

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.

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.

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.

Newcastle Synod, but Mr. Blomfield, who, at the time of his election, was road-superintendent in this district.

MARSHDEN 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."

EX-LAY READER OF THE LONDON DIOCESE.

CLERGY SUPERANNATION.

SIR.—In your last issue appeared a letter from Dean Marriott, of clergy superannation, advocating a measure that might be of universal (Australian) application.

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—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. Garmsey 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?

Rooty Hill, 9th May, 1891.

R. CRAWFORD.

Notices to Correspondents.

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

Men may frequently be seen in Sydney, standing on the pavement opposite tobacconists' shops, surrounded by youths, and rapidly signing printed cards.

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 long-promised Papal Encyclical has been issued from the Vatican, and in it the Pope supports labour against capital.

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.

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.

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."

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."

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.

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 Diocesan Book Society has as one of its objects the extension of Education under the auspices of the Church.

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.

Brief Notes.

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

The monthly meeting of the Sydney Diocesan Committee took place at the Book Depot on the 18th inst.

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.

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 Precentor.

ASTIEMS.

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 thunders 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."

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 nor moon. God is their Sun! There shall His Majesty unclouded rise. 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 rest 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."

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

Three mystic rays in glory shine From the tremendous Godhead's throne; 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.

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

Queen's Birthday Levee, Government House.

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.

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."

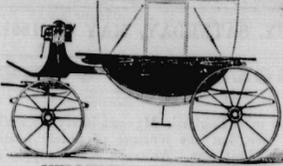
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Our Home Letter.

[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 enacted with the opposition of a large body of the stiff-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 unamenable 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 Archbishop, 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 something like consternation when the Appeal Court unanimously 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 helpless 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 affirm that justice cannot 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 desperadoes 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 all displeased 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 done generally to Englishmen. Almost his first act has been to propose closer relations with the Southern Convocation—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 evening last at eight o'clock. His Honor Mr. Justice Foster occupied the chair, and there were on the platform, the Very Reverend the Dean, Archbishop King, the Revs. J. Straughan (chairman of the Baptist Union), R. Collie (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 worked out literary or scientific essay as may perhaps be in store for you 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 sympathetic words, by way of prelude to the lectures that are to follow. My theme is "Looking Forward." It is a term which may seem peculiarly 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 youth, or young-manned, 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, Foresight, 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—especially in youth—have a natural instinct that prompts us to look forwards and speculate upon the future. The child looks forward to the dawn of manhood; the boy and girl nourish dreams of what shall be in after years; and mostly, though not always, youth is sanguine and hopeful, (not melancholy, even although pathetic shadowing of sorrow sometimes interrupts the naturalness of gaiety, and checks the ready smile that so betrays 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 roseate 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 in the sanguine outlook of youthful years often seem so 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 so such a natural instinct that appeals like that of O. J. Darby, the other day, to the sanguine and bold young men present, that of themselves as the lawyers, and 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; the instinct may tend in the direction of mere selfishness, and self-indulgence. If there be no discipline of the imagination, the instinct of "looking forwards" may run riot in an unwelcome 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 loss 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 forwards impulse in our nature. As childhood merges into youth, and youth ripens into adult man-hood and woman-hood, we all of us philosophize in some sort, speculate on what is going to happen, philosophize in adult man-hood and what is going to happen, speculate on the future, speculate on growth, future grandeur. The imagination is a very strong element in human development. Without it, men would be mere animals, than the passing moment. With it we soar into ideal regions, and sublimary position, yet are we dispelled by stern realities of our human nature, and our present conditions, are from becoming wingless, aimless, powerless, pieces of drift in the whirl of time's rushing torrent, and amid the sad disappointments that must come with enlarged experience of that the world, and 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 millennium with the ball, or the young merchant in the Arabian nights with the crockery pack at his feet.

"Castles in the air" are not made to live in, though they may sometimes lead to higher thoughts and hopes than the earth affords.

While we value, then, the imaginative element in our mental constitution 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 afterwards 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 base 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 inaimed; 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 hideth himself, but the simple pass on, and are punished" is a wise saying of old, often verified in human experience.

Prudence is the Latin form of fore-sight, i.e. looking forwards; and this is but the Latin form of fore-sight, i.e. looking forwards. This purposive 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 in 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 foreseeing 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 lets fancy lead him, and turns from Reason's severer rule is "imprudent," i.e. blind. He is like one who should start on a voyage in some unknown sea, different of navigation—full of rocks, sand banks, conflicting currents—and, refusing aid of chart and 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 inalienable value of the moral element in education being cultivated, and of the moral aim being persistently kept in sight in all that self-education, which comes not so much by teaching from without, as from reflexion 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 in 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 channels 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 commercial 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 truth which we cannot foresee.

Intellectual and spiritual affairs, and, in some degree, as well as our temporal concerns; and, if we leave them unattended and unprovided for, our life will be a downward instead of an upward course—a life that stops instead of a life that advances. If we are to go onwards successfully, we must look onwards wisely.

"What then?" is a question which (as the old story reminds us), reiterates itself at every stage of progress. . . . and the King's jester was right, who exposed his master's folly in being unprepared for death.

But it would be a great mistake to think that our "foresight" is either a sufficient safeguard against the vagaries of fancy, or a sufficient stimulus to continued moral effort. If imagination needs to be checked by "prudence," prudence needs to be lifted and furnished with wings by faith. Speculation must be corrected by foresight; but foresight must be strengthened, and extended by aspiration. Aspiration implies faith in human progress, and properly instructed, is equivalent to faith in God. For all genuine aspirations take men beyond themselves, beyond the good that is seen, beyond the evils that are suffered, beyond the present imperfections of individual or social life;—and what are these longings after, and hopes for a future of perfection, if they are not witness to a divinely ordered destiny by a Power that makes for righteousness?

Some, indeed, might say that "the secret of quiet happiness is to be found in limiting the aspirations." "Why beat your wings against the cage in which you live? Why attempt to transcend the bounds which close you round? Make yourselves comfortable and don't trouble yourselves with problems, for which your faculties are inadequate." This is a poor, selfish view of life. One system of Eastern philosophy—a religion it is called, though its real character is philosophic adhesion—the philosophic system of Sakya Mouni, generally known as Buddhism, tells us that the Nirvana, i.e., the entire quenching of desire, is the *summum bonum*, the highest goal of human effort. This is a poor suicidal view of life.

But these selfish and suicidal views of life are contravened by the universal prevalence of desires in man's heart for something better than is found in frequent conditions of existence. And, as a not now speaking of individual ambition. That, even when tainted with selfishness, bears witness to the on-reaching tendencies of the human mind; but I am thinking of the aspirations after higher and better conditions of political life, which have again and again shown themselves in the dreams of poets, the schemes of reformers, the utterances of prophets of every age. Such aspirations after "a world to come" illumine history and elevate the soul of man. They find at once their most ideal and most real expression in the descriptions of Hebrew prophets, and in the

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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 perfection the fruitless hopes that look forward to the amelioration and practical of human society.

The poet who sang—

Come, bright Improvement, on the east of Time,
And rule the spacious world from clime to clime,
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 dart of idolater of chance,
Content to feel with passion's unrelent'd
The lukewarm passions of a lowly mind,
Who mouldering earthward rest of eye's trust
In joyless union parting to the dust

Could all his parting energy dismiss
And call this barren world sufficient bliss?
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 illuminate the storm;

And when the grim's momentary 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 scathed on weary wing
By she and each mate and living thing
Launched with Iberia's pilot from the steep
To worlds unknown, and Isles by not the deep?

Or round the cope her living chariot driven
And when the sign's the sign of heaven,
Oh! star-eyed science hast thou wandered there
To stay 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 forward 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 peace which is not," a "nowhere land"—an ideal not yet realized.

The literary Utopias which have from time to time appeared as More's Utopia in Henry VIII's time, Bacon's Atlantis and Campanella's Civitas Solis a century afterwards, Moseley's Basiliade in 1753, and Cabot's "Voyage to Icaria" in the first half of our own century, just before the French Revolution of 1818, 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 vividly, 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.C.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 civilization 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 feeler 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 despondent, 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 divine harmony. 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 we live.

Your "anger" has now said his words of rebuke 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 Soo 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 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—kind of subject and of interesting yourself in their thought and work. It is amongst people of different circumstances, 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 physical ailment 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 wearied to apply themselves to solid literature, and declined 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-working men—from day to day, from week to week, devoting their lives 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 them

than a few passing reflections on the most important questions with which our lives are concerned? They have their work and must be faithful to their superiors. We have ours 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 find 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?—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.

For Fresh Game of all kinds go to C. CARMODY, 20 King Street, —ADVT.

TAKE NOTICE AND READ.
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Late of the Royal Arsenal, announces that he has started in practice at 151 KING STREET, SYDNEY (Rigney's Pharmacy).
To Patients:—As being one of the first Dentists in the colony for manufacturing £2 2s Set of Teeth, Dr. Ormiston begs to state that he can make Gold Sets from £10 10s (18 carat) equal to any 25 guinea Painless. All Operations skillfully performed. Note Address:—Dr. R. ORMISTON, 151 King Street (above Rigney's Pharmacy).

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.

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Religious Life and Work.

Taking Out the "If."

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Go On, Ladies!

Certainly ladies are beginning to work hard for all classes. We have just heard of one who is interesting herself in swoops, 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 workmen." 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 *overwhelming* burden. God help us in our trials on the self-same ground to be like!

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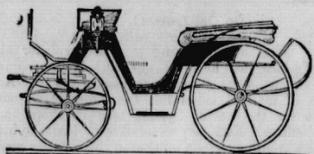
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Socialism & Christianity.

A LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company, and may be obtained at the Church of England Book Depot, 175 PITT STREET, and from all Booksellers.

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MAY, XXXI Days. Whit Sunday.

Table with columns: Morning Lessons, Evening Lessons, and specific Bible verses.

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 clergyman's name—they were probably afraid they could command to one whom, to use the mildest terms, they shamefully 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 parson 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 statement 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. MULLEN, the clergyman in charge of the parish of Pyrmont. His written statement is as follows:—

- 1. She has been supplied by me with three loaves of bread a week since November 10th, 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 Benevolent 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. MULLEN, 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 3, 1890—that is, for a period of six months; and also he 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. MULLEN (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. MULLEN 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. Mullen, 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. MULLEN 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 necessaries. 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. MULLEN do than offer to provide the woman with a cab to convey her to the Benevolent 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 complaint now is that Mr. MULLEN ought to have provided her with some little necessaries when he knew she had none; and yet she said, in answer to the question of our reporter, "Why did she expect that Mr. MULLEN 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 evening 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. MULLEN, 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. MULLEN 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. MULLEN'S 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

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 that 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. MULLEN 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. MULLEN 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); Offertoire 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.

Balmain.—A concert was held at St. Mary's on Thursday evening, the 14th inst., at St. Mary's Hall, Balmain, 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. Riddle, 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 the 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, 162. 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, Balmain.—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 matter 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 no less than to the clergy for the enrichment of the body of Christ." This is the last case, 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 Abramovich, 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 afloat. 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.

Borenore.—The Easter meeting was held on the 21st ult. Rev. C. 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 understanding 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. Colum, 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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HAVE REMOVED FROM 28 DENHAM STREET to
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Consultations 5/6. Out Visits 5/-. Night Visits 10/6. Fees on receipt of Medicine.

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A CERTAIN CURE for this most distressing complaint. In Boxes containing Six Powders, 2s. By Post, 2s. 3d. Prepared only by
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BEGGS to announce to the Public that he has opened those large and commodious Premises. The Dining room is large and well-lighted; Bedrooms are the largest in the city of its kind. THE BEST LUNCH ever served in Australia for ONE SHILLING Ladies' and Gentlemen's Luncheon Rooms Up-stairs, is 6d.

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A CERTAIN CURE FOR RHEUMATISM. Price 5s. 6d. per Bottle; per Post, 6d. extra.
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A large and varied stock of Materials of latest descriptions always in hand.

81 Glebe Road, Glebe

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 Buchan, 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. Craus, 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. Swyny, G. C. Taylor, J.P., J. C. Taylor, J. G. Treseder, 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. Buchan, 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. Officers-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 decree for the expulsion of the Jews from Russia has been suspended for two years.

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-complacency.
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.

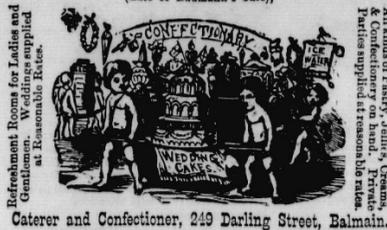
The family friends are ARNOTT'S MILK ARROWROOT BISCUITS, useful for both young and old.—ADVT.

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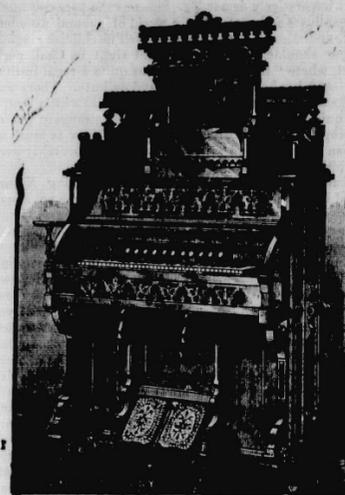
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MRS. AEBI, 18 JANE STREET, BALMAIN, being a Pupil of Professor Hergert, of Munich, and of Dr. Wolff, at Leipzig, and having had 20 years of experience and success in Cultivating Voices and forming Good Pianists in Classical and Modern Music, possesses honourable certificates and highest references from a number of the best families in England, Boston, U.S., Germany and France. Being now settled here, she would be glad to receive a limited number of Pupils at the above address, and will also teach in private houses. The most careful attention paid to the proper development of the Voice and to a good touch on the Piano. German and French Classes and Single Lessons in these Languages arranged for.

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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!

It was Saturday evening, in June, in Challoner'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.

There are many stifling 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 Challoner's.

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.

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.

The sun was setting, and casting a reddened glow even on Challoner'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.

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.

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 Challoner's Court imperatively demanded.

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.

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.

(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."

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 GUINEA SOAP will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear.

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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 condemnatory of the Indian opium traffic. An expression of opinion at this stage of the war against opium is something to be thankful for.

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.

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 carrying it out.

Secular Education. The Bishop of Manchester with his Victorian experience to guide him is stoutly contending against the advance of Secular Education in England.

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 Mr. Patchett Martin.

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.

The New Guinea Mission. Archdeacon's King's reply to an authorised statement that an "altar" for the New Guinea Mission was on view at a certain place, has provoked correspondence in the daily press.

Labour Commission. The Royal Commission on Labour, appointed by the British Government, has a most comprehensive list of members.

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.

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 Gambling Frenzy. 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 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.

Temperance Progress. The English Parliament has carried the Irish Closing Bill, consequently Ireland 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.

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.

The Rev. Charles Bice addressed the children at Holy Trinity Church on Sunday afternoon and preached in the evening. The Rev. Mark Guy Peares lectured before a large audience at the Centennial Hall on Monday evening.

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.

At a banquet 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.

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.

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 ANNOTT'S MILK, ARNOLD'S BISCUITS, useful for both young and old.—ADVT. For Dressed Poultry, Bacon, Hams, and all choice small goods, go to C. CARROBY, 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 that therein is; and Thou preservest them all; and the host of Heaven worshippeth Thee. Look down from Heaven and behold from the habitation of Thy Holiness and of Thy Glory. For Thou, O Lord, art our Father, our Redeemer: Thy Name is from everlasting."—Goss.

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 spelt 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 fall, the light and faking snow."

The marvellous work beheld 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). " 11.—Parents' Union Meeting. Sat., " 13.—Penrith. Sun., " 14.—Penrith. Mon. to Fri., June 15-19.—Rural Deanery, Penrith.

S. HUBERT NEWMAN Photographer.

Artistic and Scientific. A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop 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 he was not only a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman exhibits hang from their frames, pending to no other class.

Under the Patronage of His Excellency the Governor, 12 Oxford-st., Sydney