

Children's Column.

JENNY'S GERANIUM:

OR

THE PRIZE FLOWER OF A LONDON COURT.

CHAPTER III.

THE GERANIUM IN BLOOM.

Earth to earth, dust to dust, the solemn priest hath said; So we lay the turf above thee now, and we seal thy narrow bed;

But thy spirit, mother, soars away among the faithful blest, Where the wicked cease from troubling and the weary are at rest.

John Sandford did not keep his word. We cannot pause to enter into the casuistry by which he made it easy for himself to forget and forego the promise he had made to his dying wife. Inclination is a very powerful logician, and inclination became his guide. Shortly after his wife's death, he became a more temperate man than ever. It was with a kind of bitterness in his heart that soon after he became a widower he saw matters righting themselves in the building trade and work becoming plentiful. He took a place with an angry, bitter feeling in his soul; thinking how much he would have valued such a chance when he came to London after work, but caring little about it now that his wife was gone. He earned good wages, and he squandered them in drink, and night after night his child was left to herself while he made merry at the "Grapes," a somewhat notorious tavern in the neighbourhood of Chancery Court. So degraded did he at length become, and so lost to parental tenderness, that he not only spent his own earnings, but the few pennies which Jenny was enabled to make by the sale of her paper ornaments.

Into the mysteries of this craft the child had been initiated by blind Maggie, who earned a scant livelihood by knitting stockings, comforters, purses, and all kinds of nicknacks. Every morning Jenny conducted Maggie to her "shop," as she called the street corner where she was permitted to have a stall. Here she went on knitting and netting, selling her goods, and getting orders for others from her regular customers, remaining at her post until she was fetched home by Jenny in the evening. Maggie had kept her word to the child's dying mother, and Jenny was to her as a daughter, sharing her room by night, keeping it tidy for her by day; marketing for her, and performing numerous other little acts of kindness. Often had the aged widow hushed her to rest like an infant, when, terrified almost out of her senses, she had rushed out of the way of her father when infuriated by drink. Often did she talk to the orphan of the better country, where the eyes of the blind are opened, and the tongues of the dumb break forth in song; and at such times it somehow seemed to the child that the spirit of her dead mother was not far off, but was permitted to descend into the dingy room where she had endured so much grief and pain, and to leave a radiance in it and a sense of calm blessedness which even the bitter distractions of her young life did not wholly dispel.

A gentle step in her room made Jenny look up from her work.

"What, Maggie!" she cried, "who brought you home? you are before your time."

"Well, I had sold all out," said Maggie, "and Mat Freeman, who was passing, offered to bring me to the court, and so I came." The widow didn't tell Jenny that one reason of her coming home was anxiety about herself, because she feared the child would have nothing to eat until she returned.

"I shall get jealous of that great giant, Mat Freeman, whom you so often tell me about," said Jenny, cheerfully, "if he takes my work out of my hands."

"No one can do that," replied the widow, tenderly; "but I sold all your work as well as my own, so I thought I had better come home, because there's to-morrow's dinner, to say nothing of to-night's supper."

"Oh! I am not hungry," said Jenny, "thank you, Maggie; besides, there's Monday's rent to be thought of." It was very touching to see one so young, old enough to know what real anxiety meant about such a matter as paying rent; but if Jenny had not saved and contrived for it many times, her father would have been turned out from his room, miserable though it was.

"And how does the geranium look to-night, Jenny? I cannot see you, but I am sure you can hardly help springing up to go and see."

"Maggie," said Jenny, "I only wish you could see it! There never was such a scarlet bloom. Mat Freeman ought to come and see it. I long to thank him for the pleasure he has given me many times during the last few months by sending me this plant. It was very good of him. Oh, you pretty, pretty flower," said Jenny, standing up to have a better look at it, and speaking to it as if it were a child; "I have watched you grow from day to day. I saw you preparing for your first bud; and when one morning I saw you open almost before my eyes, I could have cried for joy. I wish all poor people kept flowers: they would do them so much good, the patient, gentle little things! Do you know what I call mine, Maggie?"

"What?" said Maggie, smiling.

"The lovely Mat," said the child.

"Mat is as good as he is big," said Maggie, laughing. "and I can't say anything better of him; but I don't think he is very lovely. He is coming to see whether your geranium can go to the flower-show. 'Who knows,' he says, 'whether it may not get a prize?'"

"It deserves a prize, Maggie, for all the comfort it has given me in attending to it and watching it; but I fear the only prize it will get will be to be sold one of these days; it has had one or two narrow escapes for twopence, I assure you."

"Twopence!" cried Maggie, indignantly. "I should like to see the person that dared to sell it for twopence."

She stopped, for a step well known to both of them now came up the court, and the next moment John Sandford entered the room.

"Oh, father!" said Jenny, springing up. "I am so glad you have come home. I will soon get tea."

His face was flushed, his eyes had an excited look, and from other signs it was evident that he had been drinking freely. Jenny was terribly afraid of him when he was in this state, but she did not retreat from the room with Maggie this evening.

"I don't want any tea," he said, sullenly; "and I only came home to say I am going out again."

"Father! father!" pleaded Jenny, with tears, "don't go out again to-night; don't, there's a good, dear father; think what we have to pay on Monday."

"I don't care about Monday. I have been at work all the week, and I must have some enjoyment in a better hole than this."

He did not pause to ask whether his child did not need a better hole than that in which to live. He did not ask whether she had had a morsel to eat throughout the day, although he knew that he had taken her last sixpence in the morning. Drink had transformed him into a sullen, selfish, cruel man.

"Have you any money?" he asked, without, however, looking her in the face.

"Oh, father!" said the child, pleadingly, "I expected that you would have brought some home. We owe more than two weeks' rent."

"I don't care about the rent," retorted the man, savagely. "I have spent what I got this week, or rather, I owed it, and I was obliged to pay it, and money I must have."

"Come," he added, fiercely, "get me what your filigree work fetched to-day—I see it's all sold; or else I know who will be glad to give me a few pence for that flower of yours."

Jenny sprang up before her favourite as if she had been pierced with a sword. The man's cruel words had indeed entered her heart like hot iron, but drink had almost destroyed his natural affection.

"Oh, don't be so cruel!" she said; "it's my only companion in this dreary room when you're away; and, as I look at it I think of poor mother, and how fond she used to be of flowers."

"Hush!" said her father, hoarsely; "give me the money."

Without looking at him Jenny left the room, and presently returned, and counted out her all into his hand. "It's all I have!" she said.

She stood with clasped hands before him, the image of despair, forcibly reminding him of her dead mother. He gazed at her for a moment as if he saw a ghost, and then turned on his heel and went out. Jenny listened to his retreating footsteps until they had completely died away, and then buried her face in her hands in utter woe. "Oh mother! mother!" she cried, "did you not say that father was going to be good? He is getting worse and worse."

Grief, however, of this kind was no new thing to her; and after some minutes of weeping she wiped away her tears, and put on her old bonnet and shawl to go out, and to do Maggie's marketing for her as usual; and so experienced had she become in this work, and such a thrifty little housekeeper was she that she made a little money go a long way. Her purchases were soon made, and presently she was again sitting in her own room and busily going on with her own work.

(To be continued.)

The mission staff of the Melanesian Mission, conducted by Bishop Selwyn, comprises eight clergy, three laymen and one now on his way from England, six native missionaries and about 200 teachers. The headquarters school at Norfolk Island averages 150 boys and 40 girls. There are 72 schools and stations on the islands, viz., in Florida, 24; Ysabel, 6; San Christoval, 6; Malanta, 2; Ulawa, 2; Santa Cruz, 4; Torres Islands, 2; Banks Islands, 41; New Hebrides, 13; total, 100. The liabilities include the cost of repairs, insurance, etc., of the Southern Cross, £2000 a year, the payment of the clergy, the maintenance of the school at Norfolk Island and the maintenance of island stations—upwards of £600 annually. The total annual expenditure is about £6500; £1750 of the income to meet this amount comes from the Melanesian Trust, and the balance has to be raised by subscriptions, collections and donations in England, Australia and New Zealand.

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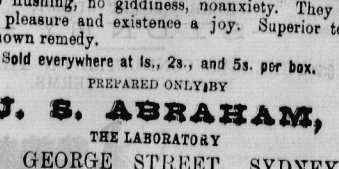
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The Australian Record.

SYDNEY, SATURDAY, JUNE 1st, 1891.

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

The Week.

Religious Instruction. The Committee on Religious Instruction in Public Schools are making special efforts to incite renewed interest in their work at the Annual meeting, which is to be held at the Y.M.C.A. Hall on Tuesday, the 30th inst. His Excellency the Governor will preside, and he and the Most Rev. the Primate will for the first time address a public meeting on this subject. The Hon. J. H. Carruthers, Minister for Public Instruction, has also promised to attend, if possible. We trust that all our readers will use every possible effort to secure a large attendance at the meeting.

Mr. J. S. Shearston. Among the candidates for West Sydney at the approaching election is our old friend, Mr. J. S. Shearston, who has done such faithful work in Sydney among the seamen who visit our port. Without identifying ourselves with any of our political parties, we desire to give our most cordial support to Mr. Shearston, on the ground that in him we have a candidate of high moral character, and unblemished integrity combined with intelligence, and general ability above the ordinary standard. It is our solemn duty as citizens to support and earnestly work for everything that will tend to righteousness, which exalteth a nation.

Deeds, not Words. The Echo says:—"It is very gleaming to note that the new Anglican Primate is making friends among those large bodies of religionists outside his own fold. He, doing this useful and patriotic work of disseminating kindly feeling among those who profess and call themselves Christians, can afford to leave questions of precedence to others. While they are pre-occupying and protesting, the English prelate is winning men's earnest goodwill and respect."

Young Women's Prayer Union. The annual meeting of this excellent organization, held at Stanmore last week, was in every respect a most successful gathering. The chair was occupied by a Wesleyan minister. The addresses were delivered by three ladies, members of the Church of England, while those of other denominations took part in the proceedings. It is always gratifying to find that Christians, by whatever name they are called, can meet on occasions where all is harmony and goodwill, and nothing is more calculated to promote Christian fellowship than meeting together in the School of Prayer. Were the lives of Christians more concentrated less would be heard of sectarian differences and prejudices.

A Contrast. The Daily Telegraph says:—"Mr. Lewis Abramowitch has published some lectures he recently delivered on 'The Genealogy of Jesus of Nazareth,' based upon the New Testament. The object is to show that the difficulty met by those who desire to find a reconciliation between the two genealogies of St. Matthew and St. Luke can be overcome and solved, and the lectures are published for the benefit of those who either do not believe in the Gospels at all, or else believe that their faith requires strengthening." The Herald merely inserts, "The Genealogy of Jesus of Nazareth" is the title of a pamphlet by Lewis Abramowitch (Linton, Sydney) which has been sent us." Considering the number of ex-theologians on the staff of the leading paper, surely some one might have been found capable of explaining the object of the pamphlet.

Young Men's Institutes. In many parishes these excellent institutions have been formed, and if conducted on a right basis they must be productive of good to the members. For nearly five years one has been established at Petersham in connection with All Saints' Church, although the Society itself is undermanned. The subjects dealt with are debates, impromptu speaking, music and elocution, passing bills through committee; mock Parliamentary elections, etc. The chief feature, however, in the quarter's programme is the "Manuscript Journal," which consists of original correspondence, written by the members, embracing every variety of subject (except religion), and many of them are very creditable productions. The last journal contained 50 closely-written pages. The young men have improved in speaking and writing; indeed, some of them are competent to take an intelligent part in any debate. The Incumbent is President of the Society, from the ranks of which occasionally teachers for the Sunday school and members of the choir are chosen.

The Third Commandment. Mr. McMillan and Mr. Dibbs should not take in vain the name of the Supreme Being in their political speeches. There was no need for the latter to say "God help the Treasurer that

succeeds Mr. McMillan," nor for the former to retort, "God help the Treasurer who will not pray God to bless Mr. Dibbs in 1924." The Third Commandment is, "Thou shalt not take the name of the Lord, thy God, in vain."

The Attack on Free Speech. Organised disorder persistently attends Mr. McMillan's utterances. The description of a meeting of the Treasurer's in Sydney and the Arklow disturbances in the West of Ireland possess many features in common such as boo-hoos, frantic noise, and excited gesticulations. The lowest of the low are evidently hired to mob and howl down free speech.

The Jews. The Czar of Russia states that Jews have been concerned in every Nihilist plot, and it is his intention to continue the policy of expelling them from the country. Whatever may be the reason for the severity used against the Hebrew race, one thing is certain that their present condition is attracting attention in every civilised community. Many of the Jews expelled from Russia have returned to the Holy Land. The newcomers daily increase. Scarcely a steamer touches at Jaffa without bringing numbers of them. At the present time they are earnestly discussing this one topic—that now the last days have come, according to the "Jewish Intelligencer," nearly every Jew that one discourses with on religious subjects is sure to tell us that these are "the last days." The greater part of them steadfastly believe that the Redemption of Israel is now at hand. They regard the signs of the times, and give us proof that the time draweth nigh, the flowing of the Jews into Palestine and also the construction of the railway from Jaffa to Jerusalem.

Shipping Disasters. Sad disasters by sea have been chronicled during the past week. Temperamental gales have entombed one steam collier, and driven several small crafts on to the rocks. Widows and orphans there must be, and who can tell the dire distress that has overtaken many a family through the recent calamities. Australians have nobly responded in the past to subscribe towards the relief of the sufferers by any great catastrophe, but ought there not to be a large fund always available to give immediate aid to those who need it? Besides which a system of compulsory insurance on the part of wage-earners might be determined upon with advantage by the State.

C.E.T.S. News. The new Manual and Constitution of the C.E.T.S. here can be obtained at the Book Depot, price sixpence. It contains all the principles of the Manual of the Home Society, but is simplified and used for Colonial requirements. As the new Constitution has been duly passed, Parochial branches should work in accordance therewith.

Local Option. A general election is upon us. Friends everywhere should remember how the drink question touches vitally the body politic, and refuse to support any candidate who will not vote for full Local Option—that is for a Bill mainly on the lines of the Government measure. A thorough reform as to the drink traffic would do more real good than a new Electoral Bill, or than even Federation. General Booth has frankly said that his scheme is only necessary because of the drink. He says nine-tenths of the submerged tenth are such because of the drink. There is a "darkest Australia" as well as "Darkest England." Think of the gaols and asylums! Of the unemployed!

The Seamy Side. The Prince of Wales should be old enough by this time to give over cards and racing, since, however harmless in themselves they may be, their associations invariably lead to demoralisation. The bacarat scandal opens up the seamy side of society, and evidently shows how infatuated habitual players for money may be.

Barmaids' Union. A trades union of waitresses and barmaids now exists in Sydney, and if the organisation can but agree that the occupation the members are engaged in is derogatory to womanhood, we shall hope to see the day when men only will be employed behind the liquor bars of Australia.

The Omnibus Strike. Public sympathy is said to attend the strike of the omnibus drivers of London in their demand for a day's work of twelve hours duration. The hours are not only long but the pay scarcely commensurate. It is to be regretted that the characteristic features of social war are immediately resorted to by the men. If their cause be just public sympathy may be relied upon to support their claims.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., June 14.—Holy Communion, 8 a.m. and mid-day; Preachers—11 a.m., the Precentor 3.15 p.m., Canon Sharp; 7 p.m., the Dean.

Wed., June 10.—7.30 p.m., the Precentor.

ANTHEMS.

11 a.m.—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that through Him the world might be saved."

4.15 p.m.—"Praise the Lord, O my soul; while I live will I praise the Lord ye as long as I have any being I will sing praises unto my God."

O pray for the peace of Jerusalem they shall prosper that love thee. Peace be within thy walls and peace upon thy palaces. For my brethren and companions' sakes I will wish thee prosperity. Yea because of house of the Lord our God I will seek to do this good.

They that put their trust in the Lord shall be even as mount Zion, which may not be removed but standeth fast for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

DIOCESAN.

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

Sat., June 13.—Lay Memorial Stone of new Parsonage, Seven Hills, 3 p.m. Tea and Public Meeting immediately afterwards.

Sat., " 13.—Penrith.

Sun., " 14.—Penrith, 11 a.m.; Ena Plains, 3.15 p.m.

Mon., " 15.—Penrith.

Tues., " 16.—Castlereagh and Emu.

Wed., " 17.—Mulgoa.

Thurs., " 18.—St. Mary's.

Fri., " 19.—Rooft Hill.

Thurs., June 11.—"Parents' Union," public meeting in St. James' Hall, Phillip-street, 7.45.

Chairman, the Primate. Speakers—Revs. Dr. Corlette, J. Forryce, M.A., H. L. Jackson, M.A., J. W. Debenham, M.A., C. J. Prescott, B.A., W. Mathison, B.A., Professor Anderson Stuart, M.D., and A. B. Weigall, Esq., M.A.

Wed., June 17.—Tea and public meeting, St. Albans, Five Dock.

Tues., " 30.—Public Meeting, re Religious Instruction, Y.M.C.A. His Excellency the Governor will preside. The Primate and others to deliver addresses.

Wed., July 1.—Annual Meeting of the Collectors of the Church Society.

Wed., " 1.—Tea Meeting (Chinese) and Public Meeting, Chairman, the Primate.

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

Brief Notes.

Dr. Gott, the Dean of Worcester, has been appointed Bishop of Truro in succession to Dr. Wilkinson.

The Rev. C. A. Berry, Congregational minister of Wolverhampton, will shortly visit New Zealand for the benefit of his health.

The Bishop of Bathurst conducted the service in St. Barnabas' Church, Coonamble, on Sunday last.

The usual monthly meeting of the Sydney Diocesan Corresponding Committee of the Australian Board of Missions was held in the Chapter House on Monday last.

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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 exhibits. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clear 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 artists."

MASSAGE.
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A meeting of the Moore College Committee took place on the 8th inst. in the Chapter House.

The Most Rev. the Primate is still engaged visiting the southern parts of the diocese.

The Bishop of Newcastle preached at St. Mary's, West Maitland, on Sunday morning, and in the afternoon at Bishop's Bridge. On Monday night his Lordship was welcomed to a soiree at St. Mary's. There was a large gathering.

The Churchwardens of All Saints', Petersham, have issued a circular to the parishioners inviting them to co-operate with them in an effort to make the Church income adequate to the expenditure.

It is said that the Bishop of Newcastle is a personal friend of Mr. George Williams, the founder of the Y. M. C. Association.

Mr. Herbert Fairfax, General Secretary of the Brisbane Y.M.C. Association, has been compelled, through sickness, to temporarily give up his work.

The monthly meeting of the Board of the Deaf and Dumb Institution was held on Monday last.

The Rothschilds have directed the attention of the French Government to the horrible situation of the Russian Jews. The monthly committee meeting of the C. E. T. Society was held in the Chapter House on Wednesday last.

The Rev. C. Bice delivered a lecture in connection with the Melanesian Mission and illustrated by lantern views in the Chapter House on Thursday last.

The Chinese at Wuchoo have again attacked the Europeans and murdered a custom-house officer and a missionary. A French squadron threatens to bombard Nankin unless the Chinese make reparation for the rioting.

The Primate held a confirmation service at Liverpool on the 11th inst.

A public meeting in connection with the formation of a Parents' Union was held in St. James' Hall on Thursday last. The Primate presided.

On Sunday morning the Primate administered the rite of confirmation at Christ Church, Kiama, in the afternoon preached at Gerringong, and in the evening at Kiama. Successful meetings were held at Shellharbour and at Jamberoo in honour of his Lordship's visit.

The memorial stone of a new parsonage will be laid at Seven Hills to day by the Primate. A tea and public meeting will be held afterwards.

The Rev. George Grubb, the eminent Evangelist of the Church of Ireland is conducting a mission in Victoria under the sanction of the Bishop of Melbourne and the Bishop of Ballarat. Archdeacon Langley presided at the preliminary meeting.

LOCAL OPTION LEAGUE AND THE ELECTIONS.—The Local Option League has appointed a central committee to watch its interests, and meetings are being held daily for that purpose. It is intended to raise, as far as possible, the issue of full local option at the election, and arrangements are in progress for the adoption of this intention. A manifesto has been issued by the league urging upon the electors the great necessity of sending men to Parliament pledged to the principles of the league, "as a full local option measure is definitely promised by the Government." It is added, "nor is compensation necessary."

Jottings from the Bush.

"All in the Name of the Lord Jesus."

A kindly critic of these Jottings lately observed that at all events they had one advantage—they drew the attention of readers of the Record to the subjects of which they treat. It is more with the aim of drawing the attention of readers to the subject of social problems than with the idea of stating my own opinions that I choose that subject this week. I cannot claim to have fully thought out the subject, nor have I read about it one-tenth as fully as I could wish to have done; but even the utterance of un-wisdom may arouse the minds of readers to seek abler counsellors. There is, as the Record observed last week, an intimate connection between the religious and political worlds. And in no topic is this more evident than with regard to the problems of poverty and wealth. On the one hand there is a threatening of the awful sins of confiscation and spoliation; and there is the more immediate danger of a whole section of our community being animated with the spirit of covetousness—the very spirit which it is condemning rightly in another section. If one reads the speeches or writings of those who are called "agitators," one cannot help observing that they reveal a spirit of covetousness in the speaker and endeavour to arouse a spirit of covetousness in the hearers, which must be pronounced to be utterly wrong. Covetousness is of course far more natural in a poor man—it may even in God's sight be less heinous—than is covetousness in a rich man; but if any alteration of social conditions is to bring a better state of things, that better state will not come through covetousness and envy, but through patriotism and self-sacrifice and love.

On the other hand, one cannot but be profoundly dissatisfied with the state of things as they are, and if we define "social agitation" to be seeking to lessen the evils of poverty by legal enactments which, without confiscation, shall prevent the amassing of colossal fortunes by a comparatively few persons, then I am far from agreeing

with the Record in looking on such an agitation as an "unmitigated calamity." What is called the "fiscal question" has no bearing on this matter; in fact, protection, by tending to benefit the manufacturer, who at the present day can amass larger fortunes than the great landholder of former periods, makes the evil worse instead of less.

Taking it for granted that most of us agree in a fervent desire to see the evils of poverty removed, we then divide into three great varieties of opinion on the matter. The first advocate, in the main, *laissez faire*. Things will right themselves, they think, provided that by local option we lessen the one great cause of poverty. I do not hold this view myself, but there is a good deal to be said in favour of it, and I shall not be wasting ink if I endeavour to show my working-class readers that those who hold this view are not to be branded as "indifferent to the sufferings of the poor," or "enemies to the welfare of the working-man." The progress to better things during the last hundred years—aye, even in the last thirty—has been enormous. Agitators of the violent type of course deny this but is an undoubted fact. Such men grumble at the slow progress just as we grumble in an express train at only going 30 miles an hour. In the "good" old days working men didn't grumble, any more than passengers grumbled at the eight miles an hour of the coach. The danger with your engine driver who is dissatisfied with the speed is that he may bring the whole train to a standstill by running it off the line. If I wanted to induce the world to go back to stage coaches I would try to arrange that every train should have an engine-driver who was ambitious of going 70 miles an hour; and if I wanted to send back the country into the bad old days of serfdom and despotism, the very best way would be to urge on the excited agitators to deeds of violence. The lesson of the late strikes ought to be learnt by all, whether laborers or capitalists. If the shearers had gone on in the quiet way in which they were proceeding two years ago, they would be now in a far better position in every way than they are; and it will be the same in the matter of social reform. It is bound to keep on in constant progress unless some ambitious engine-driver brings the whole train to smash. Barring that, the gradual elevation of "the masses," in education, in political power, and in the means of livelihood, is certain.

But not only is the present rate of progress unsatisfactory to many people, but they so utterly despair of arriving at a time when there will be work at fair wages for all, that they think the days of "individualism" and "wage-earning are numbered, and expect that the benefits which we all desire will only be brought about by Socialism. The Bishop of Christchurch, in a sermon preached to Trades Unionists, has just declared himself to be of that opinion. A few months ago I should have been inclined to say the same thing, but of late, while most people have been growing more enamoured of "State Socialism," I have been losing faith in it. While I see, as clearly as ever, what a huge saving there is in doing things on a great scale, I begin to doubt whether a Government could make that saving; and if so, a Socialistic state might reduce the whole community to a state of poverty. Again, in a Government department, "kissing goes by favour;" and while the evils of this are great enough now (witness the late exposure as regards the building of a fort), they would be infinitely worse when the promotion of unfit or unscrupulous men would tend to ruin, not one part of our commonwealth, but the whole of it, and when the forming of a prejudice against a man would quite ruin him, inasmuch as he could not get any other employment, Government being the sole employer of labour in the whole community. It would be a terrible result if, in the endeavour to get more liberty, we plunged ourselves into far worse bondage.

The third variety of opinion is that which desires reforms in various respects, tending to prevent extreme poverty and to divide extreme wealth. These must, so far as I can see, proceed in the direction of compulsion. Now, compulsion is not a pleasant thing to submit to; but it is in order to help the progress of the whole community, it is not to be grumbled at. The chief aim of every social reform must be to instil higher principles of life into all the people, and this need must always make Christianity the great and first thing to be inculcated. For the love of others we are ready to forego our own liberty. And when there is compulsion on everyone to lay by a certain amount weekly in order to provide an annuity in the days of old age; when there is a law preventing a person leaving the whole of a large property to one descendant, when taxes are arranged so as to press more upon the rich than on the poor;—but I am not a candidate for election and so will not give any whole list of reforms.

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Mission to the Jews in Sydney.

THIRD REPORT, 1890-91.

When the ascending Saviour was leaving His parting instructions with His Church on earth, He gave the command: "Go ye into all the world and preach the Gospel to every creature." In obedience to Him his servants have endeavoured to make known His Name among the nations. Yet the task before the infant Church might well have appeared to be full of difficulties. There were implacable enemies to be encountered, ignorance to be removed, prejudices to be overcome. The powers of the world led on by the Prince of darkness were all arrayed against the lowly followers of Jesus. And there was ever present to their minds the sense of personal insufficiency, which threatened to render ineffectual the spiritual weapons at their command. But the commission had been given. Love for Jesus stirred up His followers to mighty and persevering efforts. Faith laid hold upon the promised help of the Holy Ghost, and the gracious assurance of the Master cheered them throughout the conflict: "Lo, I am with you always, even unto the end of the world."

It was a part of the commission given to the Church, as the words of Jesus are recorded by St. Luke, that the preaching of the Gospel should "begin at Jerusalem." The work of evangelising the world was therefore commenced in the very place where the Lord had been crucified, and many thousands of the Jews became "obedient to the faith." Even when the Apostles went out into other lands the principle laid down in this command of Jesus was still obeyed. Wherever they went they began their work in "the Synagogue of the Jews." At first the Jews listened in a friendly spirit. But when they found that the Gospel was preached to and accepted by the Gentiles they became its bitter opponents. Yet their violent opposition did not daunt the missionaries. When rejected by their own countrymen the Apostles turned all the more eagerly to the Gentiles, and God blessed their efforts; and Christian Churches were planted in Western Asia, in Eastern and Southern Europe and in Northern Africa; until by degrees the whole of the Roman Empire had received the Gospel.

But when the Church began to prosper, it also began to lose its first love; and the desire for the conversion of Israel to Christ became changed, by degrees, into bitter and cruel hatred. Brutal treatment and fearful massacres threatened to exterminate the race, and might have succeeded but for the obstacle which we recognize in the undying promises of God. For "the gifts and calling of God are without repentance." The Jews were confined to the lowest and filthiest parts of the cities, and treated in every respect as if unfit to live.

Is it to be wondered at if such treatment for ages has intensified the prejudices with which the Jew has learned to regard the religion professed by his persecutors? Convinced of the divine origin of his own religion, even though that religion, as now held, differs very materially both in letter and spirit from that which is found in the revelation made by God to Moses, the Jew has learned to regard Christianity with hardly concealed contempt, and the effort to persuade him to accept Jesus of Nazareth as the Christ as an insult to his understanding. And yet the command of our Master is still binding, "beginning at Jerusalem." Duty is ours, the result is God's. Gratitude to the race for the immense blessings which, through Israel, has been conferred upon the world, as well as the thought of what Israel will be to the world in the not distant future, make our duty very plain. We must do our utmost to make known to the still beloved nation that the Messiah has come, and that that Messiah is Jesus of Nazareth.

Thank God the effort to do this is being made. The work has been in progress in England and in other lands, and especially in Jerusalem itself for the last 83 years, and not without a large measure of success. Many of the house of Israel have accepted Jesus, and many are now going forth to tell their brethren of His Messiahship and His love.

We also in this country have been permitted to take a part in the work. Our friend, Mr. L. Abramowitch, himself by birth and education a Jew, and now a believer in Jesus, has been labouring according to his opportunities for the past three years. By lectures and addresses and by private conversations, he has sought to place before the Jews in Sydney and its neighbourhood the claims, the necessity, and the blessedness of the Gospel of Christ. A considerable number of copies of the New Testament in Hebrew has been circulated among them, as well as copies of the New Testament in other languages, with which some are even more familiar. Missionary tours to Newcastle and Maitland, to Bathurst and its neighbourhood, and, within the last month, to Brisbane, have been undertaken. A similar visit to Melbourne has resulted in the founding a mission to the Jews in that city; and now a missionary, a Jewish Christian, is on his way from England to take up the work.

The expenses of our mission have been met by the kind and liberal contributions of a few whose hearts the Lord has inclined to give for the purpose. May He Who loves Israel, even while in rebellion, reward them abundantly in their own bosoms! For we are assured that He does graciously notice and accept every act of self-denial for His sake, especially when that self-denial has for its object

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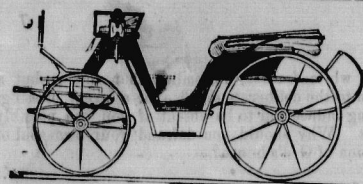
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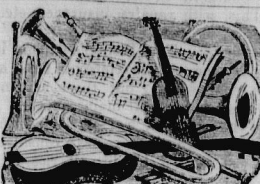
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MORNING LESSONS.		EVENING LESSONS.	
14th. 1 Sam. 2 to v 27	10 to v 19	1 Sam. 3 or 1 Sam. James 5	1 to v 19
15th. 2 Kings 22	21	2 Kings 23 to v 22	1 Peter 1 to v 22
16th. 2 Kings 23 to v 22	1 Peter 1 to v 22	2 Kings 24 to v 24	1 Peter 2 to v 24
17th. 2 Kings 24 to v 24	1 Peter 2 to v 24	2 Kings 25 to v 25	1 Peter 3 to v 25
18th. 2 Kings 25 to v 25	1 Peter 3 to v 25	2 Kings 26 to v 26	1 Peter 4 to v 26
19th. 2 Kings 26 to v 26	1 Peter 4 to v 26	2 Kings 27 to v 27	1 Peter 5 to v 27
20th. 2 Kings 27 to v 27	1 Peter 5 to v 27	2 Kings 28 to v 28	1 Peter 6 to v 28
21st. 2 Kings 28 to v 28	1 Peter 6 to v 28	2 Kings 29 to v 29	1 Peter 7 to v 29
22nd. 2 Kings 29 to v 29	1 Peter 7 to v 29	2 Kings 30 to v 30	1 Peter 8 to v 30
23rd. 2 Kings 30 to v 30	1 Peter 8 to v 30	2 Kings 31 to v 31	1 Peter 9 to v 31
24th. 2 Kings 31 to v 31	1 Peter 9 to v 31	2 Kings 32 to v 32	1 Peter 10 to v 32
25th. 2 Kings 32 to v 32	1 Peter 10 to v 32	2 Kings 33 to v 33	1 Peter 11 to v 33
26th. 2 Kings 33 to v 33	1 Peter 11 to v 33	2 Kings 34 to v 34	1 Peter 12 to v 34
27th. 2 Kings 34 to v 34	1 Peter 12 to v 34	2 Kings 35 to v 35	1 Peter 13 to v 35
28th. 2 Kings 35 to v 35	1 Peter 13 to v 35	2 Kings 36 to v 36	1 Peter 14 to v 36
29th. 2 Kings 36 to v 36	1 Peter 14 to v 36	2 Kings 37 to v 37	1 Peter 15 to v 37
30th. 2 Kings 37 to v 37	1 Peter 15 to v 37	2 Kings 38 to v 38	1 Peter 16 to v 38
31st. 2 Kings 38 to v 38	1 Peter 16 to v 38	2 Kings 39 to v 39	1 Peter 17 to v 39

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."
SATURDAY, JUNE 13, 1891.

MOORE COLLEGE.

WE are enabled to publish this week the prospectus of
Moore College. In it there is the cheering announce-
ment that the College will be opened next month. We
naturally conclude that the appeal made by the PRIMATE
for a Guarantee Fund is yielding a response which justifies
his Lordship in beginning the work. Of course, it
cannot be expected that in the short space of a fortnight
the whole amount asked for has been provided; but there
is no doubt that Churchmen in the Diocese will
cheerfully sustain the PRIMATE in his efforts to re-open the
College and secure its efficient administration.

It is their interest to do so. The Bishop of Newcastle
has, during the past week, given his testimony, in addition
to that of other prelates, that the Church in Australia must
provide its own clergy. In no better way can it be done
than by securing for candidates for Holy Orders a thorough
theological training, such as will be provided by Moore
College. Our readers will observe from the course of
study, which is detailed in the prospectus, that this object
is kept in view. It has been said that the validity and
certainty of the reasoning powers depend upon the quality
of the object of thought. In the historic study of religion,
students will have the opportunity of tracing the progress
of Christian doctrine and the development of the Church.
No man is fully qualified to preach the Gospel of our Lord
Jesus Christ who is ignorant of these things. The world
needs to be impressed with the fact that the great deeds
done by Christianity give the glow, the fulness, and the

eloquence of the historian's tale. He alone despises the
story of faith who does not know it, while, on the other
hand, the man who reads history aright sees that it is only
a commentary on the life and work of CHRIST. "In a long
and laborious life," said one of the greatest scholars of
modern times, "I have studied and mastered nearly two-
thousand volumes, and if you ask me what is the result of
all my knowledge and all my thought upon what I have
learned, I answer, JESUS CHRIST is the one great central
object of all human activity, learning, and life." The
importance of thorough theological training is to be seen
from the fact that something more than mere knowl-
edge is needed for those who are to be "stewards of the
mysteries of God." Science takes us simply to the
threshold of the abode of God. Astronomy may enable us
to count the stars, tell their names, and calculate with
amazing exactness the period of their various revolutions.
Chemistry may reveal to us the elements of nature; but a
higher knowledge than that which science gives of the
natural attributes of God is needed. His creative
energy involves these, but when a man has to show
to others the profounder truths of the relation of the
human family to God, it is necessary that he should
approach the objects of thought which religion
supplies under a high and perfect discipline. To
gain a knowledge of the religion of CHRIST demands the
highest powers for its treatment, and no wonder that the
philosophers of the schools called theology the queen of
sciences. The world needs to be taught that faith and
hope, and awe and wonder, and reverence and love, are as
actual as the stones which preach sermons and the stars
which sing as they shine. Men need to be reminded that
they should give a ready and loyal acknowledgement of
their God. Deep down in the heart are to be found the
consciousness of man's need, the sense of sin, and aspira-
tions after a better life; and to these there must be a distinct
announcement that JESUS CHRIST is the Son of God, the
Saviour for sinners, the Teacher and Lord of humanity,
and the only Priest who has made an atonement once and for
all. The great corrective for all the ills under which the
world groans is the "pure and undefiled religion." To
this end CHRIST was born, and died and rose; to this end
He reigns as King. He saves as Priest, He speaks as
Prophet the things of God to men. And it is only His
Christianity that has created ideals, awakened enthusiasms,
inspired hopes, developed energies and agencies that have
lessened the miseries, increased the happiness, enlarged
the liberties, and augmented the righteousness which have
quickened the progress of mankind. The minister of
CHRIST must now-a-days be able to show to the successful
man and to the working man of secularistic temper, to the
skilled economist, and the cunning politician, that the
world without CHRIST simply means it to be possessed by
greed, envy, and fierce dissatisfaction, a place where every
evil passion would rage, discord and wrong would reign,
life be unsafe, property insecure, and home be im-
possible. The great truths of Christianity, which are the
great forces of the world, must be placed before men in-
telligently—and to do this preachers must be trained and
fitted for the work: men who have been anointed by an
invisible consecration, and whose aspiration is to gain the
highest pinnacle of human attainment so that they may
"glory in the Cross of CHRIST," and go forth and minister
and help, succour and save their fellow men. The Church of
England, as it contemplates the immensity of the task
before it, and taking count of the prodigious evils
and difficulties which on every side have to be encountered,
must not be ashamed of the Gospel of CHRIST and must
see to it that her clergy are qualified to preach that
Gospel in all its freedom, majesty and fulness. Our
laymen must preach the Cross by helping onward an
institution whose object is to qualify men to become able
ministers of the New Testament. This should fire the
heart of every child of God. "For my sake and the
Gospel's," should be their motto. All other motives and
influences are impertinence. What we need so as to give
as complete command of means and courage, tact and talent
in this, in common with all other of our Church enterprises,
is for us to dwell, by day and night, in the shadow of the
Cross and be filled to the utmost of our capacity with the
Spirit of the Crucified Lord. This is the spirit in which
alone every duty in connection with our actual work can be
rightly done.

As Christians we must wage war against

THE CHURCH SOCIETY.

THE Report of the Church Society for the year 1890 is now in the hands of the subscribers, and from it they will gather the fact that the "free fund" income of the Society shows a decrease of upwards of £410 in comparison with that of the previous year. Of the 104 parishes which have sent in contributions we find from the table issued as an appendix to the report that the following parishes did not make any collection at Trinity or Advent:—St. Thomas, Willoughby, Christ Church, St. Leonards, Sutton Forest, Leichhardt, Canterbury, Enmore, Richmond, Katumba, and Blackheath. The following parishes made a collection at one of the seasons: Neutral Bay (Trinity), Hunter's Hill (Advent), Bong Bong (Advent), All Saints, Paramatta (Trinity), Rookwood (Advent), Glenmore-road (Trinity), St. Paul's, Redfern (Advent), St. Stephen's, Newtown (Advent), St. John's, Glebe (Advent). The following parishes have no Parochial Association: North Willoughby, and yet it received a grant of £100; Neutral Bay, Gordon, and yet it received a grant of £50; Berrima, with a grant of £40; Wingecarribee, with a grant of £65; Summer Hill, Canterbury, Enmore, Five Dock sends in £4 13s 6d from Auxiliary and receives grants amounting to £80, which have not increased this year by an additional £50; Rookwood, no Auxiliary, with a grant of £91 13s 4d, and begging from Glebe trustees; Prospect, Rookwood; Springwood, with a grant of £20; Katumba, Blackheath, St. James, Sydney; St. Simon and St. Jude, with a grant of £50; St. Paul's, Redfern; St. Barnabas, Waterloo; Glebe, St. Saviour's sends in £1 12s from a so-called Auxiliary, and receives a grant of £90; and Darlington sends in from Auxiliary £1 1s, and receives £75. Kiama, no Auxiliary, and Bull sends in from Auxiliary 7s 6d, and receives total grants of £175. In other parishes Auxiliaries exist almost only in name, and were it not for the vigorous and healthy organisations in connection with some of our parishes the Church Society would be as dead, as politicians now phrase it, "as Julius Caesar." Take, for instance, the parishes of Darlinghurst with its contribution of £670, and St. Mark's, Darling Point, with its £500. These two parishes subscribe more than one-fourth of what the whole Diocese contributes by offertories and Auxiliaries. True, they are wealthy parishes, and we thank God that He has put it into the hearts of some to do nobly for His Church; but are there not other parishes which by comparison ought to do far more than what they are now doing? There needs, with reference to grants, a process of equitable distribution. We would not advocate wholesale retrenchment, for we believe there are some parishes that, by a little judicious expenditure, may be pulled together. Stipends are poor, almost at starvation point. It is not good to have such a state of things. By a natural law the weakest man gets into the weakest place, and it in turn never has a chance. But there are other parishes which look upon the Church Society as an institution which must nurse them all their life long. They have been in leading strings from the day they were created, and so long as help is given they will never try and walk without assistance. The Church Society was never meant to bolster up such a state of things, and unless a strong and vigorous attempt is made to reform, the free fund will grow less every year instead of becoming larger. We have no sympathy with those persons who refuse support for party or personal reasons. We have not the slightest hesitation in saying that the secret in most of these cases is just simply meanness and selfishness. We were told once of a philanthropist who used to eat half what he had, and keep the other half for himself. That race is not extinct, and seems to exist in certain districts of this diocese. We need that fresh enthusiasm should be awakened on behalf our Home Mission, so as to ensure success. We need to adopt a new policy, and carry it out with a large-hearted and generous faith, so that the vitality of the Church may be maintained and the Kingdom of Christ advanced. The old order of things means ultimate decay and death; we want a new order to infuse life and vigour on every side. The clergy need to impress upon the people the importance of aggressive work, and to institute systematic and regular collections of small contributions. "Many a mickle makes a muckle," and one churchman in every five throughout the Diocese did a little, what an abundant harvest we should reap. More heart and soul needs to be thrown into the work. There is time enough left in this year of grace to do it. There is sufficient power in the Church to revolutionise the existing state of things; but to do it there must be honest hard work upon the part of both clergy and laity, and if we mistake not constant perseverance is still required if we are to grapple with the work which the Society is attempting and to hold our own, let alone what ought to be done in the name of the Triune God for the regeneration and purification of society. We do not hesitate to say that no parish can afford to cease its contributions to this Society. It is humiliating to find some who have been largely assisted by it, and to which they owe their very existence, now refusing to contribute to it; they will find, ere long, that they would have been wiser, stronger, better, and more intelligent had they not parted from their moneys and drifted into parochialism. It is time for us all to acknowledge that the Church cannot recede from her position without dishonour to its members and discredit to Cross of its founder. Shall we disobey the calls which are

continually made and shut up our sympathy, or shall we "go forward" in the name of CHRIST, and by the strength He supplies, knowing we are entrusted with the Gospel and that one of its first lessons is obedience.

St. Andrew's Cathedral.
CLERGY CONFERENCE.

It is proposed to establish occasional Conferences in connection with the mother Church of the Diocese, with a view of bringing the Clergy more frequently together in social intercourse.

The inaugural Conference will be held on Thursday, July 16th, under the presidency of the Most Rev. the Primate.

Order of Proceedings.

- 1.—SERVICE in the Cathedral 4.30 p.m. Preacher—Rev. Dr. Harris.
- 2.—TEA (to which the Clergy are invited by the Primate) 6 p.m.
- 3.—CONFERENCE in the Chapter House 7 to 10 p.m.
Subject: "Ideals of Clerical Work—in the Church—in the parish—in the world."
Papers by: The Bishop of Newcastle, the Revs. J. W. Debenham, H. L. Jackson.
Select Speakers: The Revs. J. Dixon, F. R. Elder, H. Martin.

Scheme.

- 1.—If possible, two Conferences shall be held annually during the winter months.
- 2.—The Primate shall appoint a preacher, three readers, and three select speakers; and shall also choose the subject for discussion, for each Conference.

Rules for the Conference.

- 1.—Each reader shall be allowed 20 minutes; each select speaker 10 minutes.
- 2.—Other clergymen desiring to address the Conference must send their names in writing to the President, and, when called upon to speak, shall be allowed 5 minutes each.
- 3.—The President shall sum up.

The above scheme has my most cordial concurrence.
WM. SZ. SYDNEY.

Australian Church News.

Diocese of Sydney.

Moore Theological College.

PRELIMINARY PROSPECTUS.—This College was founded in the year 1856, under the will of the late Thomas Moore, Esq., at Liverpool, N.S.W., and has since that time been the means of training about 170 candidates for the ministry of the Church of England in the Australian colonies. In the year 1885 it was unanimously resolved by the Synod of the Diocese of Sydney, that the College should be transferred to Sydney with as little delay as possible, and the trustees were requested to take steps for giving effect to this resolution. Owing to the interruption caused by this transfer, and to other circumstances, the College has been in abeyance for over two years, but the buildings in Newtown, Sydney, being now completed, and a Principal appointed, it is proposed to revive it almost immediately, and it is earnestly hoped that, with God's blessing, it will speedily equal the record of its past. The studies will be carried on in a spirit of devotional earnestness, of loyal Churchmanship, and of steady adherence to the principles of the Reformation as embodied in the Prayer-book, and the Thirty-nine Articles. The College will be re-opened, D.V., with the beginning of the Michaelmas term, on Friday, July 24.

QUALIFICATIONS FOR ADMISSION.—Candidates applying for admission must (a) be baptised, confirmed, and communicant members of the Church of England; (b) answer satisfactorily certain questions addressed to them by the Principal; (c) give the names of one clergyman and two responsible laymen personally acquainted with their character and past life; (d) send in a testimonial of moral and mental fitness for the ministry from two clergymen licensed to cure in the Church of England, or a certificate from the Bishop of the Diocese in which the candidate intends hereafter to labour, stating his willingness to receive him as a candidate for Holy Orders; (e) non-graduates must have passed, or satisfy the Principal that they are able to pass, the Sydney University matriculation examination (including Greek), or some equivalent standard; and all, whether graduates or not, will have to show a good general knowledge of the Bible. The first entrance examination will be held at the College on July 21, on the following subjects:—(1.) General knowledge of the Bible (2.) Latin. Translation of easy Latin passages into English and of simple English sentences into Latin. Accurate knowledge of elementary grammar; (3.) Arithmetic; (4.) Algebra (to simple equations); (5.) Geometry (Euclid, book I.); (6.) Greek—the same standard as in Latin.

On this occasion only, those who fail to pass in one or more subjects, will be examined again in each subject or

subjects at the beginning of the Lent term, and if they pass then, will be allowed to reckon the first term as kept. But as a general rule, applicants not yet sufficiently advanced to pass the Entrance Examination, will be permitted to reside at the College only as probationer students. As such they will receive preparatory instruction in evening classes, which will also be open to non-residents. Their time of residence as students will date from their passing the Entrance examination. Qualifications (a), (b), (c), will be the same as those for full students.

PERIOD OF RESIDENCE.—University graduates desirous of obtaining the College Certificate, reside for one year. For other students, the course extends over two years. Students, as a rule, reside at the College, but married students may live with their families in the town. The year is divided into two terms of about 17 weeks each:—Lent Term, beginning end of February; Michaelmas Term, beginning end of July.

COURSE OF STUDY.—FIRST YEAR.

Subject.	1st Term.	2nd Term.
Old Testament.	The Pentateuch.	Historical Books (Selected).
New Testament.	St. Mark's Gospel.	St. John's Gospel (Greek).
Prayer Book.	(Greek, with Parsing.)	Exposition. Reading.
XXXIX Articles.	Articles I.—XVII.	Articles XVIII.—XXXIX.
Church History.	Centuries I.—III.	Centuries I.—III. (Contd.)
Christian Evidences.	Evidences of Christianity, with special reference to Paley.	
Pastoral & Homiletical.	Writing of short English Essays weekly. Lectures on Composition of Sermons. Analysing Sermons by great Preachers.	
Latin.	St. Augustine, Sermo ad Catechumenos.	
Hebrew (optional).	Elements of Grammar. Elements of Grammar.	
Old Testament.	Psalms (Special).	Isaiah (Special).
New Testament.	Job, Psalms, Eccles., Other Prophets (General).	
Prayer Book.	Acts (Greek).	One or more Epistles (Greek).
XXXIX Articles.	General History. Relation to 39 Articles.	General History, &c. (concluded).
Church History.	Repetition and more advanced treatment of Articles I.—XVII.	Articles XVIII.—XXXIX.
Christian Evidences.	General View of Christian History of the Reformation.	History of the Reformation of Christian Doctrine.
Pastoral & Homiletical.	Butler's Analogy and cognate Evidences of the Christian Faith.	
Latin.	Lectures on Parochial Work and Agencies.	
Hebrew (optional).	Regular Composition of Sermons.	
	St. Augustine, De Doctrina Christiana (or other Selected Books).	

University graduates take up the Second Year Course; but they must also attend the lectures of the Pentateuch and Historical Books, and on St. John's Gospel. They study *Paley* in the Long Vacation; and in Church History, they take up either Centuries I.—III. or the Reformation Period, as may seem desirable.

Evening Classes.—Evening classes will be held on as many evenings in the week as may seem desirable and convenient, for students either resident (as far as accommodation will allow) or non-resident, who intend bona fide ultimately to enter the College as full students. The subjects will be those required for the Entrance Examination. Fees (per term): £35 Resident; £10 Non-resident.

UNTAUGHT STUDENTS.—(1.) Candidates for Holy Orders who are working as Catechists may be admitted as non-resident probationer students, provided that the clergyman under whom they are working, is willing to take the superintendence of their studies. (2.) This period of probation shall extend over two years, the probationers presenting themselves for examination at the end of every six months. If desirable, the examination papers may be sent to the Bishop of the Diocese to be answered under such superintendence as he may prescribe. Fee for each examination £1 1s. (3.) Failure to pass any examination shall entail a further probation of six months. (4.) At the end of their probationer course, Catechists may be admitted as regular students for not less than one year.

PAYMENTS.—All fees must be paid by the middle day of each term to the Secretary to the Trustees of Moore College, at the Sydney Diocesan Registry, Bathurst-street, Sydney. Per Term—For Non-graduates, £50; For Term—For Graduates, £40; For Non-resident married Students, including Dinner in Hall, £30. The Students are provided with board, furniture, and bedding; but provide for their own washing and other strictly personal expenses.

EXAMINATIONS.—Examinations will be held at the end of each term on the subjects studied during that period, and such other subjects as the Principal may from time to time specify. Any Student whose work in this examination will not, as a rule, be allowed to reckon that term as kept. The College Certificate will be granted only to those who pass the Final Examination satisfactorily.

SCHOLARSHIPS.—There are two Scholarships, the Barker Scholarship, and the Abbott Memorial Scholarship, each

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worth about £50 a year. But for the next two years two Scholars will be appointed on each of these foundations. They are awarded according to the result of the Entrance Examination; but in the case of the Barker Scholarship, preference is given to Candidates for Orders in the Diocese of Sydney. Elected Candidates are expected to complete the College course, and to take up the study of Hebrew. The Principal will give a Prize for Hebrew in the Final Examination.

Sydney, May, 1891.

Campbelltown.—An entertainment was given by the parishioners of St. Peter's to the Sunday-school children, on Thursday last, in the parsonage grounds. There was a large gathering of children and their friends. Fun, feeding, and fireworks were kept up till 7.30 p.m. when all adjourned to the Town Hall to attend a lantern lecture, kindly given by the Rev. J. Hargrave, who showed and graphically described photographs of places in Italy, visited by himself. He also showed some pictures, illustrating funny stories. The whole lecture was a great treat. All hope that Mr. Hargrave will come again soon.—In connection with the school treat, Mrs. Alkin (who engineered that) ran also a sale of work towards paying off parish debts. The goods were some that remained from the Easter fancy fair. About £7 were realised.

Dulwich Hill.—A tea-meeting and a musical entertainment in aid of Holy Trinity Church, Dulwich Hill, were held in the Athenaeum Hall on the 27th ult. About 400 persons attended. The incumbent, the Rev. W. H. Saunders, presided. A varied programme was gone through, which reflected credit on all concerned. The object of the events was the liquidation of a small deficit in last year's accounts, and providing a small balance to help on the operations in the coming year. Mrs. Reimenschneider and Miss Davison acted as accompanists, and Mr. T. S. Ward as conductor.

Annandale.—A committee meeting, the result of a public meeting recently held of members of the Church of England, with a view of forming North Annandale into a separate district, took place on Monday evening, the 1st inst, in the Presbyterian School Hall, Collins-street. The Rev. T. Holme, of All Souls' Church, Leichhardt, presided. Several letters were read by the chairman from residents promising subscriptions, and Mr. Brellat, treasurer, announced that £101 had been promised. A general discussion took place as to the best site procurable for the church, a number of sites being proposed. Mr. Winton, secretary, thought at the corner of Reserve and Johnstone-streets would be the best, but the site which met with most favour was on the corner of Johnstone and Booth-streets, the chairman stating that every effort should be made to secure it. It was proposed, seconded, and carried that the following gentlemen constitute the executive committee:—The Rev. T. Holme (chairman), Messrs. Brellat, Winton, Broad, Major Stevens, and Hill. A vote of thanks to the chairman, proposed by Mr. W. Broad and seconded by Mr. Thorpe, and a prayer being offered up, brought the meeting to a close.

The Primate in the Illawarra District.—The Primate arrived at Gerringong, on Thursday, the 4th inst., about noon. He was met by the churchwardens, who gave him a warm welcome and showed him round the village. Subsequently his Lordship was tendered a complimentary lunch in the School of Arts, after which the usual toasts were given. The Primate made a suitable reply, and expressed himself well pleased with Gerringong and its surroundings. The Primate arrived in Kiama in the afternoon, and on his way he had a look at the mission hall recently erected at the main railway camp, Tanner's Creek. In the schoolroom at Christ Church, Kiama, on Thursday night, a public welcome was accorded to the Primate on his first visit to this part of his diocese. The choir was occupied by Mr. Henry Whittingham, who read and presented a beautifully illuminated address, which was accepted by the Primate, who replied in a happy speech. A concert was then begun, and selections of music rendered by several ladies and gentlemen. The Rev. John Burgess, representing the Presbyterian Church, and the Rev. William E. Bourne, on behalf of the Wesleyan Church of this district, delivered suitable addresses. The Rev. J. Chatters Welsh moved a vote of thanks to the ladies and gentlemen assisting in the entertainment and to the chairman, which was seconded by the Primate. The Primate was accorded a warm welcome by the residents of Snell harbour and Jamberoo, on Friday and Saturday, and on Sunday morning he administered the rite of confirmation to 24 communicants (9 boys and 15 girls) at Christ Church, Kiama. He preached at Gerringong in the afternoon, and at Kiama in the evening to good congregations, considering the inclemency of the weather.

Auburn.—Archdeacon Gunther recently distributed prizes to the St. Philip's (Auburn) Sunday-school children. For the last two years, the annual distribution of prizes has taken place in the evening, and has been found an excellent plan. The parents and friends of the scholars assembled in large numbers, and the gathering was in every way most successful one. The Archdeacon delivered a practical address, having a word for teachers, parents and children. The Rev. D. Evans-Jones, H. Dunlop, and the Incumbent also spoke.

St. John's, Balmain.—The third of the series of concerts was held on Monday evening last. The music was well chosen, and much appreciated. The attendance was not as large as could be desired, owing to the bad weather.

Wilberforce.—On Friday evening, the 22nd ult, a harvest thanksgiving service was held at St. John's. The church was decorated with the products of the district:—maize, fruit, and vegetables. The congregation was very good. Prayers were read by the Incumbent, the preacher being the Rev. J. H. Mullens, who delivered a practical sermon from the words:—"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

Sackville.—A special service was held in St. Thomas' Church, on Friday, 22nd inst. The congregation included representatives from nearly all the leading families, while we noticed with pleasure the presence of the Rev. K. Johnstone, and several other members of the Wesleyan Church. The Rev. J. Morgan (Incumbent) read the prayers, and Mr. Roberds, from Lower Portland, read the lessons appointed for the day. The sermon was preached by the Rev. J. H. Mullens, Incumbent of St. Bartholomew's C. E. Sydney.

Diocese of Newcastle.

Superannuation Ordinance.—A circular, issued by the Rev. R. M. Walker, informs the clergy that the above has received the Bishop's assent, and is consequently now an ordinance of the diocese. The circular invites the clergy to become members. Supposing twenty-five clergy join at a subscription, for the first ten years, of £5 each. This will give £125 p.a. Canon White's £1000 will give, let us say £50; in all £175. The main feature of the Ordinance is raising an ultimate capital by "endowment assurance" upon the life of each member of the sum of £200, the premiums to be paid to the revenue of the fund. This will take something like £500 p. a. or even more. Against this place the sum of £175 mentioned above, and the fact becomes evident that extraneous help in the shape of offertories, donations and bequests will be absolutely necessary to pay premiums to say nothing of pensions. Looking however, at the great need for such a fund, and the splendid start given to it by Canon White, there is no reason to suppose that this help will not be forthcoming. It was announced to Synod at its Session in 1883, that Mrs. Blandy, sister of the late Bishop Tyrrell, had transferred to the diocese, for the benefit of its aged and infirm clergy, her interest in the sum of £2000 (two thousand pounds) then owing to her, to be applied as directed by Ada Child and Canon Tyrrell. It is stated that there is a prospect of this being received and paid over by the executors under the will of Mrs. Blandy, since deceased, and if this is so, and the gentlemen named see their way to place the sum in this fund, its prospects will be materially improved. The mistakes made by the *Australian Guardian* in its account of the fund I alluded to in my last correspondence arose apparently from that paper having taken for granted that the draft ordinance was passed as printed, whereas about half of it was dropped for the present, and the clauses which passed were much altered in committee.

Holy Trinity Church, Lochinvar.—Additional contributions towards the completion of the roof have been announced of £50 from Mr. T. F. Doyle of Kalunga, £20 from the Bishop of the Diocese, and £20 from Mr. Tomkins, so that the satisfactory sum of £253 15s has already been contributed to that special object in connection with the "Laying of the Topstone."

Waratah.—The clerical meeting for the turn then due was held here on 3rd June, at the parsonage of the Rev. A. Shaw. A very enjoyable day was the result. The Bishop, assisted by the Incumbent, took all the services on the 1st Sunday after Trinity, preaching at Taro, Hanbury, and Waratah. A bazaar is contemplated about the month of August, to reduce the debt on the parsonage.

The Bishop of the Diocese.—The Bishop confirmed last week at various centres in the Lochinvar district. On Sunday morning, the 7th inst., he preached at St. Mary's, West Maitland, in the afternoon at Bishop's Bridge, in the evening at St. Paul's, West Maitland, now he goes to the Wollombi to spend a week there. He is said to be intending to visit Howe's Valley. Bush missionaries are aware of the fact that they do not visit many places where the clergy and regular ministers do not penetrate, and that many times to their once. But it is a new thing to have a bush bishop. I can remember that well-known correspondent of *The Times*, S. G. A. (Lord Sydney Godolphin Osborne) advocating for England what he called gig-bishops. We have known saddle-bishops here in the past, and such bishops seem to be extinct. But the weather seems anything but promising for a week in the Wollombi.

Gresford.—A new church is being erected at Lostock in this parish, and the parishioners have subscribed very liberally to the building fund. It is hoped that it will be opened about the end of the year. A sale of work which was recently held at Lostock in aid of this object, produced a net profit of £60, a sum sufficient to admit of the church being finished free of debt. This is the second bazaar for church building held in the parish in a little more than six months. The total of the two has reached £150. No raffling was permitted.

We are pleased to notice that our old friend, Mr. A. A. Brett, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunster's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to dine by a competent staff of waiters—the whole being under the immediate supervision of Mr. Brett himself.

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Diocese of Goulburn.

Cobargo.—A children's service of song at Christ Church, last Sunday afternoon, attracted a large congregation. This new feature in our church services is attracting much attention and commendation, and is already showing good results in church training among the young, as well as increasing the interest in the church among the parents. The efforts of the young folks were much appreciated, and their singing was devotional and effective. The Rev. A. Duncan, M.A., delivered an address to parents on home training and teaching, and gave some plain directions for the former, laying stress upon the importance of the church's work among the young and the need of seconding it by training at home. He then called upon Mr. W. Boot to address the children, and to distribute the prizes, and this concluded a very pleasant afternoon for both old and young. It is very gratifying to see so much public interest taken in this work of the church among the young, and if the work advances as it is doing at present, the church ought to have a generation of good churchmen and women.

Adelong.—The Rev. J. B. Gribble, F.R.G.S., has been invited to inspect the Bellendore Ker Mountains, in the North of Queensland, in view of the selection of a suitable site for a new mission station for the aborigines. The Bishop of Goulburn has granted Mr. Gribble leave of absence for the purpose. If a suitable *locum tenens* can be secured, Mr. Gribble will leave for the North early in August.

Diocese of Ballarat.

The *Hamilton Spectator* says: Before his sermon on Sunday, the 31st of May, the Rev. W. S. Curzon-Siggers, M.A., referred to the pleasure it gave him to learn from the Bishop that several of the congregation have shown the kindly interest in his (the preacher's) future movements, adding that although by taking charge of this parish, he gave up a much better appointment, which was offered to him, in order that Archdeacon Cooper's departure for his trip for the benefit of his health might not be delayed, and as a result would now enter upon a work with anything but a bright prospect peculiarly: yet he in nowise regretted, but was very glad that he had come to Hamilton where his tenancy had afforded him much pleasure and happiness, and where he had been the recipient of abundant kindness. The Rev. gentleman then explained that he had volunteered to take charge of a poor parish, the stipend of which would barely supply the necessities of life, on the understanding that he was to be permitted to augment his income by literary work. We understand, adds the *Spectator*, that the bishop expressed to some of the congregation his regret that the stipend in the sphere of work, which Mr. Curzon-Siggers had asked to be allowed to undertake with the Bishop's great approval and sincere good wishes, was so small, and his further regret that his Lordship had no vacancy which he could offer the Rev. gentleman of sufficient pecuniary value to express his sense of what he justly deserved. The *Hamilton Tribune* commenting on Archdeacon Cooper's return, says: The Rev. W. S. Curzon-Siggers has filled the Archdeacon's position during his absence in Europe, and while the adherents of the English Church will rejoice at the return of their higher denominational dignitary, they must regret the enforced departure of Mr. Curzon-Siggers, who, during his sojourn in Hamilton, has earned for himself by his eloquently delivered sermons, the reputation of a fearlessly outspoken leader of public thought. Mr. Siggers' utterances from the pulpit have even been marked for their high minded disregard for social distinctions, and the truthfulness of their appeals in the cause of salvation. It is the intention of the congregation to present Mr. Siggers with a purse of sovereigns, and the occasion will be taken advantage of for the expression towards that gentleman of the high appreciation and the feelings of goodwill with which the congregation regard him. We understand that the Bishop of the Diocese is writing a preface for Mr. Siggers' 'Notes on the Church Catechism' in terms of high commendation, and has signified his intention of strongly recommending the same for use in the Diocese of Ballarat. We believe that the reverend gentleman writes under the *nom de plume* of Esagar, M.A., and that Messrs. Mullens of Melbourne, are publishers of his most recent work on the 'God and Religion of Science and the Bible.'

Bishop of Truro.

The Very Reverend John Gott, D.D., Dean of Worcester, has been appointed Bishop of Truro.

The Very Rev. John Gott, Deanery, Worcester.—B.N.C. Ox., B.A., 1857; M.A., 1854; B.D., 1873; D.D., 1887; P. 1858; Nor., Chap. to Bp. of Rip., 1884; Dean of Worcester, 1886; Curate of St. Nicholas, Gt. Yarmouth, 1857-61; Min. of St. Andrew's, Gt. Yarmouth, 1861-66; P.C. of Bramby, Leeds, 1866-73; V. of Leeds, 1873-86; R.D. of Leeds, 1874-86; Author of 'The Parish Priest of the Town,' S.P.C.K., 1887.

A sun-dial in Spain has this appropriate motto engraved upon it:—"I mark only the bright hours." Let this be our motto. In life let us forget the dark days, and remember only the bright ones. Let us forget the evils others have done us, and remember only deeds of kindness.

New Publication.—'Australian Young Folks' Illustrated Magazine' will be issued on July 1st next. Splendid reading for the young. No Home will be complete without it. Price 3s. 6d. for Boys and Girls. Everybody look out for it. SAMPLE COPY SENT FREE. Subscription—Three Shillings per annum in advance.

The Rev. J. H. Mullens' Case.

MEETING OF SYMPATHY.

A public meeting was held in Elder's Hall, Pyrmont, on Tuesday last, at 8 p.m., with the object of expressing sympathy with the Rev. J. H. Mullens, owing to the recent slanderous attack made upon him by a Sunday paper. The hall was well filled. Alderman F. Buckle took the chair, and there were present on the platform—Messrs. F. Abigail, J. King, Conlon, Hawke, O'Neil, Howle, and the Reverends J. Buchanan, Orr, Pattison, and J. D. Langley.

Mr. FRANCIS ABIGAIL said he was always pleased to extend sympathy to an injured man or woman, and no greater evidence of the untruth of the statements made by the paper in question could have been shown than was shown by the attendance of so large an audience on such an inclement night. It was undoubtedly cruel to attack any person unjustly, but it was infinitely more cruel to attack a clergyman, as by so doing his influence was destroyed and deep sorrow caused to himself and family. He had not had the pleasure of meeting Mr. Mullens before, but had had opportunities of gaining information concerning his many acts of kindness. In his (Mr. Abigail's) connection with the public charities, he had frequently been informed by applicants for assistance of the kindness of the reverend gentleman. With regard to the newspaper in question he was in a position to refute a number of their statements, but throughout the whole of the article malice could be seen, and he could only say that if those who passed their time in writing lying reports would only utilise that time in raising funds for distribution, he felt sure that Mr. Mullens would be only too glad to assist all who were in need. He had much pleasure in proposing,—"That this meeting expresses its entire sympathy with the Rev. Joseph Herbert Mullens, of St. Bartholomew's Church of England, Pyrmont, in respect to the false and malicious statements made upon his character, as a clergyman."

Mr. CHOMACK having briefly seconded the resolution, the Rev. J. Patterson in supporting it said that he was heartily in sympathy with Mr. Mullens. He felt convinced that the whole thing was nothing more or less than an attack on Christianity, and he regretted that such a paper should be received into the homes of their people. He had very great pleasure in supporting the resolution.

Messrs. CONLON and HAWKE briefly explained Mr. Mullens' business transactions with them for charitable purposes.

The motion was carried unanimously. Mr. O'NEIL (Society St. Vincent de Paul) proposed:—"That this meeting and the residents of Pyrmont, Ultimo, and Sydney, of all religious denominations, have the fullest confidence in the Rev. J. H. Mullens, and that the statements referred to in the former resolution only tend to show that he has been grossly slandered." In speaking to the motion he said that the Society to which he belonged had decided that the case in question was one which was not deserving of support. All in Pyrmont were acquainted with Mr. Mullens, and knew of his kindness and charity, but he felt sure that the reverend gentleman was one who knew that if an angel came to this earth there would be those found who would take up stones to throw.

Mr. HOWLE (Soc. St. Vincent de Paul) seconded the resolution, and informed the audience that he had specially investigated the case, and could say that the *Sunday Times* charges were wholly untrue. He had that day been talking with the priest of his church, who told him that the statement made in the paper to the effect that he had asked help from the altar for this woman was devoid of truth.

The Rev. W. ORR having briefly supported the resolution, it was carried.

The Rev. J. BUCHAN thought that no language could describe the bad character of the statements contained in the article in question. But he felt that Mr. Mullens needed no defence from those who knew him in Pyrmont. The assistance received by this woman for many weeks both from Mr. Mullens and other people around her should have made her case the very last for a paper to blazon forth in ridicule of a Christian minister. The root of the whole thing was an attack on Christianity and not so much an attack on Mr. Mullens. He had very great pleasure in moving,—"That the Chairman of this meeting sign, on its behalf, the vote of confidence and esteem unanimously carried, in which the Rev. Mr. Mullens is held by all sections of the Christian community, and that the same be now conveyed to Mr. Mullens."

The Rev. J. D. LANGLEY was very thankful for having heard the address of one gentleman, namely, the representative of the Society of St. Vincent de Paul. This Society had the right grip of the matter, for they taught that every person, rich or poor, was duty bound to aid those in distress. He was very pleased to see so many present, as it showed how high Mr. Mullens stood in their estimation, and he had very great pleasure in seconding the resolution.

The Rev. J. H. MULLENS having explained one or two small matters in connection with the article, and having expressed his heartfelt thanks for their sympathy and confidence, and a vote of thanks having been accorded to the Chairman, the meeting closed.

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

Home Notes.

The papers in the Lincoln Appeal Case have been lodged and the President of the Privy Council has now to fix a day for the hearing.

The Bishop of Liverpool has had a narrow escape from a carriage accident.

Nine offers of service have been made to the C.M.S., five from clergy, two from laymen, one being a doctor, and two from ladies.

Dr. Peters, late German explorer in Africa, has, in his recent book, heaped praise on the Roman Catholic missionaries at Uganda. Bishop Tucker in a recent letter explained how many difficulties arose from their influence, but succeeded in bringing about a general disarmament of the Christian natives.

The first Mohammedan marriage has been celebrated in England, a lady member of the Church of England having wedded an Indian barrister practising in London.

Canon M'Cormack, vicar of Hull, was appointed a chaplain to the late Archbishop Magee.

Dr. Wilkinson, retiring Bishop of Truro, will, it is said, refuse to accept an allowance out of the income of the See. All the Bishops in the Northern Province have now seats in the House of Lords.

Bishop Tucker addressed a congregation of 1,000 native Christians on his first Sunday at Uganda. There were chiefs of every degree, and Katikiro, the second man in the kingdom. A spirit of deep devotion characterised the service.

The intensely jealous and bitter feeling between Protestants and Roman Catholics at Uganda is based upon political differences, and the respective names imply English and French sympathies. Now that the country is under British protection the strain is likely to disappear.

Mohammedans in Palestine may go to Latin, Greek, or Armenian Churches with impunity, but attendance at a Protestant service would meet with instant persecution. The Moslem despises corrupt Christianity but fears the true.

The East London Church Fund has made great progress of late. In 1880 the income was £11,000; in 1890, £18,000; and the number of workers during the decade has risen from 226 to 286.

Embossed books for the blind now number 739 volumes. The Lord's Prayer is published in 419 languages and dialects—531 books are in English and 208 in foreign languages. Dr. Moon, the author of the system, reports having stereotyped 47,000 plates, and that upwards of 186,000 volumes have been issued.

The annual conference of the Evangelical Alliance was held during April in Florence. The King of Italy invited Dr. Prochet, president of the Rome branch to an audience, and sent a telegram to the meeting, expressive of his cordial and sincere good wishes. Such recognition was received with enthusiastic applause.

Archdeacon Wilson, of Bury, a rising man in the North of England, has defined the Church's "New Ideal" as the care of the poor, and looks far, in the near future, a vastly extended ideal of Christian duties and responsibilities.

STATE SOCIALISM.—AN ARTICLE BY BISHOP BARRY.—The second number of the *Economic Review* contains an article by Bishop Barry on "Social Conditions in New England"—the outcome of the writer's personal experience of the Australasian colonies, and more especially of New South Wales. After dealing briefly with the natural advantages of the country, the national revenue, and the aggregate and individual wealth of the people, the Bishop, who evidently expects that direct taxation will soon be an accomplished fact in New South Wales, discusses the advancement of the colony in "State Socialism," declaring that a strong feeling is growing up in favour of some decentralisation of public action in the erection of public works. Of the sacrifices made by the colony in the cause of popular education, Bishop Barry speaks in glowing terms, and he maintains that the progress which has been made during the last half century has been enormous. Of the social condition of the mass of the people—the wage-earning classes—the Bishop has a good deal to say, and on the whole takes a favourable view. That a labourer or mechanic willing to work and keep sober can be sure of comfort and prosperity he firmly holds, but at the same time he warns his readers that educated people who emigrate to the colony expecting to make money without manual labour will be disappointed. Of the scarcity of crime and the general law-abiding tendency of the people, Bishop Barry has a high opinion, and he declares in conclusion that the Australian colonies have a great material future before them, and that they are evidently straining every nerve to supply the higher elements of national life.

A Free Gospel.

Some one has said in reply to those who take the position that ministers are not to be paid for preaching because the Gospel is free, that though the water in a spring is free to all who choose to take it, yet we ought not to consider it a hardship to pay for the earthen pitcher which conveys it. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

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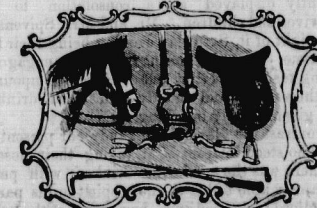
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Children's Column.

JENNY'S GERANIUM.

THE PRIZE FLOWER OF A LONDON COURT.
CHAPTER III.THE GERANIUM IN BLOOM.
Continued.

The evening deepened into night, and Maggie had for some time retired to rest: yet still the child worked on in spite of weariness—a weariness made doubly trying by her anxiety about her father. Occasionally she stole a look at her geranium blooming there so silently and glowing in the night, and the sight of it brought a momentary serenity into her heart. But her grief this evening seemed heavier than she could bear. She was frightened at the fearful strength of her father's passion for drink, and knew not in what it would end. He had often, in his intoxicated moods, offered her liquor, but she felt a faintness even at the smell of it, and after one or two efforts to induce her to "taste it," he had relinquished the task. She thought of her father as she remembered him in their old home, of his love and tenderness towards her mother and herself, of his manly, generous nature until this passion had taken hold of him. Her tears fell in copious showers as recollection after recollection crowded upon her, and sinking down on her knees by the bed on which her mother had breathed her last, she put up a strong cry unto Him who was alone able to help to change her father's heart. Jenny had never felt the suspense of waiting for her father's return so keenly as this evening. It at length became unbearable, and she resolved to go out, and see whether she could induce him to return home. She had never yet been to the "Grapes," her father having strictly charged her never to come out after him. Hitherto she had obeyed him, but now she felt that she could brave his utmost anger only to know that he was safe. She put on her bonnet and shawl once more, stepped quietly out of the house, hurried down the court, and did not pause until she was in the street in which the three great lamps of the "Grapes" brilliantly flared. Then her heart failed her; her face grew pale at the thought of what she would say, and she felt inclined to run home again. Summoning all her courage to her assistance, however, she advanced to the door of the tavern, pushed it open, and went in.

CHAPTER IV.
UPAS TREE BLOSSOMS

And the vitriol madness flashes up in the ruffian's head,
Till the filthy by-lane rings to the yell of the trampled wife.

The "Grapes," where John Sandford and many others had been wasting the earnings of a week, and more than that, was a mixture of the gin-palace and tavern. There was an imposing drinking bar, all brilliant and gay with gaudy chandeliers and lustres, to attract those who chose to drink and chat without sitting down, and there was a "good parlor" for those who wished to devote a long evening to intoxication. Behind the bar stout Mr. Spivens grew stouter as he pocketed the money which was so freely lavished on his drinking shrine. Buxom Mrs. Spivens was dressed in a handsome silk dress, and was bedizened with a gold chain and other jewellery, which she constantly displayed as a consolation to poor famishing wives and children. Mr. and Mrs. Spivens had had a good night of it, Saturday evening being their fruitful harvest-time. They had been for hours engaged in their pleasing task of serving out "choice compounds," "cream of the valley," and muddy and acrid drinks to which were given equally imposing names.

What a contrast the glaring and gaudy bar presented to the people who stood in front of it, taking their doses of poison! There was the aged dram-drinker, with paralytic hand, scarcely able to lift the fiery spirit to his parched lips; the landlord took good care, however that the palsied hand should open wide enough to let the coin out upon the counter before he served him with the "cream of the valley." There were thieves, beggars, costermongers, frowzy slatternly old women, hulking labourers, shock-haired children, bloated youth, and irreverend old age. There were cadaverous, miserable people of all ages trying to get momentary excitement from the liquor they imbibed. There were mothers giving even their babies gin, and experiencing no alarm though their little ones grew black in the face in consequence. In the background were a few anxious-looking half-starved women ever and anon plucking at their husbands' sleeves, and endeavouring to get them home. It was all in vain, however; the passion for drink was so strong upon them that the earnings of a week were recklessly squandered. There were famished children at home, sleeping away their terrible hunger, and they would wake in the night to feel its pangs gnawing them afresh. The price of that last pint of beer would have given the poor children a loaf, and perhaps have saved them from starvation. Ought publicans to be allowed to keep up this "massacre of the innocents" from day to day and year to year?

Here, at the "Grapes," which Jenny had now entered for the first time, she saw no geranium blooming, but

only the blossoms of the upas tree, drink; and this Saturday night they were in their brightest and fullest flower. Such was the scene on which Mr. and Mrs. Spivens looked forth with delight from behind the bar, and in proportion to the misery endured by those in front did their faces beam with satisfaction; for the misery of their victims added to the money in their till. Such was the scene in which the daughter of John Sandford found herself when she opened the door of the "Grapes."

"Well, Miss, and what for you?" observed the landlord, as he noticed her pale, timid face looking inquiringly around.

"If you please, sir, I want my father," was the simple reply, putting a request which thousands of the ruined children of England have made times without number to the destroyer of their homes and parents, making it not unfrequently as they stood by the side of their newly made graves.

"I want my father," the child repeated. Now this was a "beggar's position," that Mr. Spivens often had represented to him, and he well knew how to receive it. If a man had spent all his money, then he was only in the way at the "Grapes," and his child or wife could not take him away too soon; but if he had not exhausted his stock, then blank unconsciousness of the existence of the person inquired after was the fitting tack for the landlord to go upon. The "Grapes," would never flourish if children were to be encouraged to come with piteous faces asking for their fathers. Mr. Spivens accordingly gave Jenny no answer, but addressed himself to the more profitable task, as he considered it, of serving out gin to a new comer.

Jenny stood cowering in the midst of the strange scene already described and soon attracted the attention of those who saw her to be new to the place. Girls of her own age surrounded her and asked her to treat them, or to drink with them. Red-nosed old ruffians and hardened young profligates began to make their comments upon her appearance, until she was nearly fainting with terror. "Come, come, we can't have you loitering about here after no good," said Mrs. Spivens, shaking her black curls which Jenny thought were like so many black snakes falling over her shoulders. Mrs. Spivens could be very blandishing and fascinating when people had money to spend; but a poor girl wanting her father—there was something too prosaic in that common every-day occurrence to rouse even into momentary compassion the pinions of Mrs. Spivens' lofty soul.

Poor Jenny's pale terror-stricken face, her faded bonnet and shawl, formed no letter of recommendation to Mrs. Spivens, although she might have read in her whole appearance the words, "Drunkard's child." Frightened at the landlady's haughty looks, the child was glad when her sharp "Get along, out with you," gave her the impulse that she needed to leave the spot. Yet she could not bring herself to leave the house; but stood outside lingering under a window of a room, on the very blind of which, "Good parlor" was written. Standing on tiptoe, she peeped into the room, where, in a cloud of tobacco smoke, she saw a number of her father's fellow-workmen. She could not at first see her father, and was even beginning to hope that he was not there, when a loud shout of laughter made her start from her post of observation. Upon looking in again, she perceived to her horror, what had occasioned that shout of merriment. Her father had fallen hopelessly intoxicated upon the floor, and was stretched out at full length as if he were dead. In an instant Jenny had glided through the bar and had made her way to the parlor! To kneel down by him, to undo his neck-cloth, to beseech the men present for some water to sprinkle over his heated face, was the work of a moment. To the majority of those present the sight of a drunken man was something to make merry over, and Jenny was thunderstruck at the callousness of one and another when she besought assistance to carry him home.

(To be continued.)

"Lord of Himself—That Heritage of Woe."

The last occupant of the room (a correspondent says) in which I am writing, at the hotel where I am now staying, died of drink. The head waiter has just been telling me about him. From early boyhood his father, who was a very rich but very weak man, gave him as much money as he wanted, and perfect liberty to do what he liked. When he took a fancy to go to school, he went; when he preferred to remain at home, he did so. The end was, that he took to drink, and died in this very room, from its effects, less than a fortnight ago. The walls of the chamber seem to say to me, and to all future occupants—"Ye are called into liberty, only use not your liberty as an occasion to the flesh;"

A SOCIAL ITEM.—We beg to draw the attention of our subscribers to the following interesting item of intelligence. Mrs. Calder, wife of the popular incumbent of All Saints', writes:—"I venture to add my testimony to any other you may have received as to the efficacy of Grandpa's Magic Salve. I have always found it most valuable in cases of Gout, Rheumatism, Boils, &c. When applied to Sprains it has given relief and strengthened the limb, and in the case of a 'housemaid's knee,' of four years' standing, I found that it gave me relief and a power to move the limb, which made me thankful for the possession. (Signed) LUCY CALDER, All Saints' Parsonage, Auckland, N.Z."

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

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

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

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

Parents' Union Meeting. Sermon: "The Oxford Movement," by Canon Sharp, M.A. The Working Man.

The Australian Record.

SYDNEY, SATURDAY, JUNE 20, 1891.

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

The Week.

Parents' Union. The election ferment has so crowded the papers with candidates' addresses that only a meagre report of the interesting meeting on Parents' Unions, held on Thursday week, appeared in the daily press. We are glad to call attention to the fuller report that appears elsewhere in our columns, and trust that the important question may be kept well in mind by Church people.

Prince of Wales. The Church Times urges the Prince of Wales to renounce card playing, and that openly in the presence of the Archbishop of Canterbury. It is not likely that the latter part of the suggestion will be carried out, but it is to be hoped that his Royal Highness will after the late scandal, see the propriety of renouncing a game which has blackened the characters and ruined the prospects of so many. The Guardian adjures the Prince "to seek society suited to his exalted and responsible station in life," and the advice is good. Association produces assimilation. "A man is known by his company," is an old and true saying. It behoves those especially occupying exalted positions to keep themselves above the reach of suspicion, for so many are influenced by their example. Let us hope that good will result from this evil, and that the expressions of opinion both in the secular and religious papers with reference to the scandal referred to, will have a beneficial influence on the heir apparent to the throne.

Free Education in England. The introduction of a bill into the British Parliament, providing for free education, follows on the course pursued by the Australian colonies. The progress of the age is towards the State educating the children; but the danger to be avoided in England is not to dissociate religious instruction from Board School education. May it be hoped that some of the results of secular education in the colonies will serve to warn British statesmen of the peril involved by a divorce from religion.

The Poor. A large amount of good work is going on within the city, attracting but little public attention, yet nevertheless attended with beneficial results. Consideration for the poor; their pressing claims upon the philanthropy of a Christian community for support and sympathy are not unheeded, and in various ways an interest in their welfare is manifested. The soup rooms in Liverpool-street have for some time past been a valuable agency in contributing to the comfort of the destitute. The institution is conducted under the management of the Women's Christian Temperance Union, and occasionally a treat is given to the poor in the neighbourhood at the expense of some well-wishers of the Society. Last week Mr. and Mrs. Courtney Smith invited some 40 of them to a gathering at the rooms, and provided refreshments for the occasion. They were also addressed by Mr. Courtney Smith, and his remarks were listened to with attention. By this act of Christian charity some 40 people were made happier, and if the plan were adopted in every parish—providing for the needy—a good work would be done, and one well pleasing to our Heavenly Father; for "Blessed is he that considereth the poor."

The Book Depot. The approaching completion of the Imperial Arcade removes a long-continued obstruction to the trade of the Diocesan Book Depot in Pitt-street. For months past traffic has been impeded, but now that the day is approaching when the new Arcade will attract business, we hope that the Depot will be remembered by all Church folk. The profits are devoted to the consolidation and extension of the business.

Insurance Matters. The recent great fire in Pitt-street has led to combination amongst the Insurance Companies, and an increased charge on city properties. There is in fact room for more companies, and if the idea that has been mooted of late be realised, a new company formed on the lines of the flourishing Church Property Insurance Company in England would doubtless succeed. Church property is safe as a rule from fire risks, and would form an admirable basis for a new business.

Tramways. An accident of a serious character occurred to a man through jumping from a tram while in motion at the races on Saturday last. This is an offence punishable under the Act, and yet the law is seldom put into effect. Considering the danger attached to such foolhardiness, it is surprising that the practice is winked at by the authorities. We have ourselves noticed persons jumping from the tramway cars while in motion, and the

action could not have escaped the notice of those in authority. The law should not be broken with impunity, and wholesome punishment against offenders would probably have the effect of deterring those who indulge in this practice from persisting in so dangerous an experiment.

Peace and War. The drain of Expenditure brought about by European armaments should be contrasted with the development of Australia by loan monies. The public debt of New South Wales is chiefly represented by the capital invested in railways, and the profit on their working is said to be equal to the interest payable. The triumphs of peace are better far than the enormous waste caused directly and indirectly by the fear of war.

Moral Politics. The verdict of the jury quickly sealed Sir Gordon Cumming's fate of social ostracism, but golden solace consoled him the same day by his marriage with an American heiress. The Heir to the Throne has had, however, to bear the brunt of John Bull's feelings. The displeasure of the Queen and the criticisms of the press cannot be pleasant. Dilke's enforced retirement from public life, Verney's imprisonment, and Cumming's disgrace indicate that moral politics are anything but dead in old England. For a lord to be inebriated now-a-days is vulgar, and may it not become equally so in the near future for a person in society to gamble?

Children in Danger. Children on the stage are deemed necessary to the demands of playgoers, yet development but to their moral growth. The theatre cannot be regarded as a suitable school, and it is not to be expected that female children can grow up under stage auspices to be centres of home life. The supply unfortunately, equals the demand, and only legislation can be relied upon to prevent the suppression of the employment of children on the stage, as well as little girls selling newspapers in the streets.

Hospital Matters. The Hospital for Sick Children at the Glebe has a small diphtheria ward never empty, so many are the cases. Children are frequently brought in an advanced stage of the disease, when immediate attention alone can save from suffocation, and the other day a little child died during transit to another hospital, no room being found at the Glebe. Not only is it desirable to increase the accommodation at this institution, but a larger staff of nurses is needed to avoid overwork.

Collapse of the Strike. The collapse of the shearers strike in Queensland is due to the dwindling of contributed funds from the working classes of Australia. The duped sufferers are now clamouring for bread, but who can say where the agitating officials are who pulled the wires of the strike. They probably have transferred their presence to other fields and pastures new.

Old World Fashions. Mr. J. R. Cox, M.P., having recently arrived all hot with the woes of old Ireland, has met with a chilling reception, both ecclesiastical and lay. Sowing old world feuds in a new land has a twofold aspect. When the people are ignorant of facts, the harvest is golden; but, when party faction breaks up Irish Nationalism, distance adds perplexity, as Mr. Cox doubtless has discovered.

Russia's Suicidal Policy. Harrowing details are to hand of the exodus of Jews from Russia. Trade is dislocated, debts are repudiated, merchants are ruined, and Russia little thinks how suicidal is her policy of persecution. God's blessing has ever rested on those who favour Israel, and had it not been for Jewish help in the recent Baring trouble, a financial crisis might have imperilled England's commerce.

Band of Mercy. Prevention of cruelty to animals needs to be inculcated from youth, for children are thoughtless, and too frequently cruel because they know not better. The Band of Mercy is a most useful organisation in our midst, and issues, under the editorship of Miss Levy, an illustrated monthly paper. It claims to be the first humane newspaper published in Australia, and the number for June is the first of an enlarged series. No household with little children should be without a copy.

We are pleased to notice that our old friend, Mr. A. A. BERT, has commenced business at "The Café Australia," 112 King Street. Mr. Bert is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunster's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Bert himself.

J. HUBERT NEWMAN

Photographer,

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by 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 tone 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 exhibitor."

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., June 21.—11 a.m., the Dean; 3.15 p.m., Archdeacon King; 7 p.m., the Primate.

ANTHEMS.

11 a.m.—"I am Alpha and Omega the beginning and the ending, with the Lord, Which is, and Which was, and Which is to come, the Almighty."
Holy Holy Holy Lord God of Hosts: Heaven and earth are full of Thy glory: Glory be to Thee O Lord Most High. (Stainer).
3.15 p.m.—"Lead kindly Light." Hymn 18. (Stainer).

DIOCESAN.

The PRIMATE'S engagements are as follows:—

Mon., June 22.—Pitt Town.
Tues., " 23.—Colo.
Wed., " 24.—Wiseman's Ferry.
Fri., " 26.—(Afternoon), St. Andrew's School.
Sun., " 28.—Richmond.
Wed., June 24.—Tea and public meeting at St. Albans', Five Dock.
Fri., " 26.—Executive Committee Centennial Fund, Chapter House, 4 p.m.
Mon., " 29.—Association of Lay Helpers. Lecture, All Saints', Woolahra, by the Rev. H. L. Jackson, M.A. Subject, "The Camel-Driver of Mecca."
Tues., " 30.—Public Meeting, re Religious Instruction, Y.M.C.A. His Excellency the Governor will preside. The Primate and others to deliver addresses.
Wed., July 1.—Annual Meeting of the Collectors of the Church Society.
Wed., " 1.—Tea Meeting (Chinese) and Public Meeting, Chairman, the Primate.
Mon., " 30.—Association of Lay Helpers.—Lecture, St. Philip's, Sydney, by the Rev. J. C. Chaffers, Welsh Subject, "Some Historical Analogies."
" 30.—Lecture, St. Paul's, Redfern, by the Rev. J. Dixon. Subject, "Lessons from the Lives of Some Early Lay Helpers."
Thurs., " 16.—Service in Cathedral, 4.30. Preacher, Rev. Dr. Harris. Conference of Clergy, Chapter House, 7 p.m. President, the Primate. Subject—"Ideals of Clerical work—in the Church; in the Parish; in the world."

Brief Notes.

The Most Rev. the Primate preached at Penrith on Sunday morning and at Emu Plains in the afternoon. His Lordship's engagements in the Southern part of the Diocese continued during the week.

The annual meeting of the New South Wales Society for the Prevention of Cruelty to Children was held in the Y.M.C.A. Hall on Monday evening. His Honor Mr. Justice Stephen presided.

A Mission in connection with the Congregational Church, Petersburg, has been held during the week.

Anti-Chinese riots have occurred in Shanghai, China. A number of troops are joining the rioters and the situation is regarded as serious.

Bishop Macrorie, of Maritzburg, South Africa, has resigned his See.

The monthly meeting of the Sydney Diocesan Committee was held at the Book Depot on Monday last.

Professor Wood, of the Sydney University, delivered the third lecture of the winter series at the Y.M.C.A. Hall on Tuesday evening. Subject: "Heroes of Puritanism."

A Committee has been formed to relieve Captain Rossi of the expense incurred in retaining counsel in the cases connected with the Goulburn Cathedral dispute.

The Quarterly Committee meeting of the Petersburg Branch of the Bible Society was held on Tuesday last.

Under the Patronage of His Excellency the Governor.

12 Oxford-st., Sydney