

Children's Column.

JENNY'S GERANIUM; OR THE PRIZE FLOWER OF A LONDON COURT. CHAPTER II. A MOTHER'S LAST WORDS.

For several years John Sandford did well, in his occupation of foreman to a builder. He had received a good education, was well up in "quantities," and handy at working drawings. He was a reliable and an obliging, and always a good-tempered man, and had the gift—a rare endowment for a man whose life was spent amidst cross tempers and headstrong wills—of making crooked things straight, of quelling quarrels, and keeping things right among the men. He had early married the girl of his choice, and blessed with one little girl, the Jenny of our story, his home was as bright as peace and contentment could make it, for about ten years. Jenny's mother was a gentle, Christian woman, and had early learned the secret of making those about her happy. Quiet in speech, cheerful in look, and a quick discerner of those little things which either make or mar the serenity of a household, she went through her domestic duties with a noiseless ease and regularity which made work appear like so much music. Her greatest charge by day was her child, and in the evening the delight of her life was to make for her husband, in his home, a thorough contrast to the work of the day. The education of Jenny was an unalloyed source of pleasure to her, and it was with a joy too big for words, that she saw the child's mind opening like a flower in the sunlight, beneath the good and holy influences which directly and indirectly surrounded her budding life.

So things went on for ten years, when the cloud of trouble, though at first no bigger than a man's hand, appeared in the peaceful horizon of John Sandford's life. He had saved a considerable sum of money for one in his position, and was looking forward to the day when he could in a small way set up in business for himself. In an evil hour, however, he was persuaded "to become surety for a friend," and in less than three months from the day he had signed his name, the "friend" had decamped to the colonies, and John Sandford was ruined, so far as his savings were concerned.

This was a heavy blow; but after staggering under it for a little while, inspired by the patient, uncomplaining courage of his wife, he set himself to work harder than ever, and recovered his spirits, if he did not recover his property. He was thus regaining cheerfulness and hope when matters went wrong in the building trade. "Strikes" became the order of the day, and ere long "hard times" set in both for masters and men. John Sandford's employers failed, and for several dreary weeks there was "nothing to do." Thinking that business might be brisker in London, after duly weighing chances for and against the step, John sold off, left his peaceful home in the country, and came to the great city. He took humble but respectable lodgings for his wife and child, and then began with unwearying industry to seek for employment. But the "lock-out" was general, and no work was to be had.

Then John Sandford gave way. He took to drinking; became a changed, sullen, and an angry man, and people who knew him in early life would hardly recognise him. His slender stock of money was soon exhausted, and gradually all the little cherished nicknacks which he had brought with him from his country home, and even articles of clothing, were sold to find him drink and his wife and child a little food! The grief of Jenny and her mother was beyond description, as they witnessed this distressing change in one who had been so long their joy and pride. With a piteous anxiety, but without uttering one word of complaint, and busily plying needle and thread to gain ever so poor a livelihood, the wife kept up for about three years; and then hunger and grief had done their work, and she laid herself down to die.

One evening John Sandford returned to his gloomy dwelling in Challowers Court, to which place of residence they had for some time been reduced, and it happened that he was a little more sober than usual. Years afterwards he thanked God at least for that! It was a beautiful summer evening, but there was little of its peace and fragrance in that close, heated room. On a bundle of rags in a corner of the apartment the wife, in the last stage of consumption, was stretched out on the ground. It was no new sight to the drunkard, but this evening it smote him with a strange bitterness. Kneeling by her mother, supporting her head with her frail little arm, was Jenny, whose tears were falling fast. Also kneeling by that bundle of rags which formed the death-bed of his wife, John Sandford saw "Blind Maggie," as she was called, an aged widow, who occupied the back room of the floor on which his dreary room was situated. "Blind Maggie" had somewhere obtained a large bunch of wallflowers, which she was gently waving to and fro.

"Husband, dear, said a gentle voice, 'come here; I want to speak to you.' Oh, what a cry was that which came walling forth from the lips of John Sandford as he heard this simple appeal!

There was something in it which in a moment took him back to his marriage morning, which caused the happiness of his earlier years to flash before him with the quickness of a dream.

"Come here, dear," said his wife once more, weaker than before. John staggered to his feet, and, with a great sob, he was the next moment burying his face in the clothes which covered his dying wife. "John, dear," she said, gently playing with his hair, "it has come at last."

"Oh! don't tell me that you are going to die, Jane. I can bear anything but that; don't tell me that."

"I am sure of it, dear," she quietly said. "I have thought so for a long time, but I am sure of it now, and I am so glad you are at home."

There was a pause, during which the child had resigned her place to her father, and it was his hand that now supported his dying wife's head.

"It seems like old times, John, to have you near me again. Oh! you were such a good, dear husband and father in those old times, John."

The tears fell down her face, but there was a serenity on it too, as the dying woman thought of the past, and seemed to be altogether un mindful of the present. Her husband could not speak, but wept as if his heart was breaking.

"We had such a pretty little cottage, with the honeysuckle growing over the porch, and Jenny used to be so fond of it. John, dear, I hope you will have another cottage soon, which Jenny, as she grows up, will make so pretty for you."

"Jane! Jane! you will break my heart, as I am afraid I have already broken yours."

"Don't say that, John; I was never meant to make old bones; and perhaps I should have died just as soon in the country. But I am not afraid to die. If I could only go out of the world feeling that things would change for the better with you, I could go away in peace."

She raised herself a little; and then, in an earnest whisper, asked him, "Shall it be so, John? It will be very hard for you to break free from the evil habit which has taken such strong hold upon you for the last two or three years; but you used to believe in Jesus, and in His power to make people victorious over themselves and their sins. Shall it be so, John?" There was no answer.

"Think of what Jenny will be by herself, John, in this sinful city!"

Blind Maggie rose from her kneeling posture, gently groped her way to the head of the bed, and bringing her colourless face close to that of the dying woman, said with a trembling voice, "Jenny shall never be left alone, dear woman."

"Twas all the blind woman had to offer; no more, perhaps, than the two mitres, all she had; but the offering brought a marvellous comfort to the dying mother's heart."

"Oh, thank you, Maggie, thank you a thousand times," she said, kissing her hand. "John, dear," she went on, "you don't speak to me; perhaps it is better so; but you will think of my question, and answer it when I am gone?"

"Yes! oh, yes!" cried her husband.

She kissed him, and gently asked to lie down, for she felt as if she could sleep a little. It was the sleep that in this world knows no waking. Challoner's Court was resounding with shouts and screams, but she took no notice of them, absorbed, perhaps, by a vision of the King in His beauty, and of the land which is very far off. She slept on through the close summer night, her husband still supporting her head, and Jenny watching every breath. Just after the turn of midnight she awoke, and there seemed a supernatural stillness in the room.

Fixing her large bright eyes on her husband, she said, in a voice stronger than usual, "Shall it be so, John?" Jenny bent down and kissed her many, many times.

A smile of heavenly sweetness flashed over the features of the dying woman as she said, "Father is going to be so good, dear—so good," and then she died.

Jenny's mother had been dead about twelve months at the time when the geranium is introduced to Challoner's Court, where the geranium is in full bloom.

(To be continued.)

Books.

Messrs. Methuen and Co., London, will shortly issue the first number of a magazine, the Beacon, which will give information about all social and industrial subjects relating to friendly societies, trades unions, and co-operative societies. A leading feature will be "Voices from the Ranks," a series of autobiographies of working men and women, who will give a faithful and realistic picture of the daily life and needs of the working classes. One of the curiosities of modern literature is the Braille type magazine for the blind. It is the outcome of the private endeavours of four accomplished young ladies at Richmond, the daughters of the well-known antiquary Mr. John Eliot Hodgkin, F.S.A. At first it was issued privately and gratis, at odd times, under the suggestive title of Four-in-Hand. About two years ago the editors changed its name to that of Santa Lucia, and it is now published and sold monthly.

The Athenaeum says that Mr. Compton Ricketts is the author of the "rather remarkable" story of the second coming of our Lord, published anonymously, under the title of The Christ that is to Be.

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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 to the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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Christians and the Ballot Box. A Visit to the Chinese Mission. Parental Responsibility. The Australian Record.

SYDNEY, SATURDAY, JUNE 6, 1891.

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

The Week.

Is Football Dangerous? This has been the subject of correspondence in one of the daily papers and was brought into notice by an injury inflicted during the progress of the game. There can be no doubt that football as at present played is a rough and tumble affair, and as shown lately has been injurious not only to the players, but to the onlookers. At a match lately in one of the suburbs, in the excitement those actively engaged rushed among the spectators (who, perhaps, had come in too near), and an elderly gentleman was knocked down and had his leg broken. In view of all the surroundings of the game, we are of opinion that it is a dangerous one.

The Constabulary. Police-Constable Michael Thomas de Courcy O'Brien, who lately lost his life through the effects of injuries received while endeavouring to stop a run-away horse, was held in high estimation by his superior officers, and is referred to as a man of the highest character for good conduct, gentlemanly behaviour, and attention to duty. His life was sacrificed in the execution of his duty, and by his death the service has lost a valuable officer and the public a faithful and efficient servant. Every respect was paid to the memory of this brave man by officers and comrades at the funeral, which took place on Thursday last, the Inspector-General, among others, attending. The courageous action of the deceased is another instance of heroism in humble life.

The "Altar" Controversy. The Rev. A. A. Maclaren recently preached in a North Shore Church, and during the course of the sermon is stated to have said "When I see your 'Altar,' I beg your pardon, Table I mean." This turning into ridicule the recent controversy on "We have no Altar," should lead to a distinct understanding being given by Mr. Maclaren that he will not inculcate the doctrine of its "Sacrifice of the Altar." Call the article of furniture what he may, it is the doctrine that lies behind that causes alarm to faithful Churchmen.

Useful Work in Progress. The Society for the Prevention of Cruelty to Animals has within the last month been forming several branches in the colony. A Society for the Prevention of Cruelty to Children also exists in our midst, and recently many friends were invited to view the Home in Macquarie-street South, where children from one to five years of age are received. The Animals Protection Society has also published its record during the month of May, showing what need there exists of Inspector Webber's services. It is a pleasure to note from time to time the progress of these valuable agencies for good.

More Economy. Queensland having essayed to borrow on the English money market has met with a painful experience and one more pronounced than that suffered by Victoria. Whilst the rapid development of Australia needs capital, reckless expenditure alarms lenders. The present monetary difficulties should lead to greater economy—not only on the part of Australian governments generally, but by the people individually.

Fact and Fiction. A great actress has set the Australian world in raptures, and there is no accounting for the lengths of admiration Sarah Bernhardt will receive. This lady does but render fiction realistic, and gathers thousands of pounds yet the tragedies that happen so frequently in our midst excite but little feeling or commiseration. A remark was recently made by a lady who tried hard to enlist the sympathies of an Australian girl in helping cases of suffering or distress, that she must give up her endeavours for the too frequent excuse was that the last ball dress had to be paid for.

Church Society. A very useful motion was carried at the last meeting of the committee of the Church Society. Hitherto it has been possible that a grant may be obtained on written statements, which in some cases to say the least, are more imaginative than real, and the vote of money once given could not be recalled. This has now been rectified.

Leprosy. The fact that leprosy is in our midst comes as an unwelcome surprise upon the community. The germs have evidently been derived from sources within the colony, and it would be desirable to discover how they

may have been communicated to the sufferers. It is quite possible that the licentiousness of Chinese camps may in many cases have been the source of contagion. Cannot stricter supervision be carried out over these very undesirable communities.

Persécution of Jews in Russia. Evidence is accumulating that the persecution of the Jews in Russia has a strong religious animus to foster it. We read that the Jews are to be compelled to work on their sabbath, and that Jewish army doctors are to join the Greek Church or be dismissed. The next wholesale expulsion is to take place from Warsaw, where the Jews have hitherto congregated. If Russia really wanted to be rid of her Jewish subjects she could easily facilitate their journeying to the frontier, but like Egypt of old, she apparently will not let them go. Mr. Gladstone's suggestion that practical help was better than denunciation, may pave the way for a spontaneous outburst of Christian philanthropy to assist the suffering and much harassed people. The threatened arrival of 60,000 destitute Jews in London cannot but accelerate some such action.

Birthday Honours. The Queen's Birthday honours have this year unexpectedly fallen upon the legal profession in this colony, and doubtless many expectant politicians will have to wait their turn. Both Sir William Windyer and Sir Julian Solomon have distinguished records of service, and the honours conferred upon them will be accepted by the public as well deserved.

An Exposure. Gross neglect has been detected in connection with the contractors for certain forts, and the late Colonial Architect has received official censure. A fort in ruins before it has been completed is a novel experience, but better far than the misdoings of its builders be exposed than that a catastrophe occur in time of war. The pity is that adequate punishment is seldom meted out to contractors who do wrong.

Moral Politics. A new feature promises to enter into Australian politics, known as "Moral Politics," comprising Local Option, Sunday Closing, the Totalisator, the Cuy Day holiday, and the Law of Divorce. In South Australia public opinion has brought this important factor into being, through the Churches having demanded legislative action to deal with such important social questions. However much professional politicians may dislike religious people having strong opinions in the minimising of social evils, they will probably have to count upon an ever rising tide of public feeling on these and kindred questions. Unity of action on the part of the Churches in such matters may do much to purify political life.

Parliament. The unexpected may be said to always happen. The deadlock in Parliament having precipitated an appeal to the country, the great Federation question offers a splendid issue for candidates. The mass of the electors will probably record their votes on behalf of the Government, and however well organised the Labor party may be, it is extremely improbable that they will gain any marked advantage outside the main centres of population. The advent of social agitation can only be regarded as an unmitigated calamity.

Brief Notes.

The Most Rev. the Primate is engaged visiting the Southern parts of the Diocese. Last Sunday his Lordship preached at Milton.

Services in connection with the seventeenth anniversary of St. Thomas's, Balmain were continued last Sunday. The Rev. J. Vaughan preached in the morning and the Rev. W. Martin B.A., in the evening.

The usual monthly meeting of the Church Society was held in the Chapter House on Monday the 1st inst. The Council of the Evangelical Alliance met at the Y.M.C.A. rooms on the 1st inst for the transaction of business.

A Council of 12 in connection with the Women's College at the Sydney University was elected by ballot on Saturday last. It included five ladies.

It is reported that the Archbishop of Canterbury is suffering from an attack of influenza.

Three thousand Jews have been ordered to quit Warsaw the capital of Poland.

The Women's Christian Temperance Convention during its sittings at Melbourne decided to urge upon the various trades unions to refuse to recognise the liquor industry.

The London missionary societies barque, John Williams arrived at Apia, Samoa, on the 1st inst., with twelve, teachers from the Hervey Group and Nine Island for mission work in New Guinea.

The annual meeting of the Kaiser Wilhelm Spende (German Charity Society) was held lately at their rooms Elizabeth-street.

The Brisbane Synod commenced its sittings on Tuesday last.

The Rev. Dr. Steel, who has for the past 25 years been the agent in Sydney for the New Hebrides Mission, and who is retiring from the office, has received by the Lusitania a handsome copy of the Scriptures, presented by the Committee of the British and Foreign Bible Society.

In connection with the Technical Education Branch of Public Instruction ladies classes have been established at Burwood, Hunter's Hill, and the Sydney School of Arts, to give lessons concerning sick nursing in the home.

The fourth of a series of organ recitals was given in St. Matthias' Church Paddington on Monday night.

The Rev. F. W. Clarke, incumbent of St. Paul's Church, Carcoar, has been appointed by the Bishop of Bathurst, Rural Dean for the parishes of Cowra, Guyong, Carcoar, and Blayney.

The Bishop of Riverina preached at the Church, Wilcannia, on Sunday last.

The annual meeting of the Young Women's Prayer Union was held on Thursday last at the Stanmore Wesleyan Schoolroom.

The All Saints' Petersham Branch of the C.E.T.S. held its usual monthly meeting on the 1st inst.

The Bishop of Bathurst held three services in the Church at Conanbarraban on Sunday last.

It is the intention of the Surry Hills branch of the Young Women's Christian Association to hold evangelistic services for women and girls during the winter.

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.

Sunday, June 7.—Holy Communion, 8 a.m. and Mid-Day. Preachers—11 a.m., Rev. A. B. Sleicher, B.A.; 3.15 p.m., Canon Kemmis; 7 p.m., the Dean.

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

ANTIEMS. Morning—"O. Come Let us Worship."—Mendelssohn. Afternoon—"Awake, Awake."—Slainer.

DIOCESAN.

Monday, June 8.—Moore College Committee, Chapter House, 4 p.m.

Thurs., 11.—"Parents' Union," public meeting in St. James' Hall, Phillip-street, 7.45. Chairman, the Primate. Speakers—Revs. Dr. Corlett, J. Forlyce, 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.

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

- Sat., June 6.—Jamberoo. Sun. " 7.—Kiama. Tues. " 9.—Campbelltown. Wed. " 16.—Cobbitty. Thurs. " 11.—Liverpool (Confirmation). " 11.—Parents' Union Meeting, St. James' Hall 7.45 p.m. Sat. " 13.—Lay Memorial Stone of new Parsonage, Seven Hills, 3 p.m. Tea and Public Meeting immediately afterwards. Sat. " 13.—Penrith. Sun. " 14.—Penrith. Mon. to Fri., June 15-19.—Rural Deanery, Penrith.

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

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

J. HUBERT NEWMAN Melbourne Advertiser, September 26, says:—"A good idea of the artistic beauty of the Sydney collection can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate 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 such fine peculiarities to other exhibitors."

MASSAGE. 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 Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

REV. T. B. TRESS AND THE AUSTRALIAN GUARDIAN.

To the Editor of the Australian Record.

Sir,—My attention has been drawn to a paragraph contained in Mr. Tress's letter, (which appeared in your columns on the 16th instant), charging the Guardian with unfairness in not inserting matter which he sent us.

In our fairness to Mr. Tress we have omitted publishing several letters sent to us, taking the opposite side to him, because Mr. Tress had not exercised his right of reply.

May 27, 1891.

MISSION TO THE ABORIGINES.

(To the Editor of the Australian Record.)

Sir,—As I have learned on reliable authority that it is the intention of the Aborigines Protection Association to hand over the Mission Stations, viz. Warangesda, Cumoorongunga and Brewarrina, to the control of the Government Board, I should like to know, with many other friends of those institutions, what will become of the real missionary element if such a step is taken?

If the rumour is unfounded, then I would thank the General Secretary of the A.P.A. to correct the false impression. But if it should be correct and such a course is adopted, then as a friend of the blackfellow, in a Gospel sense, I shall be prepared once more to engage in the great and necessary work of his salvation.

Thanking you in anticipation.—Yours, etc.,

JOHN B. GRIBBLE, F.R.G.S.,

Incumbent of Adelong.

June 2nd.

To the Editor of the Australian Record.

Sir,—Will you kindly give insertion to the enclosed appeal. The case is an urgent one, and help from your readers will be thankfully acknowledged.—Yours, etc.,

St. Thomas', Balmain, June 2, 1891.

A lady, who has become responsible for a loan to the Mission Hall, Ultimo, has been called upon to pay the sum of £60. It is felt she should not suffer this loss.

Rev. J. D. LANGLEY, St. Philip's Parsonage, York-street, City.

Rev. J. DIXON, St. Thomas', Balmain.

Mr. J. KING, Point-street, Pyrmont.

Subscriptions already received: Mr. T. A. Dibbs, £22 ss.

Notices to Correspondents.

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

LABOR.—Crowded Out.

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 Gunder's Café, in this city.

A Visit to the Chinese Mission.

(By our Reporter.)

In the month of July, 1879, there was commenced by one man, a work which, during the twelve years which have almost elapsed, has increased in a remarkable manner, viz.: the Chinese Mission. At that time there was (with the exception of Mr. George Soo Hoo Ten), not a single Chinaman in Sydney who had embraced the Christian faith.

The Mission which at first confined its efforts to the city, found it necessary to extend its work, and services were commenced in St. Silas' schoolroom, Waterloo, at which the Reverend J. N. Manning, with some of his congregation gave valuable aid.

Divine service is held every Sunday afternoon at the Botany Church, and Holy Communion is administered once every three months. There are from 15 to 20 communicants. During the winter months, week night services are held, which are well attended.

The mission work was considered so satisfactory that in 1888 the Rev. George Soo Hoo Ten was, at the request of the Bishop of Brisbane, sent to the capital of Queensland to organise mission work among the Chinese in that city.

Eight years ago a convert from the Sydney Mission went back to China, and his earnestness and piety awakened the attention of the clergy of different denominations, from one of which the Venerable Archdeacon King, who takes a very deep interest in the work of this mission, received a letter which spoke in the highest terms of Mr. Ching Koo.

On Sunday evening last at St. Andrew's schoolroom, the service was attended by between eighty and ninety Chinese, and I am compelled to state that the quiet and orderly demeanour of these men, some of them still in the darkness of heathenism, would shame many of our congregations consisting for the most part of professing Christians.

selected a portion of the New Testament Scriptures for exposition. The text on this occasion was Ephesians iv. 14-16 verses, and the preacher carefully explained what the Apostle St. Paul intended in addressing such words to the Church at Ephesus.

After divine service the Christian members of the congregation remained to practice the hymns for the next Sunday. Choir practice is also held on Friday evenings in Mr. Soo Hoo Ten's house.

House to house visitation is carried on by Mr. Soo Hoo Ten and his assistants, while Mrs. Soo Hoo Ten visits the Chinese ladies of Sydney. Her visits are to them most welcome seeing, as it is said, "they are kept like birds in a cage," and a hope is expressed that some permanent good will be done in this way.

Much more could be written concerning the valuable work which is being done by the Rev. George Soo Hoo Ten and his colleagues, but our space forbids, but this we must say, that it is wide and far-reaching, and its value would be increased if funds were available. Our Chinese clergyman requires more assistance in the arduous undertaking of preaching the Gospel of the Grace of God to the heathen in our midst.

Missions.

The Press and Foreign Missions.

Few things are more remarkable than the recent advance of foreign missions in public interest. Once upon a time it was not always easy to get even a hearing for the cause. Now the doings of our missionaries are recognised topics of public concern.

The London Missionary Society have handed over their work in Tahiti, which began ninety-six years ago, to the Paris Protestant Missionary Society.

CHINA INLAND MISSION.—In a letter to the Chinese Recorder, dated 26th December, 1890, Mr. Hudson Taylor gave some very interesting figures relative to the China Inland Mission. He says that during the last twenty-six years, 539 persons have been connected with the mission.

Home Notes

The general income of the Church Missionary Society for the year ending, 31st March, 1891, exceeds that of the previous twelve months, by £15,000. This increase is regarded as most satisfactory.

The parish register of All Hallow's, London, dating back from the reign of Henry VI, has been found in an old chest. It is in good condition, and will throw much light on the relation of the City towards the ecclesiastical authorities.

Bishop Barry is now residing at the Cloisters, Windsor. He is still discharging some duties in the Diocese of Rochester.

The Palestine trouble occasioned by Bishop Blyth's antagonism to the work of the Church Missionary Society amongst Greek Christians, is to be referred to a court composed of the Archbishops of Canterbury and York, and the Bishops of London, Winchester and Durham.

The Clergy Discipline (Immorality) Bill is in peril because a section of the English Clergy threaten undying hostility, the reason being that a Spiritual Court will not be recognised as the mouthpiece of justice in passing sentence on adulterers and forgers.

Strong complaint has been made of the inequitable distribution of the Irish Distress Fund. The Protestant clergy have been left out of all local committees, and the Protestant poor wholly passed over, whilst the Roman Catholics have, however, had all their wants abundantly supplied.

In view of a probably near general election to the British Parliament, the Protestant Alliance has prepared a list of questions for candidates to assent to, including no tampering with the Coronation Oath, no Diplomatic relations with the Vatican, support of Protestantism in the Church of England, Discontinuing giving preference to Ritualists, etc.

In the Bell-Cox ritual case, some discussion has taken place with respect to the costs. Dr. Hakes, the promoter, having lost his appeal against the Rev. Bell-Cox has been taxed £875, but he claims that between 1885 and 1887, Mr. Bell-Cox has never paid his own five bills of cost.

A national subscription is to be made in Italy in order to record the gratitude of Italians to the English sailors who perished in endeavouring to save the emigrants on the Utopia. A bronze wreath is to be put on the tomb.

CHURCH MISSIONARY SOCIETY.—There was a large attendance at the committee meeting of the Church Missionary Society, held at St. John's, when the Rev. T. J. Gaster moved that the annual grant of £300 towards the stipend of Bishop Blyth be withdrawn.

The Times says, that the Rev. Canon Money corroborates his statement, that there appeared a letter in the London Daily Telegraph of March 28th, in consequence of a leader in the same paper, praising the Romanists and boasting, so the letter did, that "the nightmare of the Reformation was passing away," and that "silently but surely the old religion of Great Britain is reconquering the land," and that, consequently, he wrote a letter to the Daily Telegraph challenging this grandiloquent bragadocio, but the editor would not insert his letter.

A DANGER OF THE AGE.—A Kilburn Protestant, writes to the London Rock, that the Rev. Canon Money corroborates his statement, that there appeared a letter in the London Daily Telegraph of March 28th, in consequence of a leader in the same paper, praising the Romanists and boasting, so the letter did, that "the nightmare of the Reformation was passing away," and that "silently but surely the old religion of Great Britain is reconquering the land," and that, consequently, he wrote a letter to the Daily Telegraph challenging this grandiloquent bragadocio, but the editor would not insert his letter.

CHINA INLAND MISSION.—In a letter to the Chinese Recorder, dated 26th December, 1890, Mr. Hudson Taylor gave some very interesting figures relative to the China Inland Mission. He says that during the last twenty-six years, 539 persons have been connected with the mission.

Of these, 373 became "full members." The remaining 166 are (or were) probationers, having been less than two years in China. Of the whole number, 43 have died; 17 invalided home; 4 transferred to the home department; 25 resigned; 14 requested to withdraw; 27 left on account of marriage or family claims. Of these 130, 44 were probationers, and the remaining 86 averaged six years of service. Deducting the 130 and the 12 who are all probationers, having gone out during the last two years, there remain 287 present full members of the Mission. The average service of these is seven years, but this average is unduly lessened by the fact that so large a proportion are recent recruits.

He who gives pleasure, meets with it; kindness is the bond of friendship, and the book of love; he who sows not, reaps not.—Basil.

Hold fast upon God with one hand, and open wide the other to your neighbour—that is religion; that is the law and the prophets, and the true way to all better things that are to come.—George Macdonald.

Most people would succeed in small things, if they were not troubled with great ambitions.—Longfellow.

Diocese of Goulburn.

Adelong.—The anniversary of St. Paul's Sunday-school, was celebrated on Monday, 25th inst., by a picnic which was largely attended by both juveniles and adults.

Diocese of Bathurst.

Kelso.—The annual meeting of the above society was recently held. There was a good attendance, the room being filled. The Ven. Archdeacon Campbell (the president of the society) presided. The secretary, (Mr. R. Smece) read the second annual report. The president, in moving the adoption of the report, said that it was gratifying to hear such a statement read.

Carcoar.—The Rev. T. N. Clarke, incumbent of St. Paul's, has been appointed by the Bishop one of his Rural Deans. The deanery comprises the parishes of Coonra, Guyong, Carcoar and Blayney.

Coonanbarabran.—The Bishop of Bathurst, held three services on Sunday last, and confirmed 15 females and eight males. The Bishop delivered an address at a public meeting on Monday night. The Bishop leaves for Coonamble on Thursday, unless prevented by the state of the roads.

Diocese of Riverina.

Wilcannia.—A conversation was held on Tuesday to receive the Bishop of Riverina. The attendance was very numerous, all denominations being represented. The Police Magistrate presided. An enjoyable evening was spent. The Bishop thanked the people for their compliment, and made a brief reference to the affairs of the Church and the appointment of the Rev. H. Bradshaw to the incumbency of Wilcannia, closing a pleasing address with words of encouragement and advice of special reference to the rising generation.

Diocese of Ballarat.

Ordination.—On Trinity Sunday, the Rev. A. T. D'Arcy Irvine was admitted to the priesthood, and Messrs. T. Stamp, B.A., R. Medley, Fulford and H. W. Curtis were ordained deacons.

Christ Church, Ballarat.—The first meeting of the Children's Union was held on Friday, the 22nd ult., and was a grand success.

Christ Church.—Archdeacon Green delivered a lecture on "The Land of the Pharaohs."

Golden Hill.—A concert has been held in aid of the organ fund.

St. Paul's.—Canon Flowers delivered last week a lecture on "The Land of the Pharaohs."

St. Peter's.—Archdeacon Green lectured last week to a large audience on "My Visit to Norway."

Beaufort.—An interesting lecture was delivered last week by the Rev. Canon Flower on "Suggestions in Stone, or Subterranean sketches seventeen centuries ago."

Buninyon.—The rite of confirmation was administered on Thursday, the 21st ult. There were 16 candidates. The Rev. J. A. Burns delivered a lecture on "The Life of Wellington."

Practical Papers.

Grumbling.

THERE are three cases in which grumbling is futile, and therefore unjustifiable.

It is wrong to grumble at the inevitable, at the irredeemable, or at the impossible. The most common form of grumbling at the inevitable is finding fault with the weather. Nothing can be more futile, for no amount of railing can affect in the slightest degree the weather-cock or the barometer; yet most of us indulge in it at times, and some people are never satisfied.

If you remark that it is a fine day, they discover that the wind is in the east. If you say how mild it is for the time of the year, they reply that it is very unreasonable. If by any chance they cannot find fault they say "It can't last." Like the old woman, who, when congratulated on her being well enough to come to a parish tea, fearful of her losing her character as a chronic invalid, replied, "Yes, I be better; but it soon'll continny!"—they won't be done out of their grumble.

If the energy thus wasted were directed to regulating their fires and their clothing by the thermometer, instead of by the almanac, it would be a relief to themselves and their neighbours.

To grumble at the irremediable, in popular parlance, to "cry over spilt milk," is also futile, and therefore wrong. You have lost a fortune, a position, or perhaps it is only a train. No amount of grumbling will bring them back. If you indulge in it, it will only enervate you, and consume energy that might be used in retrieving your loss. The commonest forms of this kind of grumbling are the querulous complaints of a chronic invalid. It may seem cruel for one who is blessed with good health to grudge to a sufferer the luxury of grumbling; but the amount of suffering cannot be gauged by the loudness of the complaints. There are sufferers whose resignation amounts to cheerfulness, and who teach a lesson of faith and patience to all who have the privilege of coming near them.

Grumbling at the impossible, or "crying for the moon," is far more common than might at first be supposed. Its most common manifestation is the fashionable complaint against servants. It is sad to hear how some people speak of servants as a class! And yet these grumblers are far too helpless to do without them! They expect perfection when they are far from perfect themselves. They expect the work to be done without any relaxation, variety, encouragement, or human sympathy, which is about as reasonable as expecting a machine to work without oil.

Half the grumbling in the world is at imaginary grievances. The fact is, as a rule, great troubles are borne with fortitude; it is the small worries that, like the sting of gnats, gnaw people into grumbling. It is far easier to bear than to bear; the one is passive, but the other demands the exercise of self-restraint. This grumbling at trifles or imaginary grievances is not confined to any class of society, and it springs from the same source in all—an unoccupied mind. This does not imply that only idle people are grumblers. Busy people, especially when their work is mechanical, may be very wide-headed. The remedy for this species of grumbling is wider interests, something to draw the mind away from its own petty concerns, to enlarge the sphere of thought, if not of action.

Is it raining, little flower?— Be glad of rain! Too much sun would wither these; 'Twill shine again. The sky is very black, 'tis true! But just behind it shines the blue.

Art thou weary, tender heart?— Be glad of pain! In sorrow sweetest things will grow. As flowers in rain. God watches; and thou wilt have sun. When clouds their perfect work have done. —Selected.

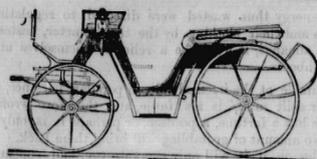
What we seek, we shall find; what we flee from, flees from us.—Emerson.

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TERMS AND PROSPECTUS ON APPLICATION. Special arrangements for Sisters. Trams stop at the school entrance. Duties resumed on February 2nd, 1891.

Socialism & Christianity. A LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company, and may be obtained at the Church of England Book Depot, 176 PITT STREET, and from all Booksellers.

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ADMINISTRATOR being required for the MARINERS' CHURCH, SYDNEY, friends of the Sydney Bethel Union who know of gentlemen suitable to fill the position, will oblige the Committee by sending in names not later than 31st instant. Proposed stipend £200 per annum. Address THE COMMITTEE SYDNEY BETHEL UNION, Box 1,066 G.P.O., Sydney.

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COMPARATIVE STATEMENT OF INCOME. The Free Fund Receipts from January 1 to May 31st in five consecutive years compare as follows: 1887, £1850 17s; 1888, £1674 6s 1d; 1889, £1512 7s 9d; 1890, £358 9s 11d; 1891, £1351 14s 4d.

Receipts for the Month ending 31st May, 1891. DONATIONS. Mr. J. M. Sandry, per Centennial Fund £10 0 0 Mrs. Sandry, per Centennial Fund .. 2 0 0 Rev. S. Hungerford .. 1 0 0 Mr. A. P. Tighe .. 5 0 0 St. Stephens, N. W. loughly .. 2 3 9 Trinity, 1891. Berriam .. 13 3 3 Bull .. 2 5 9 Coogee .. 12 12 2 Dapto .. 1 0 0 Homebush .. 1 8 6 Jamberoo .. 1 0 3 Kangaroo Valley .. 4 3 9 Macdonaldtown .. 3 18 4 Marrickville .. 7 6 2 Manly .. 4 16 5 Melgosa .. 3 0 0 Picton .. 3 16 6 Prospect .. 1 5 0 Smithfield .. 2 0 0 St. Luke's, Burwood .. 19 8 8 St. Mary's .. 2 8 2 Rooly Hill .. 3 2 5 Woollahra .. 51 18 9 Edgellife .. 1 6 0 Wollongong .. 6 7 2

Collection at Annual Meeting .. £19 5 1 Auxiliaries - 1890. Enfield .. 3 0 0 Picton .. 7 18 6 St. Philip's .. 4 16 6 St. Saviour's, Redfern 0 12 0 St. Thomas', Balmain 5 0 0 St. John's, Darlinghurst - W. L. Docker - Mr. C. Delohery .. 2 2 0 Mr. C. W. Darley .. 10 10 0 Mrs. George Lord .. 10 0 0 Miss A. G. Murray .. 1 0 0 1891 - Botany .. 1 0 0 Campbelltown .. 2 0 0 Dulwich Hill .. 0 12 0 Marrickville .. 7 8 2 Paddington .. 10 0 0 Pyrmont .. 0 15 0 St. Saviour's, Redfern 0 10 0 Wollomoolooloo .. 8 3 0 St. John's, Darlinghurst, per W. L. Docker - Mrs. Scott (Lisgar) .. 3 0 0 Mr. G. H. Hammersley 2 2 0 Mr. Edward Chisholm, donation .. 10 0 0

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ALWAYS keep a small tin of ANSON'S MILK ARROWROOT BISCUITS in the house for the Children. - ADVT.

JUNE, XXX Days. Second Sunday after Trinity.

MORNING LESSONS. 7.8. Judges 4 John 17 8.9. 2 Chronicles 25 -18 to v 28 10.11. -28 to v 31 -19 to v 25 11.12. 1 Th. 2nd. 33 to v 12 Acts 1 v 31 12.13. 2 Kings 18 v 13 John 13 v 23 -20 to v 19 1.2. 1 Sam. 2 v 1 to 27 John 20 v 19

EVENING LESSONS. Judges 5 or Judg Hebrews 12 6 v 11 2 Chron. 36 & e 27 -13 3 Kings 18 to v 9 James 1 2 Chron. 30 & e 21 v 2 Neham 1 Acts 14 v 8 2 Kings 19 to v 30 James 5 4

Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTEY," 250,000 have actually been made and sold - figures which speak for themselves. The Prices have been considerably reduced - a First-class Instrument may now be purchased at a Low Cost, but we avoid all competition with the many inferior (or, so-called "cheap") Organs now being offered. The ESTEY maintains its reputation for Superiority of Tone, Workmanship & Durability. Catalogues & Prices sent Post Free. SPECIALLY REDUCED PRICES TO CHURCHES, SCHOOLS, &c.

Government by party is one of our most sacred traditions, and one of our most marvellous institutions. It has its drawbacks. What ranour and bitterness have taken possession of "parties" in the colony? What a chorus of abuse and misrepresentation resound in the "party" world. What an intensity of hatred, foulness of abuse, and audacity of statement has been manifested. Our Legislature has heard God's name profaned, and our Lord and Master spoken of with contempt. All that is dear to a member of CHRIST has been trampled on with irreligious feet. Men have pelted others with coarse epithets, vulgar language, and vile charges. These things have been done under the cover of privilege, and they are some of the dark ominous features of our political life in the Colony. If the Legislative Assembly is a reflex of the moral condition of the people, then there are dark and troublous days in store for us. If it is not, the enquiry is forced upon us - How is it that men so lacking in principle and destitute of righteousness, have obtained admission to the House of Assembly. The answer to this latter question is not far away, and we believe it to be because voters have not approached the ballot box with their conscience quick and clear in vision. If a candidate for Parliament is known to be immoral, dishonest in business, impure in conversation, unclean in life, the ballot box ought to show him that he has no right to claim part in legislating for a people like ours, and that he cannot be trusted as a guardian of the morals and sanctities of our political and social life. Christians should refrain from voting for a man who is not clean handed, and clean-lived. No vote should be registered for a man who is known to be dishonest in business, impure in speech and immoral in life. The Church of Christ should purge the Parliament House of those who violate decency and degrade manhood. The religion of Christ must enter into the activities and rule the customs of our life, and it has as much to do in guiding us in the discharge of our political duties as it has in the offering up of our "sacrifice of praise and thanksgiving." At this election, religion should fulfil its duty in the elevation of our public life. It has as much to do with the public as it has to do with the private life. The message of God is to the community as well as to the individual. Truth is not a matter for the nursery, the family, and the school alone, it is a matter for every-day life, whether it be in the world of commerce, or in the world of politics. Every religious man should do his part in the distinguished service of upholding our national truth and righteousness. We must not hesitate in condemning political ungodliness, and use our own best efforts to sweep it out of existence. We must be watchful and jealous for the honour of God and His holy religion, and there is no weightier duty laid upon Christian men, than to act righteously at the time when so many are confused and perplexed by appeals to false patriotism. If we would see our colony redeemed from the shams which delude it, we must live and spread abroad the teaching of Jesus CHRIST, the Son of God and the servant of man. If we would help to enthroned our Christ in legislation, we must carry the principles of His teaching into our judgment and conduct of social and political questions. If a Christian acts unworthily at the ballot box, he is as dishonest as if he had robbed his neighbour, or told a lie, for he breaks his oath to CHRIST and betrays his Lord. The cause of God and of righteousness rests upon the Christian voters of the land, and they must keep the ideas of social regeneration, political purity, and mutual helpfulness ever before them. If the men who solicit our suffrages are prepared to legislate on the principles of Christianity, let us heartily support them, and conceive it to be a religious duty, but if they are not prepared so to legislate, then our duty is clear for enactments, statutes, public life and public policy, which are contrary to the language and spirit of Christ, will only perpetuate existing evils, and political purity, honesty and honour must become a thing of the past. Those who profess the name of CHRIST should quit themselves at this election like men, and by their voting power proclaim with all the roundness of Christian emphasis, that immoral legislators must, of a necessity, produce immoral legislation, and that their choice is for the men who believe that the LORD God omnipotent reigneth, and that His righteousness, and His only, is a people's true glory and honour.

PARENTAL RESPONSIBILITY. A MOST important meeting is to be held in St. James' Parish Hall, Phillip-street, on Thursday evening next, for the purpose of considering by what means parents may be awakened to a sense of their parental obligations, and assisted in the discharge of their parental duties. The Most Reverend the PRIMATE will preside, and the speakers represent the several religious bodies which are actively engaged in promoting the well-being of the people. The Revs. Dr. CORLETT, J. FORDYCE, M.A., H. L. JACKSON, M.A., J. W. DEBENHAM, M.A., C. J. PRESSCOTT, B.A., W. MATHIESON, B.A., together with Professor ANDERSON STUART, M.D., and A. B. WEIGALL, Esq., M.A., are announced to move and second the resolutions which have been carefully prepared. The object of the meeting is a noble one and it is to be hoped that it will in some degree be attained. There is without doubt a disposition in the present day to relegate parental duty so far as education is concerned to others.

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Australians take great pride in their system of popular education. Practically it is recognised amongst us to be the duty of the State to provide for the secular education of the young, and our public schools have rendered an incalculable service in placing the ordinary advantages of education within the reach of multitudes who otherwise would have been without them. But two results have been produced which are equally harmful and deterring. They have largely lifted off the sense of parental responsibility of the training of the mind, and they have made the education of children in large masses a mechanical rather than a rational process. It is with the first of these evils that we would now deal. It will be admitted that one of the hardest things to do is to think. How many persons receive impressions and echo them, and mistake such a process for thinking. One of the most necessary things to develop the thinking power, is to kindle what Lord Bacon has described as "the enthusiasm of knowledge." How few parents seek to cultivate or develop this in their children. They give their children the education which the State enjoins shall be given, and their whole intercourse with those being under God they are the authors is a salutation at the breakfast or dinner table, or a hurried care after business is done, and who never remember that a child may be stuffed with words like a parrot and all the while never have learned to use the mind which distinguishes it from the parrot as an immortal being. Education may be such as to train the legs and the hands and the tongue, and withal starve and stifle the reason. But there is something worse and deadlier even than this. Reason is God-like, but there is something divine than reason. God has taught us by His Son's birth and childhood how sacred and holy all childhood should be. His infancy and boyhood has consecrated child-life. True it is that the civilisation of our time and when CHRIST was a child is widely different. But with the benefits of a high civilisation there comes its penalties, and amid these parents forget their duty. The innocence which should make child life attractive is not nurtured and encouraged. What is the world of to-day doing to guard and protect this highest life. As there was a murder of the "innocents," so there is a murder of innocence, and the latter is more sinful than the former. The late Mr. JOHN BRIGHT several years ago in addressing a company of teachers used these words: "Men and women hear sermons, and appeals, and addresses, and are too often astonishingly little affected by them; but the man or the woman whose office it is that of a teacher of children ministers to a congregation who, if his heart is in his work, will respond to his slightest touch." Children may be led—moulded as we will. And the appalling fact is that they are. The prayerless lives, the uncharitable speech, the unholy tempers of the household blight childhood's innocence and threaten society with peril. The carelessness, neglect, indifference and heartlessness of parents in the discharge of their parental duties is a prolific cause of much of the immorality and ungodliness which prevail. The son of a man very eminent in one of the learned professions in England, was once standing in the felon's dock awaiting sentence. Said the Judge, who knew his parentage and his history, "Do you remember your father?" "Perfectly," said the youth, "whenever I entered his presence he said 'run away, my lad, and don't trouble me.'" The great lawyer was thus enabled to complete his famous work on the law of trusts, and his son in due time furnished a practical commentary on the way in which his father had discharged that most sacred of all trusts committed to him in the person of his own child. Alas! the agonies of the wretched parent's heart, in this world and in the next concerning whose children the record must be made, "he did evil all his life, he did evil because of his parents' neglect to teach him better." Hundreds of unhappy youths crowd our streets, destitute of religious principle and soul satisfaction. In scores of cases their condition is owing entirely to the want of early religious instruction and that careful unwearied judicious training which parents are expected to give. There are some parents who are easy, over-indulgent, and unfaithful. There are households which are ill-regulated, and where it is considered wrong to bias the minds of children in favour of any particular form of religion, and to allow them to grow up to become men and women and then choose for themselves. COLERIDGE illustrated the absurdity of this notion in a conversation with a friend who was taking the position just referred to. Pointing to a plot of ground covered with a rank overgrowth of weeds he said: "There is my botanical garden." "How so?" replied his friend in astonishment, "it is full of weeds!" "Oh," returned COLERIDGE, "that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries!" Just as sensible is it for a parent to permit the moral nature of his child to overrun for years with evil and expect in maturer years a harvest of love and purity. When a lady told Archbishop SHARPE that she would not trouble her children with instruction about religion until they had reached the years of discretion, the shrewd prelate replied, "If you do no touch them the devil will." The evils which are robbing our young men of their manhood and our young women of the most graceful ornaments of womanhood are rife because home training and home influence is minimized. "The family is the basis of society," and if we get wrong in the foundations the structure will be defective. And thus it is that there is to be found a "set" in society

whose function it seems to be to root among unclean things and smirch the innocence and corrupt the guilelessness of those younger than themselves, and will brush the bloom off the tender fruit of the young life with a hand as ruthless as it is expert. Parents can see the faults of other children, which they freely attribute to parental neglect, but they never seek to fulfil their duty in training their own. Parents laugh at the darkness of heathenism, but the heathen mother carries her babe to the idol temple and teaches it reverently to clasp its little hands on its forehead in the attitude of prayer long before it can utter a word. No sooner is it able to lip the names of its parents than it is taught to repeat prayers to their favourite divinity. Who ever saw a heathen child that could speak and that did not pray? And yet in a Christian land, so-called Christian parents do less for their children than heathen parents do for theirs. Some of the noblest men attribute their success in life to parental care, instruction, and prayer. St. AUGUSTINE and GREGORY of Nazianzen, BASIL the Great and St. CHRYSOSTOM. In later times SCHWARTZ, PHILIP HENRY, PAYSON, DODDRIDGE, the WESLEYS, FELIX NEFF, LEON ROBINSON, and a long line of worthies rise up and thank God for parental faithfulness. General HARRISON, not long before taking his place at the head of the Government, visited his old home in Virginia, and turned his steps at once to his "mother's room," where, as he said, he had seen her daily reading her Bible, and where she had taught him to pray. We sincerely hope the result of next Thursday evening's meeting may be the inauguration of a powerful union, and that parents may in future so discharge their duties to their children that the remembrance of a Godly parentage teaching and example may become the shield and defence, the comfort and happiness of those whom God has committed to their charge.

"My mother's voice—
It comes when thoughts unhalloved throng,
Woman in sweet descriptive song,
And whispers round my heart.
As when, at eve, it rose on high,
I hear and think that she is nigh,
And they depart."

MOORE COLLEGE.

WE believe that the appeal of the Most Reverend the Primate on behalf of a Guarantee Fund for Moore College, together with a letter from the Very Reverend the Dean, as Chairman of the Committee, has been widely circulated, and, we trust, will provoke a liberal response. The Primate is anxious to re-open the College at an early date. The laity for some time have been asking that the old College—which did such good work in past years—should once more be at work training our candidates for Holy Orders. The laity have the matter in their own hands. It ought to be an easy matter to raise what the Primate asks for—three hundred pounds per year. We read the first night's entrance money to see and hear a popular actress who has made her advent in the city of our sister colony, amounted to £274. If £214 can be obtained for three hours amusement amongst men and women of the world, surely men and women who believe in the inestimable value of the Christian Religion ought to raise £200 per year for solid reproductive work. We hear that the Primate has set a noble example by promising £25 per annum for five years, and we hope to hear that the whole sum will be quickly forthcoming.

Australian Church News.

Diocese of Sydney.

Parent's Union.—The following is the text of the resolutions to be submitted at the meeting to be held in St. James' Hall, on Thursday evening next at 7.45:—
I.—That this Meeting, believing the Family to be the basis of Society, is of opinion that many of the evils which threaten Society at the present day may be traced back to the neglect, by Parents, of Parental duties.
MOVER—The Rev. J. C. Corlette, D.D.
SECONDER—The Rev. J. Fordyce, M.A.
II.—That this Meeting desires to affirm the urgent necessity for awakening Parents to a sense of their Parental obligations, and for assisting them, by every possible means, in the discharge of such obligations.
MOVER—A. B. Weigall, Esq., M.A.
SECONDER—Professor Anderson Stuart, M.D.
III.—That this meeting desires to recommend the formation of "Parents' Unions," similar in principle to those which exist in England and elsewhere.
MOVER—The Rev. H. L. Jackson, M.A.
SECONDER—The Rev. J. W. Debenham, M.A.
IV.—That the following be appointed a Provisional Committee (with power to add to their number) to take such steps as to them may seem desirable to spread the principles embodied in the foregoing resolutions, and to promote the formation of a central organisation:—
Professor MacCallum; A. B. Weigall, Esq.; the Revs. Principal Kinross, J. W. Debenham, Dr. Kelysack, W. Mathison, J. Fordyce, T. E. Owens, Mell, C. J. Prescott, J. D. Langley, H. L. Jackson; and F. W. I. Harrison, Esq.
MOVER—The Rev. C. J. Prescott, B.A.
SECONDER—The Rev. W. Mathison, B.A.
V.—That the thanks of the Meeting be tendered to the Most Rev. the Primate for his kindness in taking the chair.
MOVER—The Rev. J. D. Langley.
SECONDER—The Rev. T. Owens Mell.

Paddington.—The fourth of a series of organ recitals was given in St. Matthias' Church, on Monday last. The attendance was meagre, but this was doubtless owing to the inclement state of the weather. Sacred vocal selections were rendered by St. Matthias' choir, assisted by friends. The selections were from "The Messiah," "The Creation," and "Saul." The initial piece was a chorus by the choir, "And the Glory" (Messiah), which was followed by an organ solo "Grand Concerto in B flat" (Handel). Miss Josephine Deakin sang from the Messiah, "Come unto Me," and the same lady later on rendered "With Verdure Clad, from "The Creation." Mr. Foenander gave "Thus when the Sun" (Samson). The choruses by the choir included "All we like sheep" (Messiah), "To Thee, great Lord" (Rossini), "How excellent Thy name," "The youth inspired," "Our fainting courage" (Canon), and "Hallelujah" ("Saul"). Mr. A. W. Juncker, who presided at the organ, and who occupies the position of choir-master at St. Matthias' Church, played the following selections:—Melody in C minor (Opusoe), Andante in F (Wely), Grand Offertoire in D (Baptiste), and "March Fantasia (Guilmant). A collection was made in aid of the choir funds.

The Annual Meeting of the Collectors for the Church Society has been fixed for the afternoon of Wednesday, the 1st July.

St. Andrew's, Summerhill.—On Sunday last sermons were preached in this church in aid of the Sydney Diocesan Church Society; in the morning by the Rev. John Dixon, of St. Thomas's, Balmain; and in the evening by the incumbent, the Rev. John Vaughan. The congregations, in consequence of the wet weather, were small; but the offertory amounted to £15 14s 1d.

St. Thomas', Balmain.—The concluding services in connection with the seventeenth anniversary of St. Thomas', were held on Sunday, when the Rev. J. Vaughan, of Summer Hill, preached at the morning service, and the Rev. W. Martin, B.A., of St. Barnabas's in the evening. The offerings at this anniversary amounted to £48.

Church Society.—The monthly meeting of the committee of the Church Society was held in the Chapter House on Monday afternoon. The Dean of Sydney was in the chair. A grant was made towards the cost of St. James' Church, Kurrajong Heights. An application for the continuation of the grant towards the salary of a catechist parish of Prospect and Seven Hills was postponed till next month and the following applications were referred to the Finance Committee for report:—(1) Grant towards stipend, parish of Bong Bong. (2) Continuation of grant towards stipend of a curate, parish of Five Dock and Drumroyne. An application for the appointment of a Catechist to work amongst the navvies and their families at the North Shore Railway Extension was referred for consideration to the Bishop. In a case of a parish receiving a grant for stipend the parochial supplement to which was irregularly remitted it was decided on the recommendation of the Finance Committee "That in future the grant cannot be paid unless the parochial contribution towards stipend be remitted direct by and through the churchwardens." The joint sub-committee of finance and general purposes submitted a report on the proposed amendment of By-law VII., and recommended the addition of the following words to the By-law:— "And should such resolution be carried, it shall be in the power of the finance committee thereupon to give one month's notice of motion so rescind the same." The report was adopted.

St. James'.—The first of a series of lectures, discussions, etc., took place on Monday evening, in the St. James' Parish Hall, Phillip-street. The subject discussed last night was "A City Church, and how to use it."

The Primate in the Shoalhaven District.—The Most Reverend the Primate, accompanied by his chaplain, the Rev. J. Chaffers Welsh, arrived at Cambewarra, on Thursday, the 21st ult., and conducted service in the Union Church there, assisted by Revs. L. Parr and J. Best. There was a crowded congregation. After the service a welcome tea was tendered to the Primate of the School of Arts, the Rev. L. Parr presiding. The customary loyal toasts were honoured, and that of the Bishop was warmly received and suitably acknowledged. At 3 p.m., the Primate started for Nowra, into which town he was escorted by a cavalcade of horsemen and buggies. At 4 p.m., the Primate was tendered a welcome tea in the Brass Band Hall. The Rev. J. Best presided, and there was a large gathering. After the tea the Rev. J. Best, in a neat speech, welcomed the Primate into the district. The Rev. E. King, Wesleyan minister, also gave the Primate a hearty welcome. Speaking for the other Protestant churches, he could say that they honoured the Primate for the broad and evangelical Christian principles for which he was distinguished. The Primate in reply, after adverting to the beauty of the district and the genial weather it enjoyed, said he was pleased with the sentiments expressed by the Revs. J. Best and E. King. He recognised that no church had a monopoly of

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Christian truth as had been said. He felt that in his position as a Bishop he was observed by others outside his own Church. He was glad to see the material progress that was being made in this new land, and expressed a hope that as we grew in the commonwealth of national, intellectual, and material power, we would grow and implant as part of our national life the principles of Christian truth. With their other kind acts and hearty welcome, he would ask them to pray that he might be given grace to fulfil his position as a minister of the Gospel to the Lord Jesus Christ. On Thursday evening, the Primate preached to a large congregation, and on Friday evening, the large hall at Nowra was filled, when the Primate delivered a highly interesting lecture on "Reminiscences of India." The Primate reached Milton on Saturday, having had a pleasant trip. A heavy gale commenced on Saturday night, and continued all Sunday, which seriously interfered with the attendance at the services on Sunday. The Primate left on Monday morning for Berry, breaking the journey at Nowra, where he rested for the evening. The Primate arrived at Berry on Tuesday, and preached and administered the rite of confirmation. In the evening his lordship was entertained at a banquet, which was well attended, other denominations were well represented. Addresses of welcome were delivered by the chairman, the Revs. Robert Jackson (Presbyterian), and C. J. McCoy (Wesleyan). The Primate preached at Fox Ground, on Wednesday, and lectured at Berry.

Diocese of Newcastle.

Newcastle Christ Church.—Before commencing the practice of the choir at the pro-Cathedral, Canon Selwyn, presented, on behalf of the choir, to Miss Clack, the leading soprano, a richly chased silver on the eve of her marriage. Miss Clack had led the choir for some years, and has contributed in the greatest degree to its well-deserved success. The presentation has given great satisfaction.

Holy Trinity Church, Lochinvar.—On Friday afternoon, 29th May, the Bishop laid the top-stone of the new church. As he subsequently observed in his address he had laid foundation stones and consecrated completed buildings, but he had never laid a top-stone before. The Incumbent of Lochinvar, and the worthy members of the building committee, are to be congratulated on their having found out something new. Laying a top-stone gives an additional opportunity of keeping up interest and procuring help towards the completion of churches in the course of erection. In this case it was eminently successful and no doubt the good example set by the Bishop and the Lochinvar building committee, will be followed in future elsewhere. The Bishop arrived from the Lochinvar railway station between one and two o'clock, being driven by Mr. Doyle, of Kaloudah, and accompanied by a number of buggies. After arrival luncheon followed, to which the Bishop, clergy and visitors sat down. The tables, provided for by hospitable parishioners, were most beautifully laid out by Mrs. Tollis and her fair assistants, who also waited most assiduously and charmingly on their numerous guests. The following clergy were present: the Rev. Walter Tollis, incumbent, Canons White and Tyrrell, the Revs. J. Shaw, W. H. H. Yarrington, R. E. Goddard, A. C. Hirst, R. M. Walker, E. A. Anderson; and the parishioners we noticed Messrs. Holmes Doyle, Cliff, Capp, Tomkins, Boyce, Kelman, Mr. Churchwarden Brown, Dr. A. E. O. Walker, and many others. Mr. Lee, the architect of the church, was also present and rendered valuable assistance in laying the stone. The top-stone is a massive squared oblong about 4ft. 6in. by 12 by 12 inches, forming the top of a three light opening in the western gable about forty feet from the ground. The Bishop handed the handsome mallet and trowel, presented to him by the committee, to Mr. Lee the architect of the church. That gentleman immediately sped up the ladder and duly laid the stone as the Bishop's deputy. The church is a credit to the architect and the committee. It has good features, especially a principal entrance porch, with a good pitch and high gable. The east end is apsidal, well lighted, and relieved by tall narrow windows. The church has a good vestry and organ chamber. It is built of pressed bricks of a warm buff colour. These bricks are almost equal to terra cotta in quality. The outlines of the windows, which are gothic, are picked out with red moulded bricks, and under the eaves runs a line of nearly white serrated bricks. The church will hold 200 people, and is undeniably effective. While the last hymn was being sung a collection was made and the sum of £163 14s was contributed. Mr. Cliff, of Lochinvar, placed £100 in the almsdish for the purpose of thereby ensuring the completion of the roof. The whole proceeding, under the direction of the Incumbent, were capitally carried out with a simple spiritual earnestness which made it good to be there. Everything was cordial and brotherly. The most distant visitor was Canon White, whose presence added much to the occasion. Our Bishop has not yet been three weeks in the diocese, and see what has already been accomplished. Synod has been held, the floating balance of £1000 has been replaced, the Superannuation Fund, which we have been busying ourselves with so many years, in a half-hearted way, is now, thanks to the Bishop, Canon White, and Mr. Walker, an accomplished fact. This handsome village church of Lochinvar is two thirds completed. The Cathedral will soon follow suit. We feel there is life in the old Diocese yet. And we thank God and take courage.

St. John's, Newcastle.—The Rev. F. D. Bode returned from Brisbane last week with his health thoroughly restored. He was warmly received by numerous friends and well-wishers at a large gathering specially assembled to welcome him. Between two and three hundred sat down to tea. The Bishop was present, joining in the welcome, as well as that old and staunch friend of St. John's and Mr. Bode, the Rev. S. Simm. The arrangements were left in the hands of Mr. A. M. Gillam, superintendent of the Sabbath-school, and they certainly reflected the greatest credit upon him and a large number of ladies who very generously assisted. The proceedings commenced at three o'clock in the afternoon, with a tea for the Sabbath-school children; and Mr. Gillam took occasion, on behalf of the teachers and the little ones, to welcome the Bishop, who arrived shortly after the pupils had assembled. Mr. and Mrs. Bode were also welcomed with great heartiness. The Bishop delivered a short and appropriate address. The children were dismissed with the Thanksgiving at half-past 4 o'clock, and the tables were then re-set for the elders, who, to the number of 240, sat down to replenish the inner man under equally satisfactory conditions. When everything was prepared for this pleasing performance, the Bishop and Mr. Bode entered, and were welcomed by acclamation. At 8 o'clock the building was in readiness for the musical portion of the programme, and, as previously stated, the attendance was remarkably large. Messrs. Nioll, Burnage and Porter, on behalf of the parishioners welcomed Mr. and Mrs. Bode. Mr. Bode followed by welcoming the Bishop to St. John's, and was supported by Mr. Burnage. His Lordship having replied, the evening was occupied with the rendition of the musical programme. The Rev. Mr. Simm, of Raymond Terrace, was then called upon by Mr. Bode, the chairman, to make a few remarks, and he complied with the request by delivering a short and humorous address, in which he congratulated Mr. Bode upon having benefited so much from his trip, and the Diocese on having a Bishop in their midst who loved his work and the people.

The Cathedral.—The people of Newcastle seemed to have excited the displeasure of the writer of a contributed article in your last issue. He objects to the phraseology used by them when, in an address to the Bishop, they expressed the hope that they would soon see rising among them, "a noble building, which shall express the dignity and unity of the Church." Your contributor says there is "nothing in the New Testament" to warrant such a feeling as this. Well, our Saviour was in the Temple in his boyhood, he taught daily in it during His ministry up to the very last, and when He had left the earth His Apostles Peter and John went up into it at the hour of prayer, and healed a man at the gate of the temple called "beautiful." Notwithstanding the article referred to it will rejoice your readers to know that there is every probability of the hope expressed being realised, as our new Bishop has already, amongst his other good works put the Cathedral Building question on a more favourable footing than it has been for years.

St. James', Morpeth.—A most successful tea meeting succeeded by a harvest thanksgiving service was held here on the evening of Thursday, 28th May. The Church was beautifully decorated, the music good, and the congregation overflowing. The Bishop's sermon went to the hearts of all who listened to it. The collection after the service, which was for the Church Extension Fund, amounted to upwards of £9. The visiting clergy were Canon Tyrrell and the Rev. C. F. Withey. At the tea meeting an address was presented to the Bishop, in which allusion was made to the question of his living at Morpeth. The desirability of his occupying Bishopscourt was also strongly pressed by a subsequent speaker. A great deal has been said about the associations connected with Bishopscourt, but these are not altogether of such a joyous character as to form any special inducement to a person to reside there. The Bishop's sister, a widow lady and her daughter (his niece) are on their way out from England, or on the eve of starting.

St. Matthew's, Gundy.—The Rev. T. R. Regg, late *locum tenens* of St. Paul's, Burwood, was inducted to this cure on Trinity Sunday by the Bishop of the Diocese.

St. Alban's, Muswellbrook.—A large and successful gathering of the Church workers was held here on Monday the 25th. The Bishop, who was most desirous of being present, could not get away in time from Gundy, where he had been busily engaged in matters connected with the welfare of the clergyman and parishioners, who most warmly welcomed him.

Woolloombi.—Matters are improving here under the Rev. Mr. Tait, and the children had their loyalty stirred up on the 25th May by a service in church, and a most enjoyable festival subsequently at Rocklyn, the hospitable residence of Mrs. and Mr. Lumsdaine, the Police Magistrate of the district.

Superannuation Fund Ordinance.—My notes of matters in the Diocese have already extended to such a length that I must leave for another time the consideration of some unaccountable mistakes which have been made by the *Australian Guardian* in its account of the above Ordinance. Perhaps, however, some one else may call attention to them.

Query.—Why does the above paper so specially concern itself with asking questions about Wiseman's Ferry? *Unde illic lachryme?*

(For residue of Church News see page 7.)



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Household Papers.

Stephen Fleming's Picture.

CHAPTER I.

"Well, Laurie, what do you think of it?" Laurence Fleming had been standing for a long time in silence before the big easel in his father's studio. A nearly finished painting lay thereon, the subject being "The Raising of Jairus' Daughter."

"I like it, dad! I do like it!" said nine-year-old Laurie, not removing his gaze from the two principal figures in the picture: the Saviour, who stood by the bedside, holding the girl's hand in His own with what one felt was a clasp both strong and tender; the child, her white face lifted, her eyes, newly opened from their death-sleep, fixed on His with answering love. "Tell me what it means! Who is that Man? and what is He doing?"

"His name is Jesus; and the girl is supposed to be the daughter of a great man called Jairus, whom Jesus, as the story goes, raised to life again after her death. It's as good as a fairy tale, isn't it?"

"It doesn't exactly sound like a fairy tale," said Laurence, considering; "isn't it true?"

"Not more so than the fairy tales, Laurie. It is true that there once lived a Man called Jesus, a poor Man who lived in a poor town in an out-of-the-way part of the world; but it is not true that He ever raised the dead to life, or did any other of the wonderful things they have put down to His credit."

"Why have they put them down to His credit if He never did them?"

Stephen Fleming shrugged his shoulders and laughed. "Human nature loves the marvellous," he said, forgetting the tender years of his interlocutor; "and the Man lived in a superstitious age. They believed in this kind of thing then, and afterwards even more blindly. But people are growing wiser now."

"Oh! I wish it was true!" exclaimed Laurence, whom the picture fascinated greatly; "for He looks so beautiful, father, so kind, as if He was so glad to make the little girl better!"

"I hope all my critics will be as easy to please as you are, my boy!" and Mr. Fleming laughed again.

"What have you put a gold ring round His head for?" Laurie asked next.

"Well, you see, Jesus—this poor Man (a carpenter he was)—fancied that He was God, or else others fancied it. The old masters always painted Him with a halo round His head, so, somehow, one falls into the absurd habit."

"Did the old masters believe Jesus was God?"

"Yes, for the most part."

"Does anybody believe it now?"

"Oh, yes! every superstition has its votaries."

"You don't, dad?"

"No, my boy."

Laurie heaved a deep sigh. "I wish you did," he said simply, turning a pair of large, thoughtful, blue eyes up to his father's face.

"Why, dear?"

"Because He looks so sweet and kind, and I love Him. I'd like to think He was God, and could make dead people alive again. I wish it was true! Don't you think, dad, that maybe—just maybe, you know—it is true?"

"I think everything is one great Maybe! But I don't want my dear little boy to grow up credulous and superstitious. Fairy tales are all very well for the age of ignorance, but afterwards only that which can be proved should be credible."

Mr. Fleming had a way of talking, half to himself, in language of which Laurie only caught the drift. Laurie was quite used to it.

"Strange the attraction that still remains about this single historical figure," he mused; "that it should have such power to move hearts in this nineteenth century! I suppose there will ever be something attractive about genuine enthusiasm, however deceiving and deceived."

Again he worked a little in silence, and again lowered his brush, some new emotion breaking up the cynicism of his face.

"Oh, Laurie! Laurie! you hit your father very hard once!" he murmured aloud. "You have brought me back the memory of forgotten days—days when I too was a child, when I was taught—not to doubt, as your father is teaching you, but to believe."

As he spoke, the artist threw himself back in a chair, and covered his eyes with his hands. Before him rose another picture: a pale, sweet-faced woman with a child seated on her knee—his mother and himself. The child had been listening in rapt attention to the "sweet story of old," and in the ears of the man his mother's long-silent voice seemed sounding just as it sounded then—

Yet still to His footstool in prayer I may go.

"Stephen, my own dear son, never forget those words," she said; "never forget that this same Jesus loves and blesses you now. Never forget to pray!"

No it did not—make people had to believe in Jesus! For his mother had so believed with fullest, purest faith, and her life had been as nearly perfect as a human being's life can be.

His own life—the life of one far advanced beyond the age of ignorance and superstition—how black it showed against the whiteness of hers!

Stephen Fleming's heart softened involuntarily as he recalled the past. He heaved a deep sigh.

"It is impossible of course! It is past belief; but, somehow, little Laurie has made me ready to echo his childish longing—Oh, I wish it was true!"

CHAPTER II.

Stephen Fleming's gentler mood did not last long. Indeed, he fought against it, and did his best to return to his old habit of contented unbelief. A man of sense cannot be taken in by fables, however pretty they may be. The cultivated intellect cannot feed on the food which is all-sufficient for women and children. Besides, what ridicule would be heaped on him by the sceptical circle of which he was no obscure member, if he should be found kneeling, or even wishing to kneel, at the feet of the poor Carpenter whom ignorance had made into a God!

Such were some of the thoughts by means of which he hardened his heart afresh.

He resolved that his son should never pass through the struggle between faith and unfaith that he himself had experienced.

"Laurence shall grow up into a man, not a fool!" said Stephen to one of his friends, who applauded the sentiment.

He spoke with proud assurance, thinking not at all of the history of one who disposed of the future in the same positive manner, and to whom it was said—"Thou fool! this night thy soul shall be required of thee."

Yet Stephen Fleming, the gifted artist, the logical thinker, was also to be proved a fool; was also to have his wise plans overthrown, his helplessness made apparent.

Though little Laurence was not robust, he was a healthy child, and had never known an ailment serious enough to cause anxiety. So that Stephen was not alarmed when nurse informed him, one day, that "Master Laurie was sickening for something." But when that "something" was pronounced to be scarlet fever, when the small, flushed face ceased to wear a smile in answer to his greeting, when the blue eyes looked on him as if he were a stranger, when the childish voice babbled deliciously or only moaned in pain—then the father's heart was like to break with an anguish of terror and despair—utterly helpless terror and despair! To himself it seemed an impossibility that, as he phrased it, "anything should happen" to his child—his one darling, the idol for whom he thought and toiled, and even existed. It seemed as if the very power of his love, the very passion of his anguish, must keep his treasure alive. But, alas! no love, no anguish, can do this.

Love is strong as death—and death is strong!

There is but one weapon that can be used against this enemy, and that Stephen could not use.

Day by day, and finally hour by hour, Laurie grew worse. The servants stole about their work with red eyes and bated breath. The doctor shook his head.

"It is all up with the poor little lad!" he said to the weeping nurse; "he won't last long now."

And the distracted father overheard the words.

"What—what do you mean?" he asked, seizing the doctor by the shoulder with unconscious fierceness. He is not—dying?"

"He is dying," was the brief, sad answer. Stephen staggered back with a groan that made nurse begin to weep afresh, while the doctor's own eyes grew dim.

The father tottered to the bedside. There, on its white pillows lay the little white face, no longer moving recklessly to and fro, but deathly still, with half-closed eyelids, and parched, parted lips. Not a word, not a glance for him who would have died to save that ebbing life!

For a moment Stephen gazed in silence, then he rushed wildly from the room.

"I can't bear it! I shall go mad!" he cried beneath his breath. "Oh! is there no help—no hope?"

Up and down the house he wandered, unable to rest anywhere; into the sick room and out of it again, well-nigh frantic with the anguish that none could comfort.

The celebrated physician, who had been summoned in hot haste, came and went. He could do nothing; there was nothing to be done—but to wait for the end.

At last Stephen wandered into his studio, and there, facing him, lit up by the sunset, stood his finished picture. Almost it seemed an actual scene at which he gazed with dry despairing eyes; the child's face, bright with love and trust, even though still pale with death; the incredulous rapture of the father and mother; the calm, quiet figure "with the glory-crowned hair" so gentle, so human, so almighty to help, smiling tenderly at the young girl whom His voice had called back to earth and earthly ties.

"One only daughter, and she lay a-dying;" and the artist had only one son, who lay dying too. But there was nobody who could restore him to life!

There was a strange, passionate bitterness in Stephen's thoughts as he gazed at his picture—the picture Laurie had loved so much. Distinctly he seemed to hear a little, earnest voice saying, "He looks so sweet and kind, and I love Him. I'd like to think He was God, and could make dead people alive again. I wish it was true. Don't you think, dad, that maybe—just maybe, you know—it is true?"

A child's words only, only a child's unquestioning love and innocent, groundless faith; and yet, maybe, the pure, unworlly instinct could apprehend that which worldly-wise logic had no power to grasp.

"Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

Maybe—just maybe—it was true.

Stephen's heart began to beat wildly.

"Oh! it all that was written of this Man were true, surely He would come now to the help of a father more desolate than the ruler of old! No help but the help of One who could control life and death could avail now. And yet—Stephen could not believe; the long habit of incredulity bound him still. No, No; it was a beautiful tale, but wholly impossible!

Once more that little voice seemed to plead: "Don't you think, dad, that maybe—just maybe—it is true?"

With a short, suppressed cry, Stephen fell on his knees, and hid his face in his hands.

"Oh! I can't, I can't believe! but if Thou canst help—if Thou hearest me—pity me! Help my unbelief! Give me back my child! give me back my child!"

A moment longer he knelt speechlessly there; then he rose feebly, and tried to smile at his own agony. He felt curiously weak and shaken, but calmer, and almost ashamed of the momentary impulse which had broken down the philosophical reasoning, the mature decision of years, and shown him that after all, in spite of himself, he really believed in the existence of Him whom he had denied.

He went heavily back to Laurie's room. At the door he was met by Dr. Grey in a state of unusual excitement.

"I was coming to look for you, Fleming," exclaimed he, speaking below his breath, but hurriedly; "your little son has taken a turn, and, please God, he will be spared to you now. It's almost a miracle, but—"

Putting the good man aside, Stephen hastened to the bed. There lay the small, wan face, faintly smiling. The sunken eyes met his haggard gaze with all their old intelligent love, and, "Dad!" breathed a weak voice. "Dad! I'm better!"

Then once again the septic fell on his knees, but this time to cry, with tears, from the depths of a broken and contrite heart, "Lord, I believe; help Thou mine unbelief!"

Stephen Fleming neither exhibited nor sold his picture. With Laurie's glad consent, he presented it to a large public hospital, where it remains to this day, teaching its silent lesson to rich and poor, to young and old. Beneath the painting, on the lower part of the frame, these words are printed:—

Be Thou our great Deliverer still, Thou Lord of life and death; Restore and quicken, soothe and bless, With Thine almighty breath:

To hands that work, and eyes that see, Give wisdom's heavenly lore, That, whole and sick, and weak and strong, May praise Thee evermore.

S. W.

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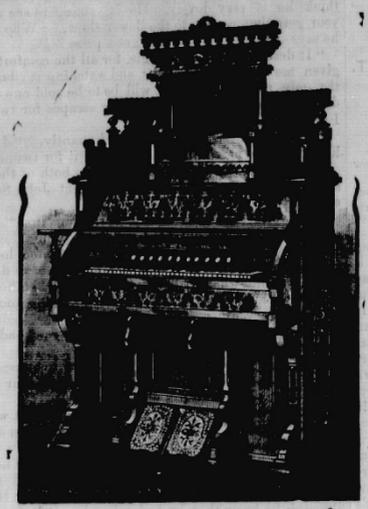
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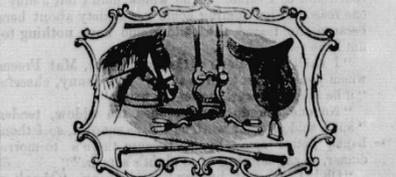
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Children's Column.

JENNY'S GERANIUM;

THE PRIZE FLOWER OF A LONDON COURT. CHAPTER III.

THE GERANIUM IN BLOOM.

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;

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.

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.

"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."

"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 of 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 terrified 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 through 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 owe 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; Yasabel, 6; San Christoval, 6; Malanta, 2; Ulawa, 2; Santa Cruz, 4; Torres Islands, 2; Banks Islands, 4; 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.

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

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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 pleasing 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 protesting 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 (Loxton, 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 under denominational. 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 papers. 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. Organized 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.

Sempar Eadem. Roman claims for precedence are never ending, and the plea they are now based upon—the liberality of an enlightened age—is never admitted by the Latin Church when others ask a favour of it. Cardinals and Princes of the Church are titles not to be recognised as conferring a dignity superior to that held by the head of the great national Church of England in these lands. If grandiloquent titles count for so much, the Catholic Apostolic Church in Australia possesses an angel at its head, and is not this something to make even a Cardinal envious?

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 baccarat 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.

ANTIEMS.

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 yea 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 plenty within thy palaces. For my brethren and companions' sakes I will wish thee prosperity. Yea because of houses of the Lord our God I will seek to do thee 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.—Rooty Hill.

Thurs., June 11.—"Parents' Union," public meeting in St. James' Hall, Phillip-street, 7.45. Chairman, the Primate. Speakers—Revs. Dr. Corlette, J. Forzyce, 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. Albu's, 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.

Mr. J. G. WARR, Certified Masseuse, 223 Elizabeth-street. 9 to 6; Evenings by appointment. Medical References: Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

MASSAGE. Electric Baths. Mr. J. G. WARR, Certified Masseuse, 223 Elizabeth-street. 9 to 6; Evenings by appointment. Medical References: Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

J. HUBERT NEWMAN Photographer, Melbourne Ave., 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 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, 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."

12 Oxford-st., Sydney