless faith
 We trust the flattering voice
 Which whispers, 'Take thy fill ere death,—
 Indulge thee and rejoice!
 Too surely every setting day
 Some lost delight we mourn,
 The flowers all die along our path,
 Till we, too, die forlorn.'"

It is the business of true education to draw out all the mental and
 moral faculties within us and to train them for growth and
 use. This drawing out process is intimately connected
 with the instinctive forward impulse in our nature. As childhood
 merges into youth, and youth ripens into adult man-hood and
 woman-hood, we all of us shape dreams of future pleasures, future
 growth, future grandeur. The imagination is a very strong element
 in human development. Without it, men would be mere criminals,
 engrossed in the supply of bodily wants, and never looking further
 than the passing moment. With it we soar into ideal regions, and
 though our dreams are often rudely dispelled by stern realities of our
 position, yet are we by this very imaginative impulse kept
 from becoming winless, aimless, powerless, pieces of drift in the
 whirl of time's rushing torrent, and amid the sad disappointments
 of human nature, under present conditions, are.

But to have a merely imaginative and speculative outlook is a
 very poor foundation either for character or happiness.
 Imagination compiles crude materials that need to be worked up,
 refined, moulded into shapely and solid structure, fit to stand the
 stress and storm of the temptations that beset human life in every
 locality and every age.

We may form fanciful pictures, and weave wonderful schemes, and
 then destroy our dreams by forgetting that present duty is the goal
 of future delight. This is the moral of such fables as that of the
 millmaid with the pail, or the young merchant in the Arabian nights
 with the crockery basket at his feet.

"Castles in the air" are not made to live in, though they may
 sometimes lead to higher thoughts and hopes than earth affords.
 While we value, then, the imaginative element in our mental con-
 stitution of which I have spoken, we must not forget that careless
 looking forward is morally disastrous, and enervating; and that only
 by due training we are taught to look in the right direction, and to
 keep our imagination in due control.

The recklessness of youth, of which we often have sad instances, is
 due to the want of reasoning foresight rather than to the lack of the
 imaginative faculty. For the *carpe diem* philosophy, though it seems
 to neglect the future in present enjoyment is also nourished by a kind
 of speculation, which suggests that there will be plenty of time after-
 wards to become more serious, more sober, more steady.

There is an instinct in all of us which impels us, in some way or
 other, to look forwards. But whether that instinct is to be expended
 in foolish fancies, or distorted into evil forms of speculative ingenuity,
 or perverted by less and degrading desires, depends upon the use
 which is made of education, on its moral, as distinguished from its
 merely intellectual, aspect.

The highest object of education is to shape and stimulate moral
 purpose by developing the combination of intellectual enlightenment
 with noble motive. Apart from religion, therefore, education is
 misaimed; and the right control of our forward-looking instincts is, to
 say the least, sadly weakened.

I pass on now, from the instinct of looking forwards to the instinct
 of life to the duty of doing so. . . . from intuitive speculation about
 the future. "Look before you leap" is a well-known proverb, warning
 us against reckless haste in going onwards. To leap before we look is
 as dangerous as it is foolish. Yet there are many who will not take
 heed, or consider, as they should, before they take this or that course
 of action. "A prudent man foreseeth the evil which he doeth himself, but
 the simple pass on, and are punished" is a wise saying of old, often
 verified in human experience.

Prudence is but a contracted form of the word providence; and
 this is but the Latin form of fore-sight, i.e. looking forwards; and
 this purpose looking on in order to avoid evil consequences is a
 great advance on the mere instinctive impulse already spoken of. To
 have an object in view whereby one's life is guided—to consider
 beforehand what is the best course to pursue—to plan out one's proper
 path—to provide, so far as may be, against adverse contingencies—to
 resolutely abandon what stands in the way of the desired end, and to
 keep one's eye steadily on the goal—this is the part of the "prudent,"
 the "provident," the "forseeing" man: and this implies and entails
 the exercise of our reasoning powers as corrective of mere imaginings
 of future bliss, or wealth, or success.

The man that fails to look ahead, and turns from Reason's
 severe rule is "imprudent," i.e. blind. He is like one who should
 start on a voyage in some unknown sea, difficult of navigation—full
 of rocks, sand banks, conflicting currents—and, refusing aid of
 chart, compass, and rudder, let himself be driven hither and thither,
 in whatever direction the wind chance to blow.

It is a duty incumbent upon every reasonable being to look beyond
 the present. All that is meant by those important words "drift"
 and "temperance" illustrate this duty, and the folly of neglecting it.
 But the performance of the duty cannot be effected by mere
 knowledge; it involves will and motive; and so we come again to
 the incalculable value of the moral element in education being culti-
 vated, and of the moral aim being persistently kept in sight in all
 that self-education, which comes not so much by teaching from with-
 out, as from reflection within, the man.

There are indeed contingencies which none of us can discern;
 perils and trials which we cannot foresee.

Sitting in a lamp-cabin down a coal mine, the other day, I
 noted a word of the manager during a conversation, which illustrates
 what I mean. He said: "We cannot always see before us, in
 mining operations." Apply the word. . . . Does it not show
 that we should, in our plans, for what is before us, not
 merely speculate but judge? To allow for unforeseen risks, and
 fluctuations and disappointments, and delays is a part of the
 "prudence" that, by forecasting danger, prepares for it.

Even when we cannot see our way, or miss it, for a while, the
 duty still is to look forwards and by patience win our souls, waiting
 for light and opportunity.
 The captain waiting in the fog before he enters port—where chan-
 nels are intricate, and the buoys or beacons not visible, waits—yet
 looks on. His "prudence" is manifested in his patience.
 The duty of foresight is commonly recognised in regard to the com-
 mercial and business lines of life. But it is sufficiently thought of in
 regard to the development of mental culture, and of our religious
 faculties?

Do not these words in one of Christ's parables "the children of
 this world are in their generation wiser than the children of light,"
 convey a latent rebuke of the tardiness which so often characterises
 our pursuit of treasures better than the fleetingness of fancy, or a
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visions of the Christian seen in Patmos. For there divinely instructed aspirations become trustworthy predictions, and God in history becomes the hope of the human race.

It is only faith in God that can sustain, correct and mature into practical fruitfulness the hopes that look forward to the amelioration and perfection of human society.

The poet who sang—

Come, bright Improvement, on the ear of Time,
And rule the spacious world from time to time,
Thy handmaid arts shall every wild explore,
Trace every wave and culture every shore:

has this apostrophe to the materialist—

Oh! lives there Heaven beneath thy dread expanse,
One hopeless dark idolater chance,
Content to feel with passions unrefined,
The lukewarm passions of a lowly mind,
Who mouldering earthward reft of eve y trust
In joyless union wedded to the dust

Could all his parting energy dismiss
And call this barren world sufficient to his?
There live alas! of heaven directed mind
Of cultured soul, and sapient eye serene,
Who hail thee, Man! the pilgrim of a day
Spouse of the worm, and brother of the clay.

Fail as the leaf in Autumn's green lower
Dust in the wind, or dew upon the flower:
A friendless slave, a child without a sire
Whose mortal life and momentary fire
Light to the grave his chance-created form
As ocean wrecks illumine the storm;

And when the grim's tremendous flash is o'er
To night and silence sink for evermore
Are these the pompous tidings we proclaim
Lights of the world and denizens of Fame?

Is this great triumph—this great proud applause
Children of Truth and champions of her cause?
For this truth science searched on weary wing
By she and sea each mate and living thing
Launched with Iberia's pilot from the steep
To worlds unknown, and lives beyond the deep?

Or round the cope her living chariot driven
And wheel'd in triumph thro' the signs of heaven,
Oh! star-eyed science hast thou wandered there
To waft us home the message of despair?

In these lines, and some which follow, Campbell is thinking rather of the hope of personal immortality than of the future of this world's history: but the protest against the unbelief which would quench this hope is valid against the irreligion which would make impossible any realization of social harmony on this earth itself.

I now call your attention to this fact that all schemes of social improvement, however "Utopian" they seem, testify to the irresistible force of that aspiration after perfection which in looking forwards is an exercise—not of mere fancy—not of deliberate foresight—but of a feeling which either approaches to, or is religious faith.

"Utopian" is the epithet applied to romantic or impractical schemes, and owes its use, I suppose, to the "social romance" of Thomas More, in which he satirized the social injustice of his own age, and expressed the longing after a better state of things.

"Utopia" signifies "the place which is not," or "nowhere land"—an ideal not yet realized.

The literary Utopias which have from time to time appeared—More's Utopia in Henry VIII's time, Bacon's Atlantis and Campanella's Civitas Solis a century afterwards, Moseley's Basiliade in 1733, and Cabotti's "Voyage to Icaria" in the first half of our own century, just before the French Revolution of 1848, are poetic fictions not intended to be taken as *pièce de la lettre*, but indicating the goal of desire rather than the practical path to fulfillment. They express the yearnings and hopes for a better and more equitable condition than had been yet attained; and ultimate thought and effort in the direction of progress towards that condition of co-operative harmony, which is in truth the goal of Christian hope, and the promise of Divine Revelation.

But in all these social romances, and in almost all socialistic schemes that I have read or heard of, there are two pre-suppositions which invalidate the practical application of the ideas promulgated; one is, that men are always reasonable and inclined to virtue; the other is, that the state, or community, is infallible! Nevertheless the aspiration after better things is in itself, and variously expressed, and we are still stimulated to look forwards. But beware lest you skip the interval between the now of imperfect attainment, and the then of a perfected ideal. Aspiration of the true sort means not a dream of ease, but a rejoicing in work, and in warfare with evil that God's Kingdom may come.

There is perhaps a danger of looking forwards to a condition of things in which comfort rather than justice—removal of any necessity for any exertion rather than right use of "full grown energies," shall be our heaven. The heaven the Christian is taught to look for is a sphere of perpetual ministries of service, and we cannot conceive of the perfected condition of society as a condition of mere easy self-indulgence.

I have spoken of aspirations after social perfection; for that is the topic that in so many different ways now presses itself on our attention. Yet it will not be out of place to remind members and friends of a Christian Y.M.A. that the perfecting of the individual character by our yielding ourselves to the spirit of Christ, is the surest contribution that we can make to the common weal; and that looking forward to the return of Christ can strengthen and console us in all efforts to make the world better, when we find our efforts seemingly in vain.

Literature, Science, Art, History, are full of failures as well as of successes—of disappointments, as well as of fulfillments—of dark mysteries as well as of bright hopes—of warnings as well as of promises: but the thought of God ruling, Christ redeeming, the Holy Spirit regenerating, saves the Christian from impatience and from pessimism. He knows the significance of individual faith in a Personal Saviour, and though there be wars and rumours of wars, though a tide of anarchy may seem ready to make havoc on the reclaimed shores of an incipient civilisation in one place, or to flood older domains with destruction and dismay . . . he holds on his way with the firm conviction that there is a resultant of progress amid the distracting forces that seem to pull in so many directions.

That incident on the shores of the Sea of Galilee, when the curiosity of one disciple made him ask his Master concerning another "Lord, and what shall this man do?" is a parable to calm us all, "What is that to thee, follow thou Me." . . .

Do some in my audience say to themselves, Oh! this is sermonising . . .

I answer thus. If religion is worth anything it must be brought to bear upon all political and social hopes, and this can only be done by personal faith and personal character as moulded by that faith.

What we want in Australia: what we want in all the complexities of our modern, civil and social life is not less religion, but more. And the religion of Christ is not a mere feeder of religious sentiment, it is a historic revelation of God which has primary and permanent connexion with the whole destiny of the human race. Christianity can never become effete. Ecclesiastical machineries may vary; theo-

logical interpretations may be modified and changed with fresh or growing light; but the ethics taught by Christ and hopes inspired by Christ are a power for good which no changed phases of human conditions can remove or destroy.

The object of my remarks to-day has been to remind you that human nature in its instinctive tendencies, intimates progress as the law of our being; that reason demands as a duty that we should prepare for the future; and that religion, with its fundamental principle of faith in God, nourishes a never-dying hope for those who trust God. Conflicts, and controversies, and discords, and diversities of schemes and methods for increasing the sum, and equalising the diffusion of human happiness abound. Sometime amid the clash and the clang of these contentions one may be tempted to feel weary and dependent, and to think that war and strife will never end.

But Christ rules, and the strife will have an end. You will remember the lines of Longfellow on "The Arsenal at Springfield," where after describing the various weapons and implements of war connected with the history and various nations of the human race, he says—

"Down the dark future through long generations
The echoing sounds grow fainter and then cease,
And, like a bell with solemn sweet vibration,
I hear once more the voice of Christ say, 'Peace.'"

Look forward, I say, cherish high ideals both of individual character and national life. Never lose hope, though for a time the lower passions and lower desires of men seem to frustrate the efforts made for higher culture and a higher destiny. Look forwards, and believe that the Kingdom of God will come, from which all evil shall be excluded, and all that is now imperfect and incomplete will be transformed into the boundless wealth and peace of the new heavens and the new earth, which God has in store as the predicted goal of work and warfare here. Look forwards and go forwards. Your Association represents and comprises various interests, and duties, and occupations, united on the basis of Christian principles, and animated by the common profession of Christian hope. See to it that you do not lower your standard, or lose your opportunities of doing all the good you can in the world in which you live.

Your "argue" has now said his words of prelude and counsel. He has had but little time to prepare them, and he is conscious that they are but feeble and fragmentary words at the best. Yet they have been honestly and heartily spoken; and while he trusts that this "inaugural lecture" will be followed by wiser and weightier utterances from those who succeed him in the honor of addressing you, he desires to say that none will more sincerely than himself wish you God speed.

A vote of thanks was unanimously accorded to the Primate at the conclusion of the lecture, and the Benediction was pronounced.

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.

THE MISSION TO THE CHINESE IN SYDNEY.

To the Editor of the Australian Record.

DEAR SIR,—Allow me to draw the attention of your readers to this important work, and to invite their help.

This Mission is just one of those which many of our friends think that we should undertake before we go to the heathen at a distance. They plead—and there is much force in the plea—that there are heathens nearer home, and therefore, with a greater claim upon us than those in distant lands.

As regards the professedly Christian population at home, they have opportunities which people who live in heathen countries do not possess.

I have not a word to say against the duty of the Christian Church to send the Gospel to the lapsed masses at home and to the heathen in heathen countries. But I would plead for those poor heathen whom the Providence of God has brought into our midst. They have come here in considerable numbers. They have brought their heathenism, their idolatrous customs, and their vices with them. They stay here for a time, and then they return to their own country. They have come for earthly riches, and many have obtained what they sought, and some have found that which they did not seek—the true riches, even the knowledge and love of the Lord Jesus. This blessed knowledge many have been taken back to China, where some are helping in missionary work, and some are preparing the ground for the sowing the seed of the Gospel by the missionary work of others.

Owing to difference in language, the Chinese in Sydney cannot derive any advantage from the public services which we are privileged to enjoy.

Under these circumstances, the loving Providence of God has been pleased to favour our mission with the services of a native-born Chinese, now an ordained clergyman of the Church of England, and to give him much success in his efforts to teach his fellow countrymen the truths of the Gospel of Jesus.

The Chinese in the city are regularly visited by the missionary and his converts, who thus act as his assistants. Several services are held on Sundays and week days, at which the Chinese attend. A night school, itself a missionary school, (though not so called) is held, the expense of which is borne by the converts; and a church has been built for the use of the converts, to which also the heathen are invited.

And the work is progressing. Every year of late some converts are admitted by baptism into the Church of Christ. They are leading holy lives, and by their consistent conduct adorn their profession. There are some who are now undergoing careful preparation for baptism. From among the converts catechists are being trained; one, John Yung Tehoy, is at work in Sydney under the Rev. George Soe Hoo Ten; another, King Tem, has gone

to Brisbane, where he is doing good work under the Rev. B. R. Wilson; while another, Samuel Le Ung Pong, is now in training for the Diocese of Riverina, with every promise of becoming an energetic and useful labourer in Christ's vineyard.

Is not this a work which the Christian public of Sydney ought to support liberally? It needs their help, for the expenses amount to about £35 a month. We have lately sent some of our young people to the China Inland Mission. Surely the mission to the Chinese in Sydney, itself a powerful agent in spreading the knowledge of the Gospel to Inland China, is a work which has at least an equal claim. And yet this Mission is in want of funds?

ROBERT L. KING.

P.S.—Contributions to the support of the Mission will be thankfully received by H. B. Cotton, Esq., Hunter's Hill, or by Archdeacon King, Holy Trinity Parsonage, Sydney.

May 9, 1891.

THE INDUSTRIAL HOME FOR BLIND WOMEN, STRATHFIELD.

SIR,—In your issue of last week the writer of "The Week" took occasion to suggest the impropriety of the committee in undertaking to erect the above home, and suggested that it would be wiser to rent several houses for the purposes to which the home will be put. I may reply to the latter by quoting the words of Dean Cowper (president) at the recent ceremony of laying the memorial stone, viz.—"A home was established (8 years ago), and it had now 16 inmates. More wished to enter the home, but there was not sufficient accommodation, and thus it came about that preparation was made to build a home at Homebush." These words have been the substance of the reports from the ladies' committee for several years. The renting of private houses has been tried, and is the reverse of satisfactory. To be suitable for blind persons a building must be specially designed—a fact which is manifest to any one having given the subject the least consideration, or having had any experience in the training or tending of the blind. Apart from this there is the question of economy. Probably the writer of the paragraph referred to thought the committee extravagant in undertaking such an expensive work. Such is not the case. The present home houses 16 inmates, and the accommodation is far from what it ought to be, yet the rent alone is £104 per annum. The home now in course of erection will comfortably accommodate 48 persons, i.e., three times the number at present cared for, so that to obtain house room alone for the number provided for in the new building the rent per annum would exceed £300. Again the wages of the present home are £98 per annum, and each of the three houses would require an equal expenditure. Moreover, such things as kitchen and laundry utensils and other requisites would have to be trebled; and there would again be extra supervision, and a separate stock of material for each place for the workers, which would greatly increase the annual working expenses. No, Mr. Editor, in the matter of economy, the renting of private houses would not be preferable to building a substantial home.

The Home for Blind Women is the only one of its kind in New South Wales. It is worked in connection with the Home Teaching Society for the Blind, and this building, besides serving all the purposes of the home, will also be the headquarters of that eminently useful society. Here will be located the officers and library of the Teaching Department. This library is now a very valuable one, consisting of some hundreds of volumes of the Braille and Moon type, which are constantly being loaned to blind readers in all parts of the colony. It is necessary to add constantly to this library, and it now becomes a necessity to provide a safe and suitable place for these valuable works. Again, readers of the reports of the society cannot fail to notice with satisfaction that the inmates are usefully employed, and the want of a suitable workroom has hampered very much this branch of the society. In the new building this is amply provided for. A proper meeting room, where religious services—so dear to the blind—where social gatherings and recreation may be carried on without having to go outside the boundaries of the home, is surely one reason, and a strong one, for the erection of such a place. Another great consideration is ample space for exercise, unattended with the dangers incidental to parading the public highways, and in this respect the 3 acres surrounding the Home will give the needed room for this necessary item. Need I trespass further on your space? I think not. Yet let me commend this noble institution to your readers, many of whom I know are generous souls. It may be that they are ignorant of what provision is being made for poor helpless blind women, and in case you may be called upon, Mr. Editor, to enlighten some who may wish to help in such a good work I enclose a copy of last year's report from which you will be able to draw a fund of information.—Yours truly,

J. McKERN,

Hon. Sec. N.S.W. Home Teaching Society for the Blind.

DEAR SIR,—I have no doubt that not a few of your readers have in their lumber closets old story books, pictorials and magazines which they do not care to destroy but which they would gladly give to anyone who could use them. At the Woolloomooloo Working Boys' Institute, Forbes Street, there is a great lack of interesting literature which boys would care to read, and these books or magazines would, I hear, be much prized, as would also

games and puzzles. Herr Alpen has kindly consented to give a concert to help the funds of this Institute, on Friday, 29th inst., at the Y.M.C.A. Hall, Pitt Street, and if the ladies and gentlemen who attend this concert would each bring with them one book or magazine a gentleman will be at the door of the hall to receive them, or by communicating with Mr. Chester Garling, Hon. Secretary, Bank N.S. Wales, William Street, parcels of books will be sent for. Yours, etc.,

L. ELLIS.

Strathfield,
May, 12, 1891.

Notices to Correspondents

All business communications to be addressed to the Manager, AUSTRALIAN RECORD, 176 Pitt-street. All other to be addressed to the Editor, AUSTRALIAN RECORD, 176 Pitt-street.

Rev. F. B. Boyce.—Too late, will appear next week.

Contributed Article.

The Pulpit and the People.

AN increasing characteristic of this age is that men claim more and more to be interested, and it is incumbent on no great body of intellectual power to recognise this fact more earnestly than our Church. A question of such immediate importance surely is worth thinking about in the silence and solitude of our studies.

The Church—I use the word in its full comprehensive sense—from day to day occupies a large share of my thoughts. What relation does she bear to the people? How can this relation be bettered? These and such questions are uppermost. We know that no great institution is perfect, just as no one human life is perfect. We know that there is nothing that we can lay our hands on and say, "here is perfection." Indeed, as Westcott once pointed out in one of his lectures on the Hebrews, that chapter xi., 39, 40, seems to point to the fact that the perfection of the individual is impossible until the whole of society is perfected. It is this perfecting of society that we must keep in view in all our work. Must it not be our one aim?

We yearn to see a closer relationship between Church and people. Can we say that the sympathy which we should like to see does exist? We, who are constantly coming into contact with the masses of the people in city parishes are the ablest judges of such a question.

Not many evenings ago I happened to be thrown in with a variety of people of different occupation. Amongst them were musical artists, business men and others. If it is a pleasure to come in contact with those in full sympathy with you, it is also a pleasure to come in touch with those whose life-work is different from your own—with whom you have an opportunity of discussing every kind of subject and of interesting yourself in their thought and work. It is amongst people of different circumstances, thought, disposition, situation, that so much can be learned, and it was at this musical evening that I learned a great lesson—perhaps the greatest since I have been working in the Master's service.

Broadly speaking, the lesson was what appeared to me to be one way at least of drawing into closer sympathy the Church and the people. We are aware of the frigid indifference that exists to-day—how growingly stupendous is the feeling against anything of a religious nature at all. It must be the desire of every man with his cause at heart to further that cause, else he is no true man.

Whilst listening to one of the artists singing I looked round the room at the different people. My heart silently went out to them all. I tried to take in at a glance their lives. Opposite to me was a man, in a high and responsible position in Sydney, with evident marks of weariness after his day's work—his head resting on his right hand. Seated near him was another man of different occupation—an artist. His day's work was nearly at an end. He was seemingly pre-occupied. Not far from him was a young man, full of vigour and freshness, but with a physiognomy that betrayed an indifference to the higher spiritual life. There were many others—men and women of great variety of character, disposition and situation.

"Here," I thought, "is an epitome of one part of humanity; here are men who have to work hard each day for their own maintenance and those dependent upon them. Each night they come home weary—too weary to apply themselves to solid literature, and disinclined to apply themselves to spiritual reading. Each evening it is the same—making (I do not say having) no time for the consideration of those questions which are of such deep importance to life. At the end of the week they look forward to their day of rest from occupation. They have finished their week's work. They have used their time, energy, talents, faithfully (or unfaithfully)—they have used them—this is the main point. Here are these hard-worked men—from day to day, from week to week, devoting their lives honestly to their various business occupations. I then questioned myself thus:—'Are we ministers of God and the people using our time, and energy, and talents honestly for them? Are we treating them fairly? They lack our advantages. They have not time to study. We have, and it is our business. They cannot keep pace with the theological thought and learning of the day—whether from disinclination or indifference, or want of time—and we hardly expect them to do so. Are they not mostly too tired to give even more

than a few passing reflections on the most important questions with which our lives are concerned? They have their work and we do it—but how? This is a question for us to solve ourselves. Are we faithful in this one thing—the most particular, I think, of all, viz., the preparation for the pulpit?' Here are the words of one of the greatest intellects of this century, who has just passed away: 'Talent, logic, words, manner, voice, action, all are required for the perfection of a preacher: but 'one thing is necessary'—an intense perception and appreciation of the end for which he preaches, and that is, to be a minister of some definite spiritual good to those who hear him. Who could wish to be more eloquent, more powerful, more earnest, than the Teacher of Nations? yet who more self-forgetful than He?'

Hours of research are never hours wasted. The people claim as a *prima facie* right that the time and talent of their preachers should be used for them—that they should be interested. They, hard at work during the week, deserve to be treated fairly on their day of rest from business. What facilities and opportunities have they like unto us? It is an established fact that a slovenly habit in the pulpit does make an irregular congregation. "But," it is said, "the people should come to church mainly for the prayers." But the people are of a different opinion. They possess a printed liturgy, and cannot they read that just as earnestly in their own homes? They tell us that they can. It is the sermon they look to, and that, after all, is the chief part of the day's work.

Our work through the week should be directed towards giving our hearers something to think about—something to dwell upon during the following week; towards conveying to them some spiritual truth, some moral truth, some truth or other, but it must be a truth which we are in right earnest about. Even if it be not more than one thought which has cost us something to find out—but it must cost us something. Some thought from the world's makers. It will not have been sought for in vain, for it will be cherished up in many a heart. Is it not a fact that the most original man is he who is most in touch with the thoughts of great men? Let him then give out one of these thoughts honestly and he will have his reward. We, ourselves, are the best judges of the disposal of our time. Can we (this is the question) by a greater variety of reading or by a steadier concentration on one or two important subjects, improve our work, our thought, our mind, and so better adapt ourselves to our responsible calling? Are not some of us guilty of much unproductive work—that can be of no use to our cause.

In this dear Church there are some that are young in years. I pray that these few words may not be written profitlessly to them. Let us not be discouraged or downcast by a seeming consciousness of the littleness of our own powers. The great intellect, quoted above, has some words for us all—words of true encouragement—for he was a man of widest experience. "Eloquence, I repeat, it is a gift; but most men, unless they have passed the age for learning, may with practice attain such fluency in expressing their thoughts, as will enable them to convey and manifest to their audience that earnestness and devotion to their object, which is the life of preaching,—which both covers in the preacher's own consciousness the sense of his own deficiencies, and makes up for them over and over again in the judgment of his hearers." We want, one and all, to consecrate our time, our work, our faculties, for the advancement of His cause. Here is my thought. Our hearers have their work to perform. They lack our opportunities for study. Are we doing it faithfully for them?

DELTA.

Religious Life and Work.

Taking Out the "If."

It is often said, and very truly, that the lives of Christian men and women would be happier, richer in peace, and more useful, if they not only read the wonderful promises of their Father in Heaven, but relied upon them. Their graces pine, and their works flag, because faith is feeble. The words of comfort and succour are unwittingly construed with a superfluous "if." This is often the fault of lack of reflection. Quiet thinking will strengthen confidence. This truth was put into a touching phrase by a young Scotch girl who was brought into the full light and liberty of the Gospel during services conducted at Ferryden by Stephen Heslop while on a missionary furlough. The girl had listened to a sermon on the cleansing of a leper who came to the Master with the prayer, "Lord, if Thou wilt, Thou canst make me clean" (St. Matt. viii. 2). Stephen Heslop showed that in the face of the free promise, there was no uncertainty about the readiness of Jesus to receive the penitent soul. His young hearer went home, and spent a season in earnest thought, and reached forward with the hand of faith, and made the promise her own precious possession. Next day she summed up her experience in a sentence; she said—"I took the 'if' out of it, sitting by my granny's fireside." There is help for many a Christian worker, and for many a tried spirit, in the same resource. Looking back on bright providences, and meditating on the Eternal faithfulness, it is surely possible to take the human "if" out of every Divine promise.

Go On, Ladies!

Certainly ladies are beginning to work hard for all classes. We have just heard of one who is interesting herself in sweeps, who she says are much neglected. An association of married ladies has been formed in one large town for the benefit of young men in shops and merchants' offices. Each lady undertakes to invite to her house once a month a certain number of these young men who are generally very friendless when they leave home for the first time.

The Right Sort of Missionary

is one who does not content himself with preaching, but one who will put his hand to any work, and his back under any burden. The South Sea Islanders used to call Bishop Patteson "a gentleman missionary" because he did not put all the work on the blacks. Those who did this were called "pig missionaries." A gentleman who came out from England to be ordained by the Bishop, after his arrival at Auckland, hired a boat to take him to the mission station. He had to wait in the boat until someone could be got to carry him ashore through the water. In response to his shouts, a man in a flannel shirt and trousers waded out at last from the shore and "gave a back" to the newcomer, landing him dry on the beach. In answer to inquiries for the Bishop's palace, a small building close by was pointed out; and to a further question of "Where is the Bishop?" the man in flannels said, "I am the Bishop!"

How Much Can We Carry?

We are often weak in our spiritual life because we take partial views of God's dealings, and of God Himself. We wish to see Him only as the God of sunshine, and not the God of cloud; we are ready to glorify Him in the day of prosperity, to murmur at Him or distrust Him in the day of gloom. The burdens of life are many, and when they become very many, we are apt to forget that God will not allow us to be tempted or tried above that we are able to bear (1 Cor. x., 13). One day, when a certain family was removing to a new house, one of the children begged his father to let him carry some things to the cart. Holding out his arms, the boy received one or two bulky things, when his little brother cried, "Johnnie, you cannot carry all those; you will break down." The boy replied, "I can carry them well enough, Freddie." The father put on another burden—a large sofa-cushion—and Freddie called, "Oh! Johnnie, I'm sure 'tis too heavy for you; you'll tumble over!" The boy looked over the burdens at his brother, saying, "No, I won't tumble with them, Freddie. Doesn't father know how much I can carry?" There was just trust in fatherhood, in the father's affection, and the father's knowledge. A father's knowledge without his love might be of but little use to us, and his love without his knowledge might be little good to us either. But in our Heavenly Father we have both combined—and that for us. This little lad was brave and strong in the knowledge that it was his father who was laying upon him what seemed to be an overbearing burden. God help us in our trials on the self-same ground to be like him!

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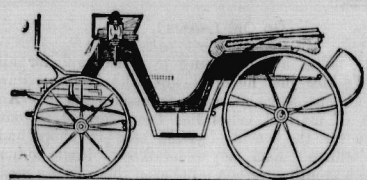
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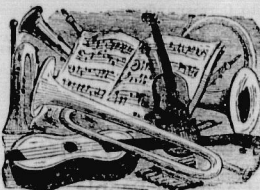
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We shall be glad to receive Subscriptions in aid of any religious and
philanthropic object, and forward them to the proper authorities.
All such will be acknowledged in this column.

MAY, XXXI Days.

Whit Sunday.

MORNING LESSONS.		EVENING LESSONS.	
24th. Isaiah 6 to v 11	Rev. 1 to v 9	Gen. 18 or Gen. 1	Ephesians 4 to v
25th. 1 Kings 19	John 9 to v 39	Ex. 2 to v 4	17 or Matthew 3
26th. 2 Kings 2	1 Kings 21	Philomene	Hebrews 1
27th. 5 - v 24	11 to v 17	2 Kings 2	2 Kings 2 to v 7
28th. 6 - v 24	11 to v 17 to v 47	1 Kings 2	3 Kings 2 to v 14
29th. 8 to v 19	11 to v 17 to v 47	1 Kings 2	4 Kings 2 to v 14
30th. 10 to v 19	11 to v 17 to v 47	1 Kings 2	5 Kings 2 to v 14
31st. Joshua 3 to v 13	John 12 to v 20	Josh. 5 to v 13	6 Kings 2 to v 14

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 23, 1891.

THE PARSON PRAYED BUT DID NOT HELP?

THE TRUE STORY.

THERE is a disposition on the part of a certain portion
of the secular press not only to throw discredit upon
Religion, but also to attack ministerial character. It
seeks to represent the clergy as an indolent, selfish body
of men who live upon others and care but little for the
souls of those committed to their charge, and nothing
whatever for their bodies. It panders to the lowest
passions of the vulgar crowd, and seeks for popularity
by attacking those the latch of whose shoes they are not
worthy to unloose. We do not often trouble ourselves
with the statements of this kind of scribble, but a
"Sunday" paper of this type, which already has gained
an unenviable notoriety, has made such a base and wonton
attack on a clergyman in its last issue, that we are bound
to notice it. True it is they did not mention the clergy-
man's name—they were probably afraid to do so—but
they pointed with all the directness which they could
command to one whom, to use the mildest terms, they shame-
fully misrepresented and grossly libelled. The sensational
head-lines they knew were sure to attract attention. "The
tale of misery," which they professed to unfold would be
eagerly devoured, and "the person who prayed but did
not help" would be sentenced and condemned on exparte
evidence, and mentally lynched by their readers. The
gist of the column and a quarter which they devoted for
this purpose may be summed up as follows:—A woman
named Mulligan, who resides off Harris-street, Pyrmont,
had been deserted by her husband, was likely to become a
mother, the clergyman of the parish had neglected to care
for her, he had not visited her in her poverty, and the article
concluded with an appeal to the true-hearted women of
Sydney to help their sister in distress. This is one side of
the story. We resolved to send a trust-worthy reporter
and commissioned him to gather all the information he
could obtain. His instructions were to verify every state-
ment made whether by the clergyman or any other person
acquainted with the case. The result is we are now able
to present the other side of the story. Our reporter first
interviewed the Rev. J. H. MULLENS, the clergyman in
charge of the parish of Pyrmont. His written statement
is as follows:—

RE MRS. MULLIGAN.

1. She has been supplied by me with three loaves of bread a week
since November 9th, 1890, and is still getting it at Mr.
Conlon's, Harris-street.
2. She had meat supplied her from the same date by me as long as
she chose to go for it, at Mr. Hawke's, butcher, Harris-street.
3. When she was taken ill ten days ago, I myself (being unable to
get anyone to go), went for the nurse for her from Crown-
street, Surry Hills.
4. The nurse, after going to her house, came and said the place was
not fit for her confinement and she ought to go to the Benevo-
lent Asylum. I sent a message by the nurse to Mrs. Mulligan
that I would pay her cab fare there. I hear now she refused
to go.
5. Mrs. Mulligan told me she was receiving help from the Benevolent
Asylum, and I find she has been receiving the following every
week since the 14th of October, 1890:—4 loaves of bread, 2 lbs.
of meat, 2 lbs. flour, 1 lb. tea, 1 lb. sugar and 2s 6d, and
though she has not chosen to send for it since the 25th of
April, it is there for her when she wishes to receive it.
6. I also supplied her with the bar of soap referred to, and was told
at the time she wanted nothing else.

J. H. MULLENS,
Church of England clergyman of Pyrmont.

These facts are verified first by Mr. CONLON, the baker,
who says the bread has been regularly supplied to the
woman from November 9, 1890—that is, for a period of
six months; and also has frequently given her food for
herself and children. Mr. HAWKE, the butcher, says the
meat has been regularly supplied, not from November,
1890, but from September, 1890—that is, a period of eight
months. Our reporter read to Mrs. MULLIGAN the written
statement of Mr. MULLENS (which we have already given),
and she admitted that it was perfectly correct.

It now becomes our duty to analyse the accounts, and
we find:—

(1.) That from Mr. MULLENS and the Benevolent Asylum
together, Mrs. MULLIGAN has been receiving weekly:
7 loaves of bread, 5 lbs. of meat, 2 lbs. of flour, 1 lb. tea,
1 lb. sugar, and 2s 6d in money.

(2.) The woman is reported to have said that "she had
two children before this one, and when the others were
born the Rev. Mr. ———, of the Church of England, came
regularly to see me; but, she added pathetically, I had a
decent chair to offer him then, and a tidy home for him to
sit in." Our readers must remember that Mr. MULLENS
has only been twelve months at Pyrmont, and they will at
once see that this statement cannot be correct. In fact,
she now says she made "a mistake" in saying this.

(3.) Her story about her husband varies:—
(a.) She says that he left his ship at Brisbane with the
"strikers."

(b.) She also says that he got drunk, missed his
vessel and got left behind; but although she
has this information, she states she has never
heard from him since he left Sydney, and can
not give any lucid explanation how she gained
the information concerning her husband leaving
the vessel.

The picture given of the place in which the woman lives
is most extravagantly drawn. True, it is not a palace, nor
is it a four-roomed cottage with its garden plot. The
place was originally a bakery, and the room she occupies
is that in which, if devoted to its original purpose, the
workmen would ply their trade. The walls are strong
and sound, the ventilation good, and in it there is a
good bed which the woman had before her sickness. The
abject description was evidently thrown in to give effect to
the story. It may be true that there was little in the
house the day the poor woman was taken ill; but that was
the day she ought to have gone to the Benevolent Asylum
for her weekly supply of necessities. She, of course, could
not go; but had she sent a properly-authorized person the
goods would have been delivered, and the three weeks'
supplies lie there for her, together with the three weekly
grants of two shillings and sixpence, when she pleases to
send. Surely it is asking too much of the clergy to expect
them to go from one institution to another to obtain "a
nurse." What more could Mr. MULLENS do than offer to
provide the woman with a cab to convey her to the Bene-
volent Asylum, where she would have every medical
comfort and the most careful nursing, and which offer she
declined? What more could he do than go, as he did,
to Crown-street, Surry Hills, and bring the nurse which
had been provided by the Refuge. The woman's com-
plaint now is that Mr. MULLENS ought to have provided
her with some little necessities when he knew she had
none; and yet she said, in answer to the question of our
reporter, "Why did she expect that Mr. MULLENS would
bring her such things?" that she had never told him she
wanted them—in fact, did not like to trouble him, since
she had had some little difference with the butcher about
the weekly supply of meat. That difference originated in
this way:—Her child had gone early in the week for the
allowance of meat and obtained it; on the Saturday even-
ing Mrs. MULLIGAN went again, and was told she had
already received the supply; she denied it; Mrs.
HAWKE, wife of the butcher, said it had been
supplied. Mrs. MULLIGAN appealed to Mr. MULLENS,
who said it was a matter he could not decide,
and Mrs. MULLIGAN declined after that to go for
the allowance. In fact she gives this as the reason why
she did not send for Mr. MULLENS prior to the nurse's
arrival. Our reporter made strict enquiry and obtained
the testimony of nine different persons who spoke in the
highest terms of Mr. MULLENS' kindness to the sick and
needy. This unpleasant circumstance should teach
us as a church a most important lesson. If we utilized the
work of women as we should do, it is probable that this

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poor woman would have been ministered to and her wants supplied without application either to the Benevolent Institution or the Refuge. All this running to and fro would have been saved. From this new light thrown upon ministerial life sober-minded people will see what some of our clergy are doing and what they are expected to do. Their time in too many instances is consumed by the unreasonable demands which some people make, and the more attention this class of persons get the more they claim. It is the duty of the clergy to help the poorest and humblest parishioner, but there are some duties which can be better discharged by women than by men. We do not admit for a moment in saying that the clergyman omitted to fulfil his duty. On the contrary. We consider he was exceptionally conscientious in the performance of it; but we see the importance of having a staff of women employed who could visit the homes of the poor and minister to their sisters in times of sickness. The charitably disposed should learn also not to receive every statement without thoroughly sifting it and ascertaining its accuracy. They have been misled by the paper in question, inasmuch as the reporter who greedily drank in the words of Mrs. MULLIGAN and her attendant, did not wait upon the Rev. J. H. MULLIGAN as he ought in all common fairness to have done, and ascertained the facts, which we now publish. It is no excuse to say they are responsible for what they are told; they are responsible also for what they might have gathered from other sources. It has circulated a lie, and that lie has got a week's start in the world, and it will be a difficult thing for the truth to overtake it. We know not what steps Mr. MULLIGAN may take to vindicate his character from the base charges which have been preferred against him in such an un-English and unmanly way; but we must say that no journalist who possesses self respect would descend to the infamy of publishing a tissue of uncorroborated charges against a public man without first consulting him and giving him an opportunity either to refute or explain.

There is an insatiable greediness on the part of a miserable section of the community to throw dirt at the Church, and soil the reputation of her ministers. It succeeds in some cases, but it is a success which is unworthy and brutal. God is against it; and when God is against a man, his cleverness but adds to the aggravation of his guilt. Nothing will stand but truth. The man who imposes upon others is a liar and a liar has a bad time of it. "O that men were wise, that they understood these things!"

The Bishopric of Northern Queensland.

Some doubt still exists in certain quarters, we understand, as to whether Canon Barlow will after all accept the vacant bishopric of North Queensland. In this connection it may be mentioned that, during the early part of this year, the Synod appointed Canon Barlow to the See, but owing to some objections which were raised to their nominee, a further meeting was held, when it was agreed—without actually putting it to the vote—that should the original appointment for any reason fall through, the position should be offered to the Rev. A. R. Rivers, Precentor of St. Andrew's Cathedral. Following up this decision, the Bishop of Queensland, while on a visit to Sydney, took an opportunity of calling upon Mr. Rivers, when he—informally, of course—offered him the bishopric, in the alternative of Canon Barlow refusing it. Mr. Rivers, in the course of conversation, expressed his willingness to accept the offer, subject to the conditions named; and there the matter rested for some time. It now becomes a question whether Canon Barlow will accept the See, and whether, if he does not, the Synod will formally ratify, by a special vote, its offer to Mr. Rivers.—*Sydney Morning Herald*.

Australian Church News.

Diocese of Sydney.

St. Andrew's Cathedral.—(Ordination).—On Sunday morning next, the Primate will ordain Mr. Cuthbert Blackett to Diaconate, and to the Revs. W. Newby-Frazier, Jacob Olley and E. Stanley Wilkinson, B.A., to the Priesthood.

Kiama.—On Sunday last, at 3 p.m., Christ Church Mission Hall, Tanner's Creek, was opened for public worship by the Rev. Herbert Guinness, the incumbent of Christ Church. The building was crowded, and is intended to supply the spiritual wants of the railway men and their families.

Burwood.—On Wednesday, the 13th inst., the third of a series of organ recitals in connection with the opening of the new organ at St. Paul's, took place, when a large congregation assembled to hear Mr. Joseph Massey, the organist of St. Thomas', North Sydney. The programme was as follows:—Fugue in E flat (Bach); Grand chorus after the style of Handel (Guilmant); Largo, from Op. 15 (Beethoven); Overture in C (Weley) Sonata No. 1 (Mendelssohn); Minuet, from a Symphony (Mozart); Grand Fantasia, "The Storm," (Lemmens); Overture, "Semiramide" (Rossini); Grand Solemn March (Smart). In the Fugue (known as St. Ann's), Mr. Massey's time was exceedingly good, the theme being taken up on the various manuals and pedals most distinctly. The overture from Rossini's charm-

ing opera "Semiramide" served to display to great advantage the solo reeds in the new instrument. The organist was, however, at its best in Lemmen's Fantasia ("The Storm"), the effects produced here being most realistic.

Parramatta.—The annual meeting of workers in connection with the Juvenile Church of England Temperance Society was held in St. John's School on Tuesday evening, the 12th inst. After tea a public meeting was held, presided over by Archdeacon Gunther, and largely attended. The chairman addressed the meeting at some length, and stated that he was thankful to report progress. He showed the advantage of their works, to the individuals engaged in it, to the town and nation at large; and contended that a society based on a religious basis was the only one which had in it the elements of stability and permanence. Prizes were given to successful competitors in spelling, recitations, and music. The Rev. R. W. P. Montgomery, of Trinity College, Dublin, has been nominated to the curacy of St. John's, by the incumbent, Archdeacon Gunther, and will commence duties next month.

Balmmain.—A concert was held at St. Mary's on Thursday evening, the 14th inst., at St. Mary's Hall, Balmmain, in connection with the Young Men's Bible Class Society. There was a large attendance of the public and the liberal applause bestowed upon the performers showed their efforts were well appreciated. Miss Young accompanied the various performers.

St. Paul's College.—A meeting of the council of St. Paul's College, within the University of Sydney, was held in St. James' Vestry on Thursday, the 14th ult. There were present:—The Rev. Canon Sharp, warden, the Revs. Dr. King, C. E. D. Priddle, and H. L. Jackson, Messrs. A. B. Weigall, E. J. Robson, and Dr. Jenkins. The principal item on the business paper was the consideration of a report brought up by a committee on the subject of taking steps for the appointment of a resident vice-warden. Ultimately the matter was ordered to stand over until the next meeting, so as to allow of a motion of which Mr. Weigall gave notice being first decided.

Woolahra.—The Rev. Bice lectured in All Saints' schoolroom, Woolahra, on Thursday evening, the 14th ult., on Melanesia, and his experiences, extending over 20 years, as missionary. The Rev. H. Wallace Mort, incumbent, was in the chair. Mr. G. N. Russell, by means of a powerful lantern, exhibited some beautiful photographic illustrations of different types of the natives and island scenery, prepared by the lecturer. The schoolroom was well filled with an appreciative audience. At the conclusion of the lecture the chairman reminded those present of the precarious state of Bishop Selwyn's health, owing to his self denying love and his devotion to the work entrusted to him.

C.E.T.S.—At a meeting of the council of the Church of England Temperance Society on Friday, the 15th inst., a motion moved by the Rev. T. B. Tress, and seconded by Mr. Crosbie Brownrigg, was unanimously passed to petition Parliament in favour of the Publican's Licenses Further Restriction Bill. The Rev. A. W. Pain and other members of the council spoke of the bill with warm approval.

Croydon.—Miss Snowden Smith, sister of the Primate, opened an industrial exhibition and sale of work at St. James' schoolroom, on Thursday last. The exhibition includes cooking, plain and fancy needlework, photography, fine arts, flowers, music, etc., and closes to-day.

Windsor.—The annual of the St. Matthew's Branch of the Ministering Children's League, was held on Friday afternoon, the 15th. About fifty associates and members were present, and amongst the visitors were Canon Banks Smith, of Hobart, and the Rev. P. Fitzgerald. The Rev. G. D'Arcy Irvine addressed the children and associates, and spoke of the operations of the leagues, both in helping the needy and developing Christian character.

Parents' Union.—At a meeting recently held in Sydney, a committee, consisting of the Rev. H. L. Jackson, J. D. Langley, W. Mathison, and T. E. Owens-Mell, was appointed for the purpose of taking steps to awaken parents to a sense of the parental obligations, and to aid them in the discharge of the parental duties. The committee now inform us that arrangements are being made for a public meeting, at which a series of resolutions will be submitted, and the advisability of forming "Parents' Unions" considered.

Ryde.—The Most Reverend the Primate, has appointed on the nomination of the Rev. H. H. Britten—the following Lay Readers for the parish of Ryde:—Mr. Robert Hilliard and Mr. Benjamin Charles Martin.

Windsor.—Sunday School.—The usual quarterly meeting of the teachers and officers was held at the Parsonage on Wednesday night. About twenty workers were present, and a cheerful and profitable evening was spent. Mr. Ward, the Superintendent, was authorised to forward £3 12s to the Rev. H. B. Macartney, of Melbourne, to be remitted to India for the Christian training of a native boy or girl at one of the Church schools. During the last year the offerings of the children have enabled £8 to be spent on the school library; £2 10s has been given towards the support of a missionary to the Jews in Sydney, and similar amounts have been given both to the Church Missionary Society and the Melanesian Mission, while the mission to the Chinese in Sydney has also been helped from the same source (the children's offerings). New bibles and hymn books have been provided, and boxes to keep them in have been obtained for each class, so that it would appear that much has been done with the offerings of the children and teachers. The following comparative statement has been furnished:—

April 1st, 1890, number of scholars on roll, 193; average attendance, morning, 76, evening, 109. April 1st, 1891, number of scholars, 273; average attendance, morning, 114, evening, 152. Amongst the teachers of the Sunday-school are four who have had about 17 years' experience as teachers in the same school. We are sure that the services of these and all his other helpers are much appreciated by the Rev. G. D'Arcy Irvine.

Annandale.—A largely-attended meeting of members of the Church of England met in the Presbyterian schoolroom, Annandale, on Friday night, the 15th inst., for the purpose of considering the necessary steps to be taken in reference to the erection of a church in the place. The Primate presided. Addresses in connection with the objects of the meeting were given by the Rev. T. Holme (incumbent of the parish), the Rev. C. Baber (rural dean), the Rev. J. D. Langley (St. Philip's), Messrs. Hawthorne, M.P., W. A. Hutchinson, J. F. Broad, McWeynton, and others. The meeting constituted itself into a committee of the whole for the purpose of carrying out the objects of the gathering, and the Rev. T. Holme was appointed chairman, and Messrs. R. G. Briellat and G. Winton were elected treasurer and secretary respectively.

St. John's, Balmmain.—The first of a series of winter concerts was held in the schoolroom on the 11th inst. An interesting programme was presented, and a pleasant evening spent, for which many thanks are due to the two young ladies who were instrumental in getting the concert up.

Church Directory.—Three of the larger Australian dioceses have published a diocesan directory, under several names, but these publications have been infrequent—some times unsatisfactory: and when locally satisfactory, only served the separate dioceses for which they were published. We have not yet had a church directory to supply the information sought of the Dioceses, parishes, and clergy of all Australia and Tasmania. This want, we are informed, will soon be supplied in a volume, to be entitled "The Australian Anglican Church Directory." The work of its compilation is almost completed, and most of the manuscript material has been revised and is now ready for the compositor. The publication of the Directory may therefore be looked for at an early date.

Croydon.—(St. James' Juvenile Temperance Society).—On Friday evening, May 15, the monthly meeting of the above society was held in the schoolroom. Alderman Deane, of Summer Hill, presided. The room was full, the attraction being a magic lantern entertainment, which was kindly given by Mr. Carne, Mr. Taylor acting as lecturer. After an interesting address by the chairman the lantern entertainment was given, and was much appreciated. The president (Rev. S. Fox) presented cards of membership to some of those who had joined since the previous meeting. The superintendent (Mr. Moppett) read an epitome of news which he had collected during the past month. The meeting was instructive and interesting.

Diocese of Newcastle.

Some notes on Synod.—My last week's correspondence was brought down to the choral service on Tuesday evening, at which the Primate preached. He spoke as one having authority, and delivered a telling sermon especially stirring at its close, when he personally addressed Bishop Stanton in words of sympathy and encouragement, which found an echo in the hearts of the crowded congregation. On Wednesday, the Primate was at luncheon at Christ Church Parsonage with the members of Synod, and occupies with the Bishop of Newcastle, the central place in a successful photograph, taken by a local artist, of the numerous assemblage of members and friends. He returned to Sydney by the 5-25 p.m. train from Newcastle. On Wednesday, the Rev. S. Simm moved that the names of certain parochial representatives which had been struck off the roll should be restored to it in the forthcoming report of the session of Synod in the year 1891. Many parishes which do not raise £230 a year had elected representatives on the Presentation Board, whereas the construction put by Canon Selwyn on the various ordinances bearing on the subject was that only parishes which raise that sum are entitled to elect them. In this view he was fortified by the opinion of the Chancellor, the Hon. A. T. Gould, and consequently directed that the names only of parochial representatives where £230 p.a. was raised, should be retained on the roll. Parishes raising a smaller sum felt aggrieved. Hence the motion upon which an amendment was carried by a majority of two in a large Synod (25 to 23), referring the Ordinance relating to the matter to the Diocesan Council to be made clearer. In the course of Wednesday evening's sitting, the Diocesan Treasurer, Mr. Trenchard, speaking to the Diocesan Council's report, gave an account of the finances of the diocese which had fallen £1800 in arrears. A sum of £1000, called the "floating balance," held in reserve to meet intermediate quarter's payments, had been absorbed, and could not be replaced. Moreover the clergy had been

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short paid one quarter last year, receiving only £15 instead of £25, the quarterly portion of the diocesan £100, and this had never been made up by the diocese. The treasurer expected £800 to be replaced by the regular influx at the half yearly periods of subscriptions due, but the £1000 reserve was apparently gone. But on Thursday, the laymen of the Synod rallied nobly to the rescue. Forming themselves into a committee of all the laymen in the Synod, and of the laymen only, they raised the £1000 to replace the reserve in one short winter's afternoon. They further assessed their parishes in sums which will raise an annual income of £1690, if their parishes prove able and willing to pay them. One layman jovially observed that he and his colleague did not expect to be returned to Synod any more, when their constituents knew what they had done, but all seems going well, and bishop and clergy are grateful for this munificent care of their interests. Especially our newly installed and already deeply loved bishop must be wonderfully encouraged. Perhaps it may eventually be found possible to recoup the £10 short paid already referred to. On Thursday morning, Canon Tyrrell asked, "In view of the 23rd Article of Religion, and in viewing every clergyman's solemn assent thereto, at his ordination, has any clergyman the power or right to allow an unlicensed layman to preach in his church?" The last sentence, or nearly the last of the President's reply ran as follows:—"In all such cases, we must rely upon the loyalty and good sense of the clergy to keep within safe lines the exercise of those gifts which revival in the church has brought to the laity so less than to the clergy for the enrichment of the body of Christ." This is the last clause, or nearly so, but the bishop's answer in its entirety elicited unbounded applause. The question was thought to refer to addresses given at various times by Messrs. Dibley and Abramowich, in St. Mary's Church, West Maitland, until Canon Tyrrell assured the Synod that he had no particular church in his mind. The remainder of the session was mainly occupied by a Superannuation Fund Ordinance. A select committee had been appointed to prepare one, and the Rev. R. M. Walker had presented a draft ordinance drawn up by himself for the committee's consideration, but it declined to entertain it. Mr. Walker then submitted on his own account his draft Bill to the Diocesan Council, which placed it on the first day's business paper. Mr. Walker carried it gallantly through with the help of Canon White, who also gives to start this fund, the splendid donation of £1000. Too much praise cannot be accorded to the framer of the Bill and its munificent supporter. The unusual incident of a Saturday's sitting was required to get the Bill through. Thanks to these two clergymen, the Diocese of Newcastle now possesses the inestimable advantages for the widows and orphans of its clergy, and of a superannuation fund for the time of their disablement or old age. This is a most auspicious commencement of our already much-beloved Bishop's Newcastle Episcopate. It is felt that the diocese is once more adrift. The munificent liberality of the laity, the affectionate gift of Canon White, must have gladdened the Bishop's heart. In addition to all this it was resolved to at once go on with the building of the Cathedral by closing a contract with Mr. Straub, a local builder, for the performance of work which will cost £8000, of which sum about £7000 is already available. Every one departed homeward from the Synod feeling that great results had been accomplished, and full of hope and trust for the future.

Newcastle.—The Rev. Canon Selwyn, Vicar-General, has been presented with a beautifully illuminated address and a silver epergne, on behalf of the clergy introduced into the diocese during his administration. The testimonial was signed by the Revs. A. C. Higgins, A. C. Hurst, S. J. Grime, E. Laborte, J. Vesper, W. F. Harris, R. M. Walker, F. D. Grigson, E. A. Henderson, J. Tait, and G. Moore. Canon Selwyn thanked the Rev. Mr. Higgins, who made the presentation on behalf of the rest of the clergy, and said that he had no reason to be ashamed of those whom he had been the means of introducing to the diocese. Bishop Stanton and Mrs. Selwyn also were present. The latter thanked each clergyman present individually for the kind and thoughtful remembrance of her husband's welfare in the diocese.

Diocese of Goulburn.

University Intelligence.—The University of Dublin has conferred the Degrees (by Accumulation) of Bachelor in Divinity, and Doctor in Divinity, upon the Rev. Canon D'Arcy Irvine, M.A., of Goulburn, New South Wales. Judging by the character of the Canon's teaching in divinity, which it has often been our pleasure to listen to, we can well understand why the highest degrees that any university can bestow upon a clergyman have been conferred on the present recipient, the Rev. Dr. D'Arcy Irvine.

Cootamundra.—Two beautifully stained windows were erected last week in Christ Church, to the memory of the Rev. John James Miller, who officiated in the church for a number of years, and the other to the late Miss Jenkins, who acted as organist to the church, and was also a Sunday-school teacher. The latter window was at the cost of the congregation and Sunday-school children.

Diocese of Bathurst.

Boreore.—The Easter meeting was held on the 21st ult. Rev. C. Dunstan presided. The reports of the

churchwardens were received, which showed a debit balance of £3 6s 3d on the church building. Messrs. Cantrill and Smith were elected people's wardens for the ensuing term. Mr. Smith spoke at considerable length on the advisability of changing the hymn book, and suggested that the revised and enlarged edition of the Hymnal Companion be introduced. After some discussion Mr. Smith moved that a meeting be called six weeks from date for the purpose of deciding whether the book be introduced or not, and in the meantime the book to be circulated amongst the church members for perusal.

New Orange.—The usual Easter meeting was held in the church here on Wednesday evening last, after being postponed on account of the inclemency of the weather. At 7 o'clock a short service was commenced, conducted by the Rev. Mr. Burton, at which a goodly number attended. After the service the Rev. Mr. Dunstan gave a short account of the receipts for the year, which showed an amount something short of that required as per assessment. The following were elected for the ensuing year:—Mr. Boulton, Minister's warden, and Messrs. Fairham and Quick, as people's wardens. The Sunday-school is to be revived.

Kelso.—Through the kindness of Mrs. Geo. Lee, a very pleasant afternoon was spent, on Thursday, May 14th, by the boys of Holy Trinity Church choir and their mothers, in the grounds and house at Leeholme. After an enjoyable day, refreshments were provided by Mrs. George Lee, who afterwards requested the Archdeacon to present each member of the choir with a handsome and entertaining book of travels, after which an adjournment was made by the boys to the cricket field, and by the mothers to the house, where they were entertained by instrumental music.

Diocese of Grafton and Armidale.

Walgett.—The annual meeting was held on the 30th inst., the Rev. H. G. Smith, incumbent occupying the chair. The minutes of the last meeting were read and confirmed. The incumbent delivered an address, giving an account of church work for the year, after which a parochial council was elected. Mr. C. J. Druitt was appointed treasurer, and Mr. W. J. Pearson was appointed secretary.

Diocese of Melbourne.

We regret to have to record the death of the Rev. Charles May Yelland, of St. Saviour's Church, Collingwood, at his residence, Smith-street. The deceased gentleman had been ailing for some days, but he was able to go about as usual. Last Sunday week he preached three sermons. On Monday he became suddenly and seriously ill, and not withstanding the offices of his medical adviser, Dr. Buttner, he came to his earthly end in the afternoon. The deceased gentleman leaves a widow and family of nine to mourn their loss. He was forty-three years of age at the time of his death. A native of Adelaide, South Australia, he received his earlier education at the Scotch College, Melbourne, after which he prosecuted his studies at Moore College, Sydney. He was ordained in Tasmania for the Melbourne diocese twenty-four years ago. His first pastorate was at Mount Egerton, Ballarat. Next he took charge at Wangaratta, subsequently going to Collingwood, where he laboured for seventeen years.

Appointments.—The Rev. E. Rodda to be rural dean of the Rural Deanery, Wangaratta; the Rev. J. F. Frewin to the cure of the parochial district of Mansfield; the Rev. E. D. Fethers to the curacy of St. Columb, Hawthorn; the Rev. J. M. Watson to the cure of the parochial district of Preston and Epping; the Rev. H. Hitchcock to the cure of the parochial district of Stratford; Mr. F. Vey to be reader at Longford in the Archdeaconry of Gippsland; Mr. G. Poynder to be reader at Leigh-road, etc., in the parochial district of Inverleigh; Mr. M. A. Manning to be reader at Inverloch, in the Archdeaconry of Gippsland; Mr. H. H. J. Norwood to be reader at Deer Park, in the parochial district of Footscray; Mr. R. J. Mahaffy to be reader at Mirboo North, in the Archdeaconry of Gippsland.

A new parish has been formed at Middle Park, between St. Silas' and Christ Church, St. Kilda. It is rumored that the Rev. W. S. Chapman is to be the incumbent.

We understand that two readers are required for the Mansfield district, one immediately, the other at the end of June.

The Revs. A. A. McLaren and E. Amos, the superintendent and organising secretary of the New Guinea Mission, has been preaching and addressing meetings at Camberwell, South Melbourne, Malvern, etc. Committees have been formed to collect for the funds, and at the latter place the ladies have undertaken to furnish the kitchen, which is estimated at £40.

On Saturday last, Mrs. Stretch, the wife of our venerable Archdeacon passed away. We join with the Archdeacon's many friends in expressing our condolence with him and his family in their deep sorrow.



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The ven. Archdeacon Williams, of Napier, New Zealand, who so kindly offered £1000 towards the erection of a mission church for the Chinese of Melbourne, on condition that £4000 was raised locally, writes as follows to Mr. Cheong:—"It is disappointing to find that more has not been done towards providing the necessary funds for the building you want for your missionary work among your countrymen. I certainly felt, in offering to find one-fifth of the money required, that there should have been no difficulty in providing the remaining four-fifths. Under the circumstances, however, I will, as you propose, modify my offer. I observe that you calculated upon giving nearly £1900 for the land, and on your procuring, say, £1400, I will give £500 to complete the purchase; and in the same way, upon you procuring £1000 towards the building, I will give another £500."

Diocese of Ballarat.

Ballarat.—The Bishop of Ballarat, held a confirmation service in St. John's, on Sunday week, when twenty candidates were presented by the Vicar, Rev. J. C. Atkinson. A celebration of the Holy Communion was held after the confirmation service. The Bishop preached an eloquent sermon, in which was introduced an earnest address to the newly-confirmed young people.

Ballarat.—The first of a new series of miscellanies in connection with St. Peter's, was held last week, in the schoolroom, which was quite filled by a fashionable and appreciative audience. The Rev. Canon Flower occupied the chair, and opened the proceedings by a brief address. The entertainment was provided by a party organised by Mr. H. C. Herbert. The programme throughout was a most enjoyable one, and at its close a hearty vote of thanks was passed to Mr. Herbert and his friends.

Ballarat.—Archdeacon Green lectured last week in St. John's schoolroom, Soldier's Hill, on "Hannibal." The lecture was delivered under the auspices of St. John's Literary Union, and there was a fair attendance of the public. Canon Mercer, the president, occupied the chair.

The Archbishopric of York.

APPOINTMENT OF THE BISHOP OF LICHFIELD.

LONDON, MAY 20.

The Right Rev. William Dalrymple MacLagan, D.D., Bishop of Lichfield, has been appointed to succeed the late Dr. Magee, as Archbishop of York.

[The new Archbishop of York is the son of Mr. David MacLagan, D.D., physician to the forces, a distinguished medical officer who served in the Peninsular war. He was born in Edinburgh in 1826, and was educated in his native city. In early life he served in the Army in India, and retired with the rank of lieutenant in 1852. Then he went through the ordinary University course at St. Peter's College, Cambridge. He was ordained deacon in 1856, and priest in 1857. He served the curacies of St. Saviour, Paddington, and St. Stephen, Marylebone, 1860, when he was appointed Secretary to the London Diocesan Church Building Society, his name having been brought to the notice of Bishop Tait by the late Bishop Cotton, who had known him in India. In 1865 he was appointed Curate-in-Charge of Enfield, and in 1869 Lord Chancellor Hatherly gave him the vicarage of St. Mary, Newington. When Newington was transferred to Rochester, the Bishop of London, in order to retain Mr. MacLagan in his diocese, promoted him to the vicarage of St. Mary Abbots, Kensington, where he remained till 1878, when he was nominated by the Crown, on the recommendation of Lord Beaconsfield, to the Bishopric of Lichfield, which had become vacant by the death of Dr. Selwyn. He was consecrated in St. Paul's Cathedral, June 24, 1878. Dr. MacLagan has published "The Unspeakable Gift," a sermon, 1858; "Will you be Confirmed: A word to the young: By a London Curate," 1859 and 1869, a tract published by the Society for the Promotion of Christian Knowledge; and "Threefold Work of the Threefold Ministry," a sermon, 1875. In conjunction with Dr. Archibald Weir he edited "The Church and the Age; Essays on the Principles and Present Position of the Anglican Church," 1870.]

Sydney City Mission.

ANNUAL MEETING.

The 29th Annual Meeting of the Sydney City Mission was held at the Young Men's Christian Association Hall, on Monday afternoon last, the Primate presiding over a good attendance. The proceedings were opened with religious exercises, the Rev. T. S. Forsyth offering prayer. The twenty-ninth annual report for the year ending March 21st last, read by the Rev. George Campbell, showed that, though the year had been uneventful, things had tended in the direction of constant progressive work. Mr. J. S. Harrison read the financial statement, which showed that the receipts had been £2960 5s 5d, and the expenditure £2806 15s 4d, leaving a credit balance of £153 10s 1d.

The Primate said that the last words of the report spoke of pressure of ministerial work, and the words found an echo in his own mind, for he had a great deal of pressure

of such work upon him, and had been inclined when first asked to preside, to plead that pressure for not coming. Yet he felt that upon the meeting of a mission like that he should be glad to show his sympathy with the work that was done in common by Christians belonging to many churches for the common Master, in our city and suburbs. He had plenty of work to do in his own particular office and church, and he came there in the interests of common Christianity and in the spirit of common brotherliness. Just a few words in that spirit to encourage them to go on with this particular work, which, if small, and even in spite of the satisfactory account of the finances, not quite so encouraging as it ought to be in a place like this, had already been blessed, and was capable of great extension for the work of God and the blessing of individual souls and the increase of that one Church of Christ to which they all belonged. He would like to say with reference to the title of the work—the City Mission—that although he had never been much in London itself, he had for many years past taken an interest in and been a subscriber to the London City Mission. The way in which the society did its work was simple, and the remedy which they wished to give to the wants of the men was simple. He wished just to express his feeling that this simple work in giving the simple Gospel was the soul of all Church work throughout the world. They had their differences in matters of opinion, organisation, method, and spheres of work, but when they came to think of it what they had in common was at the heart of all, and that was the Gospel of the Lord Jesus Christ, that glad tidings of God's forgiving love—that He had a mind to elevate mankind, as well as to save souls, and to prepare them for that state of social harmony and perfection to which non-Christians and Christians were looking forward, but which could alone be attained by the grace of God working upon the souls of men. He was glad to be at the meeting to encourage them, and to promise, so far as he could give it, his own interest and sympathy.

The Rev. Dr. STEELE moved the adoption of the report and balance-sheet.

The Rev. GEORGE LANE seconded the resolution.

The resolution was carried unanimously.

The Rev. W. H. DILL MACRAE moved that the following be the officers and committee of the Sydney City Mission for the next year:—Hon. treasurer, Mr. J. S. Harrison; hon. secretary, Rev. James Buchanan, M.A.; hon. medical officer, Dr. Craig Dixon; committee, the Revs. F. Binns, F. B. Boyce, C. Bright, G. Campbell, R. Day, J. Gardiner, J. Hill, M.A., J. W. Holder, A. Miller, M.A., A. Osborne, M.A., E. Robinson, J. G. Southby, John Walker, Mr. Justice Foster, Messrs. J. S. Abraham, R. Bennetts, W. Craze, J.P., Hugh Dixon, J.P., A. Frost, J. H. Goodlett, E. Hogben, R. J. Horniman, John Kent, P. Miller, R. Nott, T. P. Reeve, B. Short, H. G. Swynn, G. C. Taylor, J.P., J. C. Taylor, J. G. Treseader, and J. P. Walker.

The Rev. F. Binns seconded the resolution, which was carried unanimously.

Mr. B. SHORT moved a resolution expressing the thanks of the Mission to the Rev. George Campbell, who had resigned the office of hon. secretary on account of the growth of his pastoral work, and testifying that his three years of office had been distinguished by wise and general administrative ability.

Mr. Justice FOSTER seconded the resolution. The motion was carried by acclamation, and the Rev. George Campbell made a suitable response.

On the motion of the Rev. John Walker, seconded by the Rev. J. Buchanan, M.A., a vote of thanks was accorded to the Primate for presiding.

A special meeting of the Sydney Diocesan Committee of the Australian Board of Missions was held in the Chapter House on Thursday last.

The women graduates and undergraduates of the Sydney University recently, on the suggestion of Lady Jersey, formed themselves into a Society, to be called "The University Women's Society," the object being to help anyone requiring and deserving help as far as was in the power of the society. Office-bearers have been appointed.

Canon Selwyn has been presented with an illuminated address and a silver epergne on behalf of the clergy introduced into the diocese during his administration.

A preliminary meeting has been held at Richmond to arrange for a demonstration to celebrate the jubilee of St. Peter's Church, fifty years having passed since it was founded.

On Monday night the anniversary of the Rev. B. Rhodo's settlement in Windsor was celebrated by a tea and public meeting at the Congregational Church.

A crowded tea meeting was held in St. Andrew's Schoolroom, Summerhill, on Tuesday evening last. The Rev. Canon Moreton, J. D. Langley, A. E. Bellingham, T. Jenkyn and the incumbent addressed the gathering. A satisfactory report of the progress of the church and improvement in the finances was submitted.

The annual services in connection with the Wesleyan Foreign Missions was held at Bathurst on Sunday week. The Rev. J. E. Moulton preached.

The death is announced through influenza of the Rev. Marmaduke Osborn, General Secretary of the Wesleyan Missionary Society.

For Wild Ducks, Hares, Rabbits, and Australian Wild Game, go to C. CARMODY, 120 King Street.—ADVT.

The children's delights are ARNOTT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.

Home Notes

The memorial to the late Archbishop of York amounts to £3,300.

The Dean of Lincoln, Dr. Butler, was run over in London streets, and his arm was broken.

Canon Ellison, the founder of the C.E.T.S., has resigned its chairmanship. He is in his seventy-ninth year.

The new Theological College of the Diocese of Sodor and Man has been inaugurated.

The recently constituted Lay Brotherhood of London diocese has commenced work in a small way.

The foundation-stone of the Church House, Westminster will be laid next July.

A sermon to the Jews was preached on a Saturday, during May last, in St. Paul's Cathedral, London. This is the first time permission has been granted.

The Salvation Army have purchased two Essex farms, and a first-class Agriculturalist has been studying the Labour Colonies of Germany, in order to adopt their methods.

Abbott Ignatius, the Anglican monk of Llanthony Abbey, Wales, has again lost his nuns, for the Prioress and others have, as was the case before, joined the Roman Church.

Dr. Edmond de Pressensé, the eminent French Protestant minister, is dead. He was a most eloquent preacher and able writer.

The text of the Petition of the Promoters of the Lincoln Appeal is published in the home religious papers.

The Church Army has opened a new home in White-chapel, where beds and food are furnished, whilst wood-chopping, mat-making, and envelope-addressing are carried on. All earnings over one shilling a day are entered to the credit of the workers.

The Archbishop of York appears to have been suffering for some weeks prior to his death with a severe cold.

Bishop Campbell, of Bangor, has preached his farewell address. He has presided over the diocese for thirty-one years.

Two more Suffragan Bishoprics are to be created, one for Norwich, and one also for Winchester.

Mr. Alexander Gordon, late Chancellor of the diocese of Sydney, and now resident in the diocese of Salisbury, England, took part in the recent Synod of the last-named.

The Palestine difficulty of the Church Missionary Society was to come on for consideration in April last.

The three-centenary jubilee of the Hungarian Bible version has been celebrated by the unveiling of a monument to Gáspár Károli, the translator, and Tyndale, of Hungary. There was great enthusiasm.

The Diocesan Corresponding Committee of the Board of Missions met under the presidency of the Primate on Monday afternoon, the 11th inst., at 4.30.

A committee meeting of the Church Missionary Society was held on Monday afternoon, the 11th, at 3 o'clock. The Primate presided. The Dean, Archdeacon King, Revs. Dr. Corlette, J. D. Langley, M. Archdall, F. B. Boyce, J. Dixon, C. R. Walsh and others were present.

The Committee of Moore College held its first meeting on Monday afternoon, the 11th, at 4 o'clock. The Committee consists of the Dean, Archdeacon King, Revs. Dr. Corlette, J. D. Langley and J. Dixon, Messrs. F. W. Uther, W. A. Hutchinson and J. Plummer.

Seven Ways of Giving.

1. The Careless Way: To give something to every cause that is presented without inquiring into its merits.
2. The Impulsive Way: To give from impulse—as much and as often as love and piety and sensibility prompt.
3. The Lazy Way: To make a special offer to earn money for benevolent objects, by fancy fairs, bazaars, lotteries and raffling.
4. The Self-denying Way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-compulsion.
5. The Systematic Way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practised.
6. The Equal Way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts.
7. The Heroic Way: To limit our own expenditures to a certain sum, and give away all the rest of our income.

How careful should we be to keep clean the house that is the dwelling of the King of Glory!—*Chapman.*

There is no wise or good man that would change persons or conditions entirely with any man in the world.—*Jeremy Taylor.*

A LADY is said to have recently entered a bookseller's shop in a small Wiltshire town and asked for a copy of "the new book *Nax Fomica*." The bookseller, divining what she meant, handed over Professor Drummond's *Pax Fobiscum*, and his customer departed in peace.

For Dressed Poultry, Bacon, Hams, and all choice small goods, go to C. CARMODY, 120 King Street.—ADVT.

The family friends are ARNOTT'S MILK ARROWROOT BISCUITS, useful for both young and old.—ADVT.

MR. F. W. REDMAN begs to inform the Australian Public that he has at the LATEST IMPROVEMENT, both from ENGLAND AND AMERICA, for supplying ARTIFICIAL TEETH WITHOUT PLATES & AT REFORM PRICES. FULL SETS, Upper or Lower, from £2 2s., with a FIVE YEARS' written GUARANTEE. Teeth promptly Stopped, from 2s. 6d. EXTRACTIONS PAINLESS BY NITROUS OXIDE GAS, 7s. 6d. Consultations and Advice gratis. Teeth Extracted Free before 10 a.m. NOTICE THE ADDRESS—83 ROYAL ARCADE, PITT STREET, SYDNEY.

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Refinement Rooms for Ladies and Gentlemen. Weddings supplied at reasonable rates. All kinds of Pastry, Jellies, Creams, &c. &c. Parties supplied at reasonable rates. Caterer and Confectioner, 249 Darling Street, Balmain.

L. BENJAMIN (From J. B. Bairds), Saddle and Harness Maker, CROSCOTT STREET, BALMAIN.

In thanking his patrons and the public generally for past favours, respectfully solicits a continuance of same. All orders faithfully executed on the shortest notice, with the best material. Workmanship guaranteed. Charges moderate.

SPECIALTY.

LADIES' Perfect-fitting Body and Sleeve Linings cut by Scientific System; form for self-measurement, and enclose stamps for amount of 3s. 10.

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Send Stamped Envelope for form of Self-measurement.

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Wholesale Produce and Provision Merchants and Commission Agents, 101 SUSSEX STREET, SYDNEY.

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TO the Ladies and Gentlemen Employers of Sydney and Suburbs.—Having opened the above Office on the London principle, I am prepared to supply you with reliable Servants, Cooks, Grooms, Coachmen, Gardeners, Housemaids, Governesses, and others suitable for any employment required. And you can rely on my attention in procuring trustworthy and thoroughly suitable employees, with sound references.



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J. OVERTON, Proprietor.

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Country Orders promptly attended to.



W. H. HOWARD, Upholsterer, Cabinet Maker, AND UNDERTAKER, 70 WALKER STREET, NORTH SYDNEY.

BEGS to thank his numerous friends and customers for their patronage for the last 11 years, and assures them that he will do his best to retain their favours. Suites re-stuffed and covered; Mattresses re-made; Carpets taken up, beaten and re-laid; Blinds of every description made or repaired. Repairs of all kinds of furniture.

JOHN YORK & CO., Brass Musical Instrument Makers, 47 REGENT STREET, SYDNEY.

Repairs Done for the Trade.

Best Price given for old ones or taken in exchange.

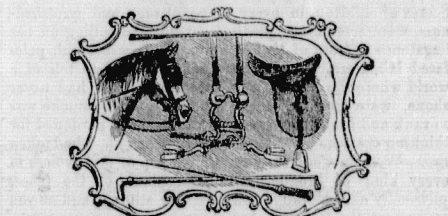
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HARRIS & WILLIAMS, (Late JOHN DUNKERLEY), Hat Manufacturers & Mercers, 58 BEATTIE STREET, BALMAIN.

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COLLARS a Specialty. Repairs of all descriptions neatly and promptly executed. Portmanteaus, Hand Bags, &c., made and repaired. All kinds of Whips, &c., kept in stock.

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THOMAS MGLINN, Family Butcher, 81 Evans-street, Balmain, thanks the residents of Balmain for the liberal patronage bestowed upon him in the past, and respectfully solicits a continuance of same. Meat of the prime quality. Families waited upon for orders.

READ THIS The English & American Dental Co. ROYAL ARCADE, PITT ST.

MANAGER, MR. F. W. REDMAN, R.S.M.D., LONDON.

MUSIC

Children's Column.

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

THE FIRST GLIMPSE OF THE GERANIUM.

Oh, but to breathe the breath
Of the cowslip and primrose sweet,
With the sky above my head,
And the grass beneath my feet!
For only one short hour
To feel as I used to feel,
Before I knew the woes of want,
And the walk that costs a meal!

It was Saturday evening, in June, in Challenor's Court; the spot thus designated being a ruinous lot of houses within a mile of St. Paul's Churchyard, and renting at least at three-and-sixpence a room. Who, or what, or where "Challenor's" was, nobody in the court knew. The majority, however, inclined to the opinion that the name denoted a miserly individual, and in this belief they had applied to Challenor the expressive, but somewhat unpropitious, cognomen of "Old Screw." As one walked up the court on the Saturday evening on which our story commences, it would have been better every way to have believed that there was no human being going by the name of Challenor owning that property, and renting it out for at least three-and-sixpence a room, and as much more as he could get.

There are many staid courts in London where King Dirt reigns in deadly despotism, but no court or alley was more obsequious to the tyrant, and paid larger revenues to him, than Challenor's. It was a very mystery of filth, wretchedness, and disease; and if Challenor really was "a person," and lived, as some confidently gave out, in a snug little villa at Dulwich, I would willingly have inflicted upon him the penalty of residing in his own court, especially during the dog-days, until he had learned to be ashamed of himself for taking nothing lower than three-and-sixpence a week from poor human creatures for such a den of misery; or, better still, until he had pulled the abomination down, and put up decent dwellings in its place.

What kind of people live here? you ask. Well, as a rule, those poor creatures who must live somewhere, and who crawled in here because they had no other hole in which to creep. It was well that they had not much furniture, perhaps, because of the limited accommodation afforded for it. Challenor, seemingly, placed the most implicit confidence in the honesty of his tenants; for there was scarcely a lock to a door, or a door to a cupboard. As Challenor himself, however, lost nothing by this open and trustful arrangement, but occasionally came in for a lock or a bolt which a timorous lodger would put on, he continued to encourage it by doing absolutely nothing to "improve" his detestable property. It was taken for granted that Challenor's tenants had been imported from a country where water was neither a necessary nor a luxury; for a very limited supply was served out in the morning, and before night it was not fit to use. Garden-ground there was none, either front or back; and when "a bit of washing" was done, the width of the court allowed about six feet of clothes-line for hanging out and drying processes.

There was not much washing done, however, in this dirty, fever-breeding place, even on Saturday evening. Scores of children, in every stage of rags and wretchedness, were screaming, playing, crying, and rolling on the flagstones in front of their dwellings. Low-browed, pale-faced labourers, whose countenances seemed to tell of a world where the light of sun, moon, and stars had never shone, were smoking at the windows, and the smoke was so rank and foul, that one might have been pardoned for thinking that the general corruption of the place had taken fire. Women were sousing at the top of their voices in every kind of brogue. The atmosphere of the place, physically and morally, was hot and stifling, and as you walked up the court, imbreathing its noxious gases, you felt that it was almost an impossibility for people to be good in such a place; and yet, more than six hundred families quarrelled here by day, and slept here by night, occasional visitors greatly wondering that they did not behave better.

The sun was setting, and casting a reddened glow even on Challenor's Court, when a girl of fourteen years of age appeared at the door of one of the houses, and looked anxiously up and down the narrow alley. The glory of the sunset gave additional beauty to her pleasing features, and imparted a certain grace to the child's threadbare appearance. One glance at Jenny Sandford, as she stood at the door this Saturday evening, involuntarily compelled a second, and immediately suggested the inquiry, "How comes such a child here amid such surroundings?" She was dressed in a faded black gown, and her shoes were well-worn and patched. As you looked a second time at her face, you saw clearly enough that hunger was imprinting its sharp, hard letters all over it, and her bare arms pathetically suggested that very little in the way of food came within their reach. For fourteen years of age she was tall and well-formed, yet there was almost an infantine expression about her face, so small were her features,

if we except her large lustrous brown eyes, which this evening looked only too ready for tears.
Seen anywhere else, perhaps Jenny would not have excited the attention which her appearance in Challenor's Court imperatively demanded. She was the personification of cleanliness and neatness in a world of general disorder, want, and misery. Her brown hair fell in childish ringlets on her shoulders—a most unusual sight in Challenor's Court, where "the shock head" was quite a regal institution—and her hands were white and delicate. There was a softened, thoughtful look upon the child's little face, a shy quietness about it, which seemed strangely out of keeping with a place where girls of ten knew as much as women of twenty, and where coarseness and brutality were exhibiting themselves night and day.

That narrow court, into which the all-loving Nature found it difficult to bring its shining beams, was not a spot favourable to the recollection of pleasant country scenes and associations; yet, as Jenny, with slightly-crimsoned, upturned face, vainly endeavoured to catch a glimpse of the burnished west, her imagination was vividly painting for her the sunsets which she used to look at in her own old home in the country, when she was happy in the love of a mother, now no longer here, and of a father who was then all that the fondest wish of a child could desire. Standing there within the dingy doorway of an old rotting house, she thought, Somewhere the sun is setting in glory in the empyrean sky, flushing the rivers which all day have been gleaming like silver threads through green fields, and spreading a softened grandeur over hill and valley. A few miles out, she thought, there were pleasant cottages crowned with honeysuckle, and poor men's gardens which the setting sun would make radiant and beautiful. A few miles out, and soon the nightingale would be heard in the woods pouring forth its rich song without words; white butterflies would be keeping up their mazy dance in the still summer night; and the gentle breezes would be fragrant with the perfume of wild flowers and the growths of many fruitful fields.

The passionate longing of the child "to breathe the breath of the cowslip and primrose sweet," was enhanced by the sight of a splendid geranium which was in full bloom in the window behind her, and on which she every now and then threw a loving and rapturous look, as if the plant was a cherished companion, to whom she confided her thoughts and feelings, and who responded to them in an eloquent language all its own. It was a touching sight to see such a flower blooming in so arid a desert as Challenor's Court; and from the manner in which the young girl regarded it, it was plain that the geranium was one of the pleasures of her life, and had a history belonging to it in which a great deal of tenderness lay hidden.
Casting another look towards the entrance of the court—it had but one—Jenny, with a sigh, retreated from the door, and sat down in that small, dingy cell, which formed her father's bedroom and living room. It was a dingy den indeed; but unlike many of the other tenements in the court, it was kept as clean as its vile arrangements would allow. The grate was badly set, but it was filled with a pretty summer ornament, and on a rickety table here were patterns of a similar character, and materials for paper ornaments, and paper flowers not made up. The floor was rotten and broken in many places; but the boards were not, as in many of the other houses, so covered with dirt as to look like earth. In a corner of the room was a heap of clothes, which formed her father's bed, and this was packed together as tidily as possible. A chair or two, a few pieces of crockery, and two or three cooking utensils completed the inventory of articles in the poor room in which I first saw Jenny Sandford and her magic geranium; and as she sits down snipping away at her work, and ever and anon watching a coming footstep, her little history, up to this eventful Saturday evening, can be told in a few words.

(To be continued.)

THE follower of Christ who spends his hours in self-culture of any sort for its own sake, is just so far not a Christian.—Rev. H. C. G. Mowle.

THE BISHOP OF LIVERPOOL has just published a new book entitled "Light from Old Times." The following we take from a review in *The Rock*:—"If we cannot maintain the Established Church of England without giving up Protestantism and admitting Romanism, we had better have no Establishment at all." Our sleepy Protestantism is our real danger. "Pharisees, Jews, hierarchs in every age will compass sea and land and leave no stone unturned, to accomplish their ends, while the so-called Protestant soldier slumbers and sleeps." "I know of only one cure and remedy for the ailments of our beloved Church. That remedy is the revival among us of thorough Protestant principles and Protestant theology—the principles of the glorious Reformation, the theology of Latimer, and Hooper, and Jewel." He is assured the laity would rally round us. "At present a large number of the best of them ride at single anchor, and hold by the Church of England with a very loose hand." We would add that this condition of lay feeling is our severest peril.

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

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REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT.

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(SUCCESSOR TO MRS. R. THOMAS),
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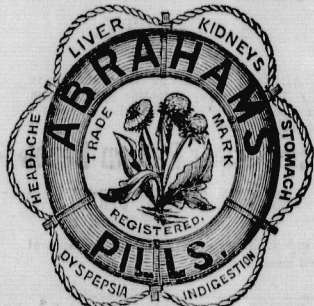


State, Reform and other Funerals respectfully conducted on the most reasonable terms and on the shortest notice. Wreaths and Memorial Cards to any design. Cedar, Polished and Leadon Coffins executed on the shortest notice. A. J. J. trusts, by punctuality and moderate charges combined, to merit a fair share of the public patronage. Telegrams and letters will receive prompt attention.

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

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

A SAFE MEDICINE FOR LADIES.

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

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N.B.—No connection with any other House on the Road.

Hymnal Companion, Ed. III.

The Drink Bill.

Early Closing.

The Australian Record.

SYDNEY, SATURDAY, MAY 30, 1891.

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

The Week.

Optimism. The British House of Commons has passed a resolution condemning the Indian opium traffic. An expression of opinion at this stage of the war against opium is something to be thankful for. The principle having been affirmed the end is at last in view. We notice that the Custom-house officers of Sydney detect large numbers of cigars hid in every China boat. May not cheap and damaged cigars serve as a foil for smuggling opium into Sydney? So regular is the detection of tobacco that our suspicions are aroused.

Christian Union. A marked step has been taken in the development of International Christianity at Lucerne, Switzerland, where the Old Catholics have for years past been prevented by the Ultramontanes from occupying a Church allotted them by the State. They have now commenced to build, and American visitors have subscribed largely on the condition that ministers of the Episcopal Church of America may hold services in the same place of worship.

Social Current. The working men of Belgium are said to be too miserable to care much what they do, and too ignorant to realise the dangers of a universal strike, or to calculate the preparation necessary for carrying it out. At the present time the social question in Belgium is a political one, and a movement towards universal suffrage makes active progress. When the masses of Europe have manhood suffrage what a revolution may there not be?

Secular Education. The Bishop of Manchester with his Victorian experience to guide him is stoutly contending against the advance of Secular Education in England. The Home Government is desirous of controlling the voluntary schools, and the fear is lest denominational jealousies would turn them into secular schools. Dr. Moorhouse claims that England's greatness is due to the magnificent sense of duty which rests upon the feeling of obligation to a living God. If the latter ceased to be felt, the obligation of duty would cease also.

Once Bitten, Twice Shy. Lord Carrington's promised book, "Impressions on Australia," will be read and criticised. The person entrusted with the editing of the work is said to be a Mr. Patchett Martin. Some little time ago an article appeared in a magazine of extreme Church views from the pen of a person of this name, purporting to give a history of Methodism in Australia, many statements of which could not be verified by those who ought to know.

Rookwood Reformatory. We note with extreme regret the statements made by the Premier with respect to the Reformatory Buildings at Rookwood. Sir Henry Parkes has never sympathised with the plan proposed by the late Sir Alexander Stuart, and had the latter statesman survived but a few months the institution at Rookwood would have been opened and hundreds of poor children would have reaped the benefit of his wise forethought and true sympathy. No monument exists in the colony to Sir Alexander, why then not complete the institution to which he gave so much thought, and dedicate it to his memory.

The New Guinea Mission. Archdeacon's King's reply to an unauthorised statement that an "altar" for the New Guinea Mission was on view at a certain place, has provoked correspondence in the daily press. The Archdeacon's argument has not been upset, and those who assailed it have been discomfited. In our note with reference to the different mode in which the Wesleyan Methodists and some members of our own Church would seek to bring their efforts for New Guinea before the public attention, we exposed the absurdity of exhibiting an unauthorised "altar," as compared with that of living agents, who have been obtained by Missionary effort and are now devoting themselves with the fulness of consecration to the work of taking the Gospel to others.

Labour Commission. The Royal Commission on Labour, appointed by the British Government, has a most comprehensive list of members. The inclusion of capitalists and labour representatives, as well as men whose sympathies are with the solution of social problems in the direction of the happiness of the masses, will command the impartial respect of the nation. In New South Wales the labours of the Commission appointed by the Assembly have terminated, and the report will be awaited with interest.

Slave Trade Horrors. The "open sore of the world" is the slave trade of Africa, which depends upon Mohammedism for support. All African explorers have never ceased to deplore the awful horrors occasioned by the inhumanity of man so that the conscience of Christianity has been awakened. The recent protectorates over nearly the whole of Africa portend a near approach of the end of this dreadful traffic. First the pioneers of the Gospel, and now trade essays to follow, with the certain result of secure government and comparative happiness.

A Conference. One of the most remarkable signs of the times, according to the *Jewish Intelligencer*, of March last, is the conference of Israelites and Christians concerning their mutual relations and welfare. The conference was held in Chicago (Illinois), November 24 and 25, last year. The utterances of Jewish speakers were applauded by Christians and the words of Christian speakers were similarly greeted by the Jews. It is stated that the whole atmosphere breathed the grace of peace, and the effect of the meeting can but be most excellent. The utmost freedom of speech was allowed; no one was asked or expected to do violence to his convictions—the only request made was: that all should speak in a kind spirit, remembering the meekness of Moses and the gentleness of Jesus.

The Gambling Fringe. Why do respectable newspapers go to the expense of telegraphing from London about prize fights? The information cannot avoid extending the knowledge of these brutal contests between men and the consequent gambling thereon. The man-fights are most rapidly spreading, and there is urgent need to stamp out the frenzy. The "consultation" and "racing sweep" advertisements are also persistently inserted, and the widest publicity is given this week to the announcement that a beggar has won a £10,000 "consultation" on a race. The sum should be confiscated and all the promoters punished.

The Royal Family and the Bible. The Duke of Connaught made an excellent speech at a recent meeting of the Bible Society, held at the Mansion House, London. He dwelt with much satisfaction on "the fact of his family having been connected with the Society since its foundation in the year 1804." On his sitting down the Archbishop of Canterbury rose and said that "he felt surprised to see how, in the past history of the Society, it had had the constant countenance and support of the Royal Family." Surprised was scarcely the word to use in reference to the interest George III. took in the Bible.

Temperance Progress. The English Parliament has carried the Irish Closing Bill, consequently Temperance scores a victory. So much success has followed the restrictive measures which have prevailed in Ireland for a dozen years past that the legislative action accorded to Ireland cannot long be delayed for England. We notice that the Rev. F. B. Boyce continues his able Temperance advocacy in the columns of the *S. M. Herald* and defends the accuracy of his Annual Drink Bill of New South Wales.

Brief Notes.

On Sunday evening last the Most Rev. the Primate preached at St. Mary's, Balmain.
The seventeenth anniversary of St. Thomas's, Balmain, was celebrated on Sunday last. The Rev. J. H. Mullens preached in the morning and the Rev. J. Hargrave in the evening. A successful organ recital was given on Wednesday evening by Mr. A. J. Mason.

The Rev. Charles Bice addressed the children at Holy Trinity Church on Sunday afternoon and preached in the evening.
The Rev. Mark Guy Pearce lectured before a large audience at the Centennial Hall on Monday evening, his subject being "How I became a testotaller."

An address and a purse of money have been presented to the Rev. J. L. Bosworth by the parishioners of Drummoyle as a souvenir of his ministerial duties during the past 19 months.
The Bishop of Grafton and Armidale held an ordination service at St. John's Church, Tamworth, on Sunday last. The intercolonial convention summoned by the Women's Christian Temperance Union met in Melbourne on Monday morning. Representatives from Tasmania, New South Wales, South Australia, New Zealand and Victoria attended. Miss Ackermann was elected president.
A bazaar was opened in the new Mission Hall, Watson's Bay, on Monday afternoon by Mr. Quong Tart.

The Rev. Dr. Steel delivered the second lecture of the winter course in the Y.M.C.A. Hall on Tuesday evening on "Latin hymns and their writers."
The members of St. Paul's Bible Class, Burwood, have presented to the Rev. R. T. Regg two handsomely bound copies of Scott's and Gordon's poems accompanied with an address. Mr. Regg has been appointed to Gundy in the parish of Newcastle.

The Rev. John Evans, Archdeacon of Merioneth in North Wales, died from an attack of influenza on Monday last.
The Jews in London are actively engaged in endeavouring to ameliorate the condition of the Jews in Russia. Among other steps it is intended to ask the assistance of the Rothschilds' and the British Government in persuading Russia and Turkey to permit the exiles to form a colony in Palestine.

A band of New Guinea missionaries left Sydney on Wednesday last by the "Lord of the Isles."
The Rev. James Innes, for many years incumbent of All Saints' Church, Nelson (N.Z.), has died in England.
An organ recital was given on Wednesday night at St. Paul's, Burwood.

The Most Rev. the Primate visited Kangaroo Valley on the 26th inst., Nowra on the 28th and Melton to-day.
A special meeting of the Executive Council of the Association of Lay Helpers was held at the Chapter House on Thursday last.

The family friends are ANNOT'S MILK, ARROWBROOK BISCUITS, useful for both young and old.—ADVT.
For Dressed Poultry, Bacon, Hams, and all choice small goods, go to C. CARMODY, 120 King Street.—ADVT.

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., May 31.—11 a.m., The Precursor; 3.15, Canon Moreton; 7 p.m., The Dean.

ANTHEMS.

11 a.m.—"Stand up and bless the Lord your God for ever and ever: Blessed be Thy glorious Name which is exalted above all blessing and praise. Thou, even Thou, art Lord alone; Thou hast made the Heaven of Heavens, with all their host; the seas, and all things that are therein; and Thou preservest them all; and the host of Heaven worshippeth Thee. Look down from Heaven and behold from the habitation Thy Holiness and of Thy Glory. For Thou, O Lord, art our Father, our Redeemer: Thy Name is from everlasting."—GOS.

3.15 p.m.—"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. Now furious storms tempestuous rage; as chaff, by the winds are impelled the clouds; by heaven's fire the sky is inflamed and awful thunders are rolling on high; now from the floods in streams ascend reviving showers of rain, the dreary wasteful hail, the light and faking snow."

The marvellous work behold amazed
The glorious hierarchy of Heaven;
And to the ethereal vaults resound
The praise of God and of the second day.

DIOCESAN.

Sun., May 31.—Seventeenth anniversary of St. Thomas's, Balmain; 11 a.m., Rev. J. Vaughan; 7 p.m., Rev. W. Martin, B.A.
Mon., June 1.—Monthly meeting Church Society, 4 p.m.
Tues., " 2.—Moore College Committee, 4 p.m.
Thurs., " 4.—Cathedral Chapter, 4 p.m.

The PRIMATE'S engagements in the Southern part of the Diocese are as follows:—

Sun., May 31.—Milton.
Mon., June 1.—Nowra.
Tues., " 2.—Berry.
Thurs., " 4.—Gerrigong and Kiama.
Fri., " 5.—Shell Harbour.
Sat., " 6.—Jamberoo.
Sun., " 7.—Kiama.
Tues., " 9.—Campbelltown.
Wed., " 10.—Cobbitty.
Thurs., " 11.—Liverpool (Confirmation).
Sat., " 11.—Parents' Union Meeting.
Sun., " 13.—Penrith.
Mon. to Fri., June 15-19.—Rural Deanery, Penrith.

S. HUBERT NEWMAN
Photographer,

Artistic and photographic work of the highest quality can be obtained from S. HUBERT NEWMAN, 12 Oxford-st., Sydney. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets hang from their frames to no other effect.

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