

Children's Column.

JENNY'S GERANIUM.

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

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

CHAPTER IV.
UPAS TREE BLOSSOMS

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

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

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

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

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

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

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

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

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

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

(To be continued.)

"Lord of Himself—That Heritage of Woe."

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

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

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

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

The Australian Record.

SYDNEY, SATURDAY, JUNE 20, 1891.

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

The Week.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. HUBERT NEWMAN

Photographer,

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

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

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

ANTHEMS.

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

DIOCESAN.

The PRIMATE'S engagements are as follows:—

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

Brief Notes.

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

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

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

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

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

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

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

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

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

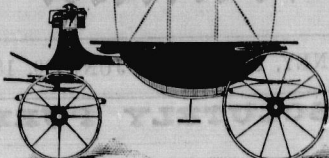
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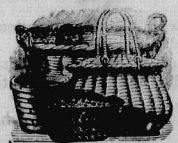
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Baskets made, also Baskets mended; Willow Cradles, for babies, splendid. Every kind of Cane or Willow Chair Strongly made to stand long wear and tear. Try Perambulators made by me; O! see the baby laugh with glee! Note the Rattan Furniture you see.

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 Country orders promptly attended to. Picnics and Parties supplied. Send for Price List.

The Society for Prevention of Cruelty to Children is agitating for the suppression of the employment of children on the stage.

Sermons were preached in numerous churches in London on Sunday last having reference to the disclosures in the late baccarat case. In many instances the Prince of Wales was appealed to by the preachers to abandon gambling.

The annual meeting in connection with the Sydney Bethel Union was held on Monday evening in the Mariners' Church.

A letter lately received in Sydney brings the intelligence that Bishop Selwyn's health had shown a steady improvement during the previous fortnight or three weeks.

The Rev. H. T. Robjohn has returned from New Zealand after an absence of four months. He has had a pleasant and successful tour on behalf of the Bible Society. The Rev. R. O. Hiddlestone, of Melbourne, delivered his Evening of Song entitled "The Emancipated Slaves of America," illustrative of their religious life in the Baptist Church, Bathurst-street, on Wednesday evening.

The Rev. G. Martin delivered a grand scientific lantern lecture at the Centenary Hall on the evening of the 17th inst.

The annual distribution of prizes took place at the King's School, Parramatta, yesterday. His Excellency the Governor presided.

The English Church papers announce that the general income of the Church Missionary Society for the year ending 31st March last will show an increase of £15,000 over that of the preceding year.

The new Bishop of Worcester presided over the annual meeting of the Birmingham branch of the Church Pastoral and Society.

The Rev. R. Colley, of Newtown and Moderator of the General Assembly of the Presbyterian Church, had a stroke of paralysis when lecturing at Leichhardt on Tuesday last.

The monthly meeting of the Women's Christian Temperance Union was held in the Temperance Hall on Wednesday last.

The annual meeting in connection with Holy Trinity Mission House, Miller's Point, for relief of deserving unemployed was held last evening.

The Rev. Joshua Hargrave delivered a lantern lecture at All Saints' Schoolroom, Petersham, on Tuesday evening in aid of the Mission Church. Subject "Travels in Switzerland and France."

Jottings from the Bush.

"All in the Name of the Lord Jesus."

As Christian people it is our duty to desire and to pray for the progress of Missions all over the world. All souls are equally precious in God's sight; it is equally important to conquer heathenism everywhere. As regards our duty to each of them, I suppose that it would be just to say that these which are nearer to our own shores have the greater claim upon our help. But it is very natural, and I do not see that it is wrong, that we should each have our interest most centred in some one Mission. We may have been drawn to it from some cause not at all important; we opened a Missionary Magazine at an article dealing with that particular mission, or we knew someone who was a missionary there, or we heard an especially clear and interesting address upon it; but the result has been to make us eager to read anything about that part of the Mission Field.

The Mission which I have always been most ready to read about is the Uganda Mission. The reading of Stanley's book "Through the Dark Continent" was the first impulse to me, then came the deaths of so many of the first hero missionaries, then the tragedy of Bishop Hannington, then the persecutions of the native Christians, so nobly borne, and the brave conduct of Mackay and his brother missionaries. It is therefore with special delight that I read such words as the following in the letters from Bishop Tucker lately written from Uganda:—"How shall I find language to describe the wonderful work of God's grace which has been going on in the land? On Sunday, December 28th, I stood up to speak to fully 1,000 men and women who crowded the Church. It was a wonderful sight. There, close beside me, was the Katikaro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanour devout and earnest to a degree. The responses in their heartiness were beyond anything I have ever heard in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. Those who remember how absurd it seemed to many, in the years when man after man was perishing in the Mission, that any real adequate good would follow such a loss of lives, will rejoice at another practical proof of the folly of those so-called common-sense people who at the present time oppose, and even ridicule, the sending of our best and noblest Christians to friends of labour in New Guinea and China. Here is a country which was utterly unknown to Europeans until Speke and Grant discovered it, not thirty years ago; and now we read in these letters not only of an ordination of two priests (one of them being Gordon, worthy owner of an honoured name, who has

worked at Uganda for eight years), but of the solemn setting apart of six native evangelists, and the confirmation of seventy candidates.

In common with all other ex-students of Moore College, and, I hope, with all earnest Churchmen, I have read the prospectus of Moore College, with a great deal of interest. On the whole I am very pleased with it, as embodying some needed reforms and giving prospect of others which may be introduced hereafter. The most notable of these reforms is that which relates to "Unattached Students." The system which was described by Canon Goodman at the Church Congress, and which has been so long in the Melbourne Diocese, seems to have answered well, and in carrying out this Unattached Student system, our authorities will probably be able to gain valuable hints from the experience of that diocese. The Evening Classes referred to in the prospectus are somewhat of a disappointment. It will be remembered that one of the strongest of the arguments for bringing the College to Sydney was that evening lectures could be given to men who were employed in offices, etc., during the day. It was, I imagine, understood that they would be theological lectures. But the prospectus, while keeping the word of promise to the ear, breaks it to the hope; the lectures given are to be preparatory to admission, that is, they will be classical and mathematical subjects, on which there are already enough teachers to be easily found in Sydney. Until this arrangement blossoms out into theological lectures, I hardly think that it is worth taking up the time of the Principal with it.

The curriculum seems a satisfactory one. I, for one, rejoice that the names of Pearson and Hooker do not appear in it; not that I do not value the works of those two great theologians, but because the student, who has already quite as many subjects as he can do credit to, gets no real good from what must of necessity be a superficial reading of those books. I wish that Paley's name also did not appear on the curriculum, because I agree with Canon Sharp's opinion, expressed in his Church Congress paper, that "the conditions of the battle with unbelief are now, in important respects, so different from those with which Paley had to deal." My last criticism is of the wording of the second condition of entrance. The candidate for admission must "answer satisfactorily certain questions addressed to him by the Principal." This seems exceedingly vague; do the questions refer to his spiritual state, or to his churchmanship, or to his moral character, or to his finances?

That question of finance is a very serious one for many a student. I rejoice to see that for the next two years there will be four scholarships vacant; and I hope that the fund raised in memory of Bishop Barry, and which is to be devoted to the much-needed work of giving loans to any of the students who may need that help, may prove to be a great blessing. Some day, when the money market is less tight, I hope to add my mite to that fund, for I am quite sure that in so doing I shall be acting up to the slang American phrase and "putting it where it will do most good."

COLIN CLOUT.

Dean Church on "The Oxford Movement."

A Sermon preached in St. Andrew's Cathedral, on Sunday afternoon last, by the Rev. Canon Sharp, M.A.

Ps. xc. 16.

"Show Thy servants Thy work, and their children Thy glory."

"One after another," says the London Spectator of December 13th last, "One after another the great men of our Church disappear, and their places are not filled. Within a single year the Bishop of Durham, Canon Liddon, and Dean Church have all passed away, and we hardly know to which of the three the Church has owed the most. Bishop Lightfoot was by far the most learned and sagacious Englishman amongst the historical critics of the New Testament and of the Apostolic Fathers; Canon Liddon was our most eloquent and stately preacher; Dean Church our wisest and most accomplished man. The late Bishop of Durham had a mind and judgment as massive as they were simple, but the field of his deepest interests was rather narrowly limited; Canon Liddon was as fascinating as he was eloquent, but his mind was saturated with the magic and music of the ecclesiastical present, rather than with the most urgent problems of the present; the scholarship of the Dean of St. Paul's was the scholarship of modern literary insight; he lived in the present, not in the past; his wisdom was as large as it was spiritual."

Or again, to take a few appreciative words from the Guardian of March 25th last:—"To many thousands of English-speaking men and women, to the hundreds of thousands of the middle-class and working-men of London who have been hearing the Gospel preached to the poor in St. Paul's, to the happy friends who love and revere him, Dean Church has been and will be for their lifetime the most beautiful image they knew of the Oxford Movement when he describes. Dean Stanley, with his rare gifts of historical enthusiasm, love of letters, endearing

sociability, and purity of life, made for Westminster Abbey a home in the hearts of the English world; Dean Church made for St. Paul's Cathedral a dearer home in the souls of the English Church."

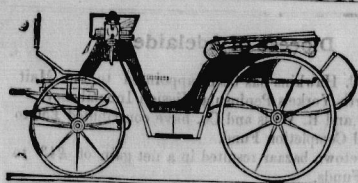
"Show Thy servants Thy work, and their children Thy glory." This quotation from a book from which he so loved to quote—the Book of Psalms—brings to its end a very noteworthy and fascinating volume from the pen of Dean Church which has been published since his death. The book tells from inside, and thoughtfully analyses, the story of the Oxford Movement—or, to use its nickname, "the Tractarian Movement"—from 1833 to 1845, its first twelve eventful, partly triumphant and partly disastrous years, culminating in "the catastrophe" of the late Cardinal Newman's secession to the Church of Rome. "The revision of these papers," we are told, "was a task to which the late Dean of St. Paul's gave all the work he could during the last months of his life." They fell from his dying hands, not indeed quite finished to the last touch, but wonderfully ripe, vivid, truthful; reflecting throughout the tenderness and loyalty of his affection for his spiritual fathers; the fair, tolerant, even-handed equity of his own firm, though gentle spirit; the beauty and delicate discrimination of his thought and style. "If I ever publish these papers," he wrote to Lord Acton some three years ago, "I must say distinctly what I want to do, which is . . . simply to preserve a contemporary memorial of what seems to me to have been a true and noble effort which passed before my eyes, a short scene of religious earnestness and aspiration, with all that was in it of self-devotion, displayed under circumstances which are scarcely intelligible to men of the present time; so enormous have been the changes in what was assumed and acted upon, and thought practicable and reasonable 'fifty years since.' For their time and opportunities the men of the movement, with all their imperfect equipment and their mistakes, still seem to me the salt of their generation. . . . I wish to leave behind me a record that one who lived with them, and lived long beyond most of them, believed in the reality of their goodness and height of character, and still looks back with deepest reverence to those forgotten men as the companions to whose teaching and example he owes an infinite debt, and not he only, but religious society in England of all kinds."

The book opens with a description of the ominous clouds which in the days of the Reform Bill overhung the Church in England, and threatened to break at any moment in a storm of destructive violence. Without were the "crude revolutionary projects of the Reform epoch;" within were the official leaders of the Church—"almost stunned and bewildered by the fierce outbreak of popular hostility,"—and the typical easy-going clergyman, "a kindly and respectable person, but certainly not alive to the greatness of his calling." What was to be done to meet the urgent peril of a day of change and trouble which had come so suddenly upon a slumbering Church? A spirit of "profound discontent at the state of religion" went abroad. In different ways men diagnosed the spiritual disease, and prescribed their remedies. Whately and Arnold were busy developing their theories about the nature, constitution, and functions of the Church. Others were beginning to look with new eyes at the facts and history of the Church, and to see in their Prayer Books "that on the face of it the Church claimed to be something very different from what it was assumed to be in the current controversies of the time, very different from a mere institution of the State, from a vague collection of Christian professions, from one form or denomination of religion among many, distinguished by larger privileges and larger revenues. They could not help seeing that it claimed an origin not short of the Apostles of Christ, and took for granted that it was to speak and teach with their authority and that of their Master. These were theological commonplaces; but now the pressure of events and of competing ideas made them to be felt as real and momentous truths. Amid the confusions and inconsistencies of the semi-political controversy on Church reform, and on the defects and rights of the Church, which was going on in Parliament, in the press, and in pamphlets, the deeper thoughts of those who were interested in its fortunes were turned to what was intrinsic and characteristic in its constitution; and while these thoughts in some instances only issued in theory and argument, in others they led to practical resolves to act upon them and enforce them."

And so, in a time "ripe for great collisions of principles and aims," the stimulus was given, the call was felt, for new effort. A strong reaction set in against the easy-going character of the religious life; against the shallowness of thought, the superficiality of feeling and profession, which passed current under the name of Christianity. It was felt that the New Testament said and meant something very different from this. The New Testament was seen once again to be a stern book, a book bedded on the rock of reality and fact, a book in deadly earnest, a book whose judgments stood in terrible contrast over against "the poverty, softness, restlessness, worldliness, the blunted and impaired sense of truth, which reigned with little check in the recognised fashions of professing Christianity." Out of this realization, not only of the peril which the Church stood of destructive assault from outside, but of the deadlier peril in which it stood from the degradation of ideal, and the semi-paralysis of spiritual life from within, there arose the Oxford Movement. Theological interest and zeal, research into the history and teaching of the

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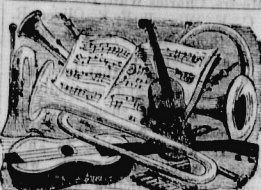
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FIRST ISSUE, 1891 (in the Press).

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TWO SHILLINGS AND SIXPENCE.

Prepaid Orders should be forwarded at once to the Editor, Rev. THOMAS HARRISON, Homebush, N.S.W.

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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WINTER COURSE OF LECTURES, 1891.

DATE.	PLACE.	LECTURER.	SUBJECT.
Mon., June 20	Woolahra (All Saints)	Rev. H. L. Jackson, M.A.	The Camel-Drive of Mecca.
" July 13	St. Philip's, Sydney	Rev. J. Chaffers-Welsh	Some Historical Analogies.
" 19	Belfair (St. Paul)	Rev. J. Dixon	Lessons from the lives of early Lay Helpers.
" 19	St. Andrew's, Cath. Dist.	E. O. Burge, Esq.	Building up of the Prayer Book.
Wed. 22	Woolloomooloo (St. Peter)	Rev. W. Martin, B.A.	The Six Days' Creation.
" 22	Petersham (All Saints)	Rev. J. C. Corlette, D.D.	What is the Church of England?
Thu. 27	Balmora (St. Mary)	Rev. A. R. Bartlett, M.A.	The Coming Age.
Fri. 28	Chapter House	Rev. A. R. Bartlett, M.A.	A Churchman's Visit to England.
Sat. 30	Darlinghurst (St. John)	E. I. Robson, Esq., M.A.	Life and Times of Julian the Apostate.
Sun. Aug. 4	Pyramaram (St. John)	Rev. J. Dixon (to be held at the Church Finance)	
Tue. 5	Waverley (St. Mary)	Rev. H. L. Jackson, M.A.	The Council of Nice.
" 11	Randwick (St. John)	Rev. J. C. Corlette, D.D.	Methodism and the Church.
" 11	St. Philip's, Sydney	H. B. Cotton, Esq.	Modern Skepticism.
" 18	Burwood (St. Paul)	E. I. Robson, Esq., M.A.	Literature: Chaucer and Chaucer.
" 18	Balmora (St. Thomas)	Rev. E. C. Beck	The Plans of the Sunday School in the parish.
" 18	Chapter House, Sydney	Rev. Canon Kemmis	The Church and the Apostolic Ministry.
Sun. 20	Mainly (St. Matthew)	Courtesy Smith, Esq.	(Lecture).
Tue. 20	St. Barnabas, Sydney	Rev. J. H. Mullens	The Five Books of Moses.
" 20	St. Mary's, Sydney	Rev. A. Kilworth, B.A.	Christianity Today.

Any alteration in the above list will be notified in the Church Papers. The above Lectures will commence at 8 p.m., and not exceed one hour. There will be a collection at each Lecture, to assist in defraying expenses of printing, gas, &c.

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JUNE, XXX Days.

Fourth Sunday after Trinity.

MORNING LESSONS.		EVENING LESSONS.	
21. 1 Samuel 12	Acts 4 v 12 to 5 v 17	21. 1 Samuel 12	1 Peter 1
22. Nehemiah 4	3 v 17 to 5 v 17	22. Nehemiah 4	2 Peter 1
23. Nehemiah 4	5 v 17 to 6 v 1	23. Nehemiah 4	3 Peter 1
24. Nehemiah 4	6 v 1 to 7 v 1	24. Nehemiah 4	4 Peter 1
25. Nehemiah 4	7 v 1 to 8 v 1	25. Nehemiah 4	5 Peter 1
26. Nehemiah 4	8 v 1 to 9 v 1	26. Nehemiah 4	6 Peter 1
27. Nehemiah 4	9 v 1 to 10 v 1	27. Nehemiah 4	7 Peter 1
28. Nehemiah 4	10 v 1 to 11 v 1	28. Nehemiah 4	8 Peter 1
29. Nehemiah 4	11 v 1 to 12 v 1	29. Nehemiah 4	9 Peter 1
30. Nehemiah 4	12 v 1 to 13 v 1	30. Nehemiah 4	10 Peter 1

Special Religious Instruction in Public Schools.

THE ANNUAL MEETING will be held in the Hall of the Y.M.C.A. on TUESDAY, JUNE 30th, at 8 p.m. His Excellency the Governor will preside. Speakers: The Most Rev. the Primate, the Hon. J. H. Carruthers, the Hon. H. E. Kaler, the Rev. J. Chaffers-Welsh, and others. ARTHUR PAINE, Hon. Sec. F. W. Uther, Hon. Treas.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JUNE 20, 1891.

THE WORKING MEN.

SEVERAL meetings have been held on Sunday evenings in the City and suburbs by working men, at which were discussed some of the social, political and religious problems which are filling the mind with unrest. Varied and many are the suggestions made to solve these knotty points, but the result is that our workmen are drifting into a socialism of the most dangerous character. The sacredness of the Day of Rest is ruthlessly set aside, and the proceedings are at intervals enlivened by singing comic songs with rolling rollicking choruses. This is a very sad state of things, and especially so, when we consider that these meetings are held within a stone's throw of some of those buildings which have been consecrated and set apart for Divine worship. Handbills are also freely distributed, addressed to working men, on which is printed in bold characters the words "No God," "No Rulers," "Free yourselves from the tyrants' yoke," "Anarchy," "Rebellion." Thus the worst passions are appealed to, and fuel is added weekly to the flame. We do not for one moment believe that these principles are accepted by all

our working men, but yet it is a fact which has some significance that last Sunday night five hundred persons were to be found in one building, and two hundred in another; and it gives emphasis to a call which has been made again and again that the Churches of Christ should more earnestly than ever study the condition in which our artizan and labouring population live, and see if some methods cannot be used by which they may be influenced by the religion of our Lord and Saviour. We are aware that the question bristles with difficulties, but difficulties are not hindrances, and however numerous these difficulties are they should be faced and conquered. How this is to be done has forced itself again and again upon the attention of the minister who has to deal with a large population, but the wave of indifference only recedes to gather fresh force, and seems to rise higher and strike stronger than before. We feel sure that in too many instances as a Christian community we have been depending upon Acts of Parliament and legal decisions to promote peace, order and unity. And we have been doing this in spite of the incontrovertible facts that legislation has been parting from some of those noble and glorious traditions which have made the English-speaking people in the past both great and good. How many of those who sat as legislators in the last Parliament cared about the security and permanence of the Christian religion? How many who are now soliciting the suffrages of the electors care about these things? Politics is rapidly becoming a false science, and the struggle for party is becoming fiercer every year. We need a St. John the Baptist to go through the land to awaken men and women to the fact that nothing will save us from anarchy, corruption and rebellion but the Gospel of our Lord Jesus Christ. The key to our happiness, as a community, is not in the keeping of legislators, it is in the hands of the Clergy, and they must use it and gain admission to the hearts and the homes of the people. This is not to be obtained by simply building and using churches for Divine service. There may be in this direction parochial success, and this may be secured by oratory or ritual; but however large this success may be, there is still the fact facing us that the men we want are absent from our services, and in nine cases out of ten they are drifting away into indifference, nothingness or infidelity. And these are those for whom Christ died, and for whom Christ lives; they are those who have been committed to our spiritual care. How can we get hold of them? Of course we anticipate the answer: Well, wherever the Gospel is faithfully preached men will be attracted to the services, and good must follow. But we have facts that show that in scores of churches the Gospel is faithfully preached, and yet there are empty pews and the working classes are absent. We need, in addition to a "preaching order" of clergy, a "visiting order" of workers. It is in the homes of the people the great work of social regeneration must be begun and carried on. The visit must be, not that of an official of the Church, with a professional and patronising air, but as one who is the representative of Him Who is the friend for all occasions and always "went about doing good." In addition to this kind of visitation, it would be of immense advantage in a parish where there are factories, warehouses and workshops, for the clergyman to see and talk with the workmen at hours which would not interrupt business or cause neglect of duty. Only those who have intimate knowledge of this class can form any idea of the baneful and demoralising influence which is being exerted by the circulation from one person to the other of a certain kind of literature. The late Archbishop of York—whose short Primacy we all deplore—said with respect to this the following words:—"I have lately seen publications, cheaply got up, cleverly written, and largely circulated among the working classes, which for violence of abuse and rancour of hate against not merely the doctrines of Christianity, but the Person of its blessed Founder, and which for foulness of denunciation, are unparalleled in literature, and were not exceeded by the foulest and most horrible utterances of the last century, even amid the horrors of the French Revolution." The Saturday Review some time ago spoke about "Penny Lessons in Depravity," and said that thousands and hundreds of thousands of these were bought every week, and their stories rang the changes for the most part on deeds of violence or hideous obscenity. Here, then, we have the fact that our young people are devouring the blasphemous and filthy trash. If such is the case how urgent the duty that if these men cannot be seen in their homes, some means should be used to get at them somewhere and somehow. If the Church fails to get hold of our working men, sad will be her condition, and her neglect will intensify their hostility to religion, to truth and purity. One important matter seems to be overlooked and that is the duty of the Church to instruct and influence her members to interest themselves in guarding the men and women of the next generation. There need be no hesitation in saying the laity are under obligation to help the clergy in this work. They unfortunately do not yet seem to have a conception of its urgency. The state of things to which we have referred should, however, awaken within every Christian a desire to do something "to make it easy for people to do right and difficult for them to do wrong." The very fact that there is scarcely a family which has not suffered either directly or indirectly from some of its members getting involved in evil practices through the facilities now afforded for wrong-doing should rouse us up to seek and

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throw around our homes and the homes of others some security and defence. The ordinary means we see do not reach scores of our fellows; nay fail to influence some of the members of our own household. Can we be content? Dare we fold our arms and say a little more sleep, a little more slumber? Surely not! If they will not rise and take their place on the platform of truth then we must go down to them as brethren of a common humanity. We must go to them in their hour of leisure and grasp their hand upon the level of those interests of common life to which they are awake. If they will not come to the house of God, then the religion of the God of Love must go to them and cheer them in their week-day toil. The Saviour of mankind wills that all may partake of the blessings of His salvation, and the ambassador of Christ must by loving anxiety and persistent effort welcome every man and seek to win him for the Master. There is another branch of the subject which demands serious thought. It is the scepticism and indifference of the working classes. One of the tendencies of our time is toward infidelity among our working men. It is somewhat startling to find that the first result of a more intelligent education and a more prosperous condition among working men is to repudiate religion. There are exceptions, but nevertheless it is true that their half-knowledge is their ruin. They hate social distinctions. They would annihilate the religion they dislike. Capital or riches is in their eyes a crime. This is the universal tendency of the development of scepticism, and these views follow the conviction as surely as light follows the sun. The movements of the past few years bear the impress of such men. Under the specious sentimentality of "freedom of conscience," "liberty of thought," and such-like parrot cries, the meaning of which they do not understand, they have sought to banish religion from the schools, blot out the name of God from our Government, and to take away the form of Christianity from our national legislature. Some of our foremost men, in reply, have yielded and made concessions to the leech-like demand of an enormous minority, who, when they had obtained the superstructure would go on to sap all the foundations of honor, safety and peace. The working classes are thinking themselves away from church and from Sunday, and substituting arrangements of their own, and nine-tenths of our church-goers do not know or think about the woeful indifference to all religious feeling and sentiment which exists close around them. Contemplate the matter as we may, it is startling in its significance—thousands living around us not making even an attempt to rise above their degraded condition. The danger is imminent, but it can be met no doubt by the adoption of right methods. The war can be carried victoriously into the opposite camp; but at present the square is broken, and the black enemies are rushing into the midst, stabbing to the heart, back and front, not a few who in holy baptism were signed with the sign of the Cross, and for whom it was hoped they would be faithful soldiers and servants of our Lord Jesus Christ until their life's end. How are we going to meet this? Grapple with it we must. These people will not come to our churches, they are drifting further and further away from good influences. They are strengthened in their unbelief with an idea—it may be true, it may be false—that the Christian religion cannot do all that it professes to be, otherwise it would recommend itself more strongly, by its bearing toward and its devotion for them—and that the preachers of the Gospel if they were in earnest, would not mumble a few careless words out of a written essay to drowsy congregations, careless whether heard or understood. Surrounded as we are with these multitudinous miseries, the Church ought to be ablaze with earnest life and activity, and the tongues of the Clergy should burn with a living fire, arousing the sleeper, convincing the doubter, stirring up the lukewarm. The pulpit has much to do with the indifference of to-day. If they will not come to us why should we not go to them, and by manly straightforward statements of truth endeavour to check the growth of the seeds of infidelity. They are not ashamed to meet in public places, why should we? The unusual spectacle of several clergymen gathered together in one spot, would arouse curiosity and bring a congregation at once. It would be in such marked contrast to the preliminary germs of a common open air assemblage, consisting generally of one man, two old women and three small children. The short addresses following each other in quick succession would maintain the interest of the people, especially as it might be supposed that there would be more pith and point than open air audiences are generally favoured with, and some of our brethren whose gifts for open-air service have never yet been discovered to them, or to anyone else, might be so astonished at an aptitude thus suddenly revealed that their own parishes might afterwards have the advantage of these newly-directed powers. At any rate it would impress the community in general and the working classes in particular, with the knowledge that the Church of England is more than ever determined to lay hold upon the masses of the people for God and for good. We want to make the sons of toil feel that we care for them and thus dispossess their minds of those prejudices which many of them indulge about us, that we are content to leave them to other organisations and the Salvation Army, and that we prefer not to identify ourselves with them. The experiment has been tried in England with success. It is worth trying in Sydney. What does Christ demand of the Church of England? He requires that we should more and more cultivate His spirit of compassion for the multi-

tude. He requires that we should go out and compel them to come in; that services whose direct object is the salvation of souls should be more popular with our people than political meetings or an electioneering campaign; that those whom society regard as hopeless cast-aways should be welcomed unto our churches, and that the "lapsed masses" who have fallen entirely out of the sympathies of the world should be still within the nobler compassions of the Church. A young officer despatched by the Duke of Wellington during the Peninsular War, on some dangerous service asked of the great commander, after receiving his orders "for one grasp of his all-conquering hand," saying that then he would cheerfully undertake the death-daring enterprise. That is just what we need, one grasp of the all-conquering Hand of the Lord of Life. The enemy would then take knowledge of us—from our faith which speaks with resistless force, and a love which acts with healing energy—that we had been with Jesus, and the working classes would hear us and embrace that religion which alone can save humanity from destruction and despair.

SPECIAL RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

WE hope our readers are remembering that the Annual Meeting is to be held at the Y.M.C.A. Hall on Tuesday, June 30, at 8 p.m. When His Excellency the Governor will preside. The Committee are making special efforts to secure a large attendance.

Australian Church News.

Diocese of Sydney.

Official Information.—(Provincial Synod.)—The Provincial Synod will not be summoned this year. The next meeting will probably take place June, 1892.

Croydon.—The Rev. Thomas Watson has removed from Croydon after nearly two years' residence. An illuminated address was presented to him by the Incumbent and Churchwardens of St. James' Church, expressive of their appreciation of his kind and generous services to the church during the whole time of his residence in the parish. The following is the text of the address:—"To the Rev. Thomas Watson, Wynola, Croydon.—Dear Sir,—We, the Incumbent and Churchwardens of St. James' Church, desire to acknowledge the debt of gratitude we owe you for your kind and generous services since you became a resident in the parish. We especially thank you for being a friend in need when the Incumbent was suffering from serious illness. We thank you for the deep earnestness and affection manifested in your discourses. We desire to give you, on your removal from the parish, our best wishes for your future welfare; and we pray that God's blessing may rest on yourself and your family, granting you all health and prosperity, and making you useful in the vineyard of the Great Master wherever your lot may be cast. With kindest regards, believe us, your sincere friends, Samuel Fox, Incumbent; William Hudson, William Short, John Eccles, churchwardens. Croydon, May 31, 1891."

St. Luke's, Sussex Street.—On Tuesday evening last, the 19th inst., Dr. Houston delivered a lecture, "Glimpses of the past; a series of sketches with Pen and Pencil of the Early Days of the Colony." Notwithstanding the stormy state of the weather, the church was well filled. The Rev. J. D. Langley, after opening the meeting with prayer, introduced Dr. Houston, who entered at once on his task of dealing with the birth of the Colony of "the First Fleet," under Captain Phillip in 1787, and referring in succession to the arrival in Botany Bay in 1788, and referring in succession to the trip of the officers northwards along the coast in search of a good site for a permanent settlement, the decision in favour of Port Jackson, and the landing of the whole party on the banks of a rivulet, known subsequently as the Tank Stream, he presented before them on the screen a splendid view of Sydney Harbour. The history of the young Colony from that time up to the present was then given. The views of "Old Sydney" were eagerly scanned by those present, as the lecturer pointed out various places of interest—the old Barracks, the Hospital, the officers' quarters, the Windmill, and first Church. Views of old Parramatta were thrown upon the screen and were regarded with great attention and much interest. Dr. Houston then caused to be thrown upon the screen, likenesses of many of the young colony's prominent churchmen—a few living still, the majority passed to their rest. At the close of the lecture, which was listened to throughout with a hushed murmur of appreciation, and a vote of thanks was unanimously accorded to Dr. Houston, who was most ably assisted by Messrs. Frost and Shipman, who managed the lime light lantern.

Croydon.—On Friday evening, June 12th, the monthly meeting of the Juvenile C.E.T.S. was held. There was a large attendance. The Rev. S. Fox presided. The Croydon Union drum and fife band kindly gave their services. During the evening, they rendered choice selections. Songs were sung, recitations given, and addresses delivered, and the meeting was one of the most interesting and successful ever held in the parish.

St. Peter's, Cook's River.—A ten day's mission from June 6 to the 15th has been held at St. Peter's, and the Mission preachers being the Rev. D. H. Dillon and

Mr. W. H. Dibley. Careful preparation for the mission was made for many weeks before by an earnest band of workers. In this way every house in the parish was visited, and the people invited to attend. Devotional meetings were held every morning at 7.30, the attendance gradually increasing from seventy to eighty. Every evening the church was filled in spite of unfavourable weather. The sermons and addresses were full of point and power, and the effect on the people cannot be described. It was most astonishing. Nothing like it has ever before been seen in the parish. Many scores of the most unlikely people have been brought to Christ. Stout unbelievers and scoffers have been led to bow in penitence before the Cross. The Incumbent and all his people are thanking God for the mission. Every day in turn each of the brickyards was visited in the men's dinner-hour, when Mr. Dillon addressed them. They were in every case most respectful and attentive, and numbers of them who had not attended church for years were induced to come to the evening services. There were five children's services, two on the Sunday afternoons, and three at 4.15 in the week, when the church was filled with children. The addresses were delightfully simple and effective, and many of the older scholars give every sign that they are deeply impressed with the words they heard. There was a service for men only on the last Sunday afternoon of the mission. It was another surprise to the Incumbent and his people. The church was full of men. Their singing was worth a long journey to hear, and the address was, as all of them had been, full of the power of God. This remarkable service will not be forgotten for many years by those who were present. The last Sunday evening service was a splendid proof of the good effect of the mission upon the parish. Long before the service commenced the church was crowded, and by 7 o'clock there was not standing room. Even the space behind the organ was filled with people and hundreds had to go away. Mr. Dibley did good service at the meetings, by his quiet and forcible reasoning at the meetings with those who had been impressed. His pleading with those who had been impressed. His pleading, too, at the early devotional meetings were full of force and power. On the evening of the 15th a thanksgiving service was held, when more than a hundred letters were given to the mission preachers from those who had received spiritual good in the mission, and the thank-offerings amounted to nearly £30. The Incumbent is confident that the mission will greatly assist him in his work, and be a permanent blessing to his parish.

St. Paul's College.—A meeting of the council of St. Paul's College within the University of Sydney was held on June 11. There were present, the Rev. Canon Sharp (warden), Archdeacons King and Günther, the Rev. H. L. Jackson, Hon. J. Norton, M.L.C., Dr. Jenkins, Messrs. A. B. Weigall and E. J. Robson, and Dr. W. Chisholm. The proposed appointment of a resident vice-warden was further considered, and certain details in connection with the scheme were referred back to the committee. On the same day a meeting of the Fellows of the College was held, for the purpose of filling up the vacancy in the council caused by the death of Mr. J. R. Street. The Hon. J. P. Abbott was unanimously elected to the vacant Fellowship, and has signified his willingness to accept the office.

St. Philips.—On Monday evening last, at the invitation of the Rev. J. D. Langley and Mrs. Langley, the Churchworkers of the parishes of St. Philip and St. Luke spent a very pleasant evening at St. Philip's Schoolroom. The occasion was the celebration of the silver wedding of Mr. and Mrs. Langley. After Mr. Langley had addressed a few words of welcome to those present, the opportunity was taken to present a memento of the occasion to the happy couple. Dr. Houston in making the presentation said, that Mr. Langley first came among them as locum tenens for their late revered pastor. In January, 1882, he accepted the incumbency on his return from England, and entered upon his duties on March 12. The position was not an enviable one, for the parish was hardened with a debt of over £1100, and, in addition to that, on account of the long illness of Canon O'Reilly, the Church was practically empty. Mr. Langley was not long in getting into harness, and set to work to get the congregation together, and to reduce the debt. So successful was he in both these matters, that the Easter Report for 1884 contained the encouraging news that there was a credit balance of £250 in the bank. Since that time, so well had clergyman and wardens worked together, that they had always managed to have their balance on the right side each Easter, and thus, notwithstanding the large amount that had been spent in the completion of the Church. Mrs. Langley had rendered valuable aid in various ways in the parish, not only in those ordinary duties which fall to the lot of every clergyman's wife, but in the way of organizing sales of work, etc., for the purpose of keeping the Church finances on the right side. It was to be hoped that the present Incumbent might long be spared in God's providence to continue the preachings of the doctrines which have been faithfully proclaimed now upwards of 80 years

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in their beloved church. It had indeed been a source of great pleasure to find, in the course of collecting the subscriptions towards the memento, how loved and respected both Mr. and Mrs. Langley were by all those over whom he (Mr. Langley) had the spiritual oversight. The presentation was then made by Dr. Houston. The articles were—a silver soup tureen, which could be converted into a chop or fish dish; two entrée dishes, to match the tureen, the covers of which also formed dishes; a case containing a complete set of fruit knives and forks, nut-crackers, etc.; a complete set of table silver; and an oak-ink-stand, mounted in silver;—the whole from the atelier of Hardy Bros., which is a sufficient guarantee as to its quality.—Mr. A. J. Lewington and Mr. Clayton then offered their congratulations to Mr. and Mrs. Langley.—Mr. LANGLEY, in reply, stated that he was never more astonished in his life, as up to that moment he had not the slightest idea that any such thing was intended. During the whole course of his ministry at St. Philip's he had been fortunate in his trustees and churchwardens. There had indeed been differences of opinion on many points (and he would not give a straw for a man who had not an opinion of his own!) but they always talked the matters over calmly, and came to an amicable understanding; so that, now, they were better friends and understood each other better than ever. Indeed, his association with trustees and wardens had gradually become cemented into a life-long friendship. During the course of his incumbency, there had even been in his heart a deepening sense of the solemn trust which had been committed to his charge, and an honest desire that God would give him grace to continue to declare the same great truths that had been proclaimed for so many years within the walls of St. Philip's Church. He thanked them all for their handsome present and for their good wishes, both on his own behalf and on that of Mrs. Langley. After refreshments had been served, the meeting was addressed by the Revs. Mr. Archdall, W. Martin, A. W. Pain, and John Dixon, who all offered their congratulations, and spoke of the happy relations that evidently existed between pastor and people at St. Philip's.—During the evening music was rendered by the church choir, Miss Lewington, and others. The Doxology was sung, and the meeting closed with the Benediction.

Diocese of Newcastle.

St. Mary's, W. Maitland.—The successful morning service on Sunday, 7th June, at which the Bishop celebrated Holy Communion and preached for the first time in this Church, was followed on Monday evening by a tea meeting in St. Mary's Hall. A transparency over the entrance gate displayed the words "Welcome to St. Mary's," and it is safe to say expressed the feeling of every heart in the numerous assembly; for, though the night was wet, the hall was crowded to overflowing by parishioners and a proportion of friends, all and each invited as guests to a most bountiful entertainment. The gathering was, and was intended to be, a domestic one for the purpose of welcoming the chief pastor of the Diocese to that portion of his flock that worships at St. Mary's. The Incumbent, Mr. Yarrington, gave an effective summary of the history of the parish from its very beginning—a summary which was evidently the result of research and accurate condensation. He was followed by Mr. John Lee in a telling, generous speech, which went home to the people's hearts. Various other speeches followed, each occupying some representative position. The Bishop, gratified himself, delighted every one with his own loving and friendly words. The presence of the Clergy of three adjoining parishes, Holy Trinity, Lochinvar, St. James' Morpeth, and St. Paul's, W. Maitland, added much to the occasion. A collection made during the evening, amounted to the substantial sum of £270, to be applied to parochial liabilities.

St. Paul's, W. Maitland.—The Bishop having preached here on the evening of Sunday the 7th June, to an overflowing congregation, a welcome was arranged for him on Tuesday evening in the Town Hall. The proceedings took the form of a general welcome by the townspeople as well as by the parishioners of St. Paul's. The Mayor was present, and with the representatives of various religious bodies, who attended by invitation, gave the Bishop a cordial reception. The Rev. Jas. Benvie, in particular, made a capital speech. All welcomed the Bishop in a gratifying manner, some as English Churchmen, some as members of other Protestant Churches, some as a fellow-citizen—but all as friends. Of the Church of England, there were present:—Canon Tyrrell and the Revs. J. J. Nash, W. Tollis, W. H. H. Yarrington, R. E. Goddard, and the Rev. E. A. Anderson who presided. There were also present, the Rev. Jas. Benvie, of the Manse, W. Maitland, the Rev. A. Brough, Congregational, the Rev. J. E. Carruthers, Wesleyan, and the Rev. Rabbi Levi.

[We regret in our last week's issue an error occurred which destroyed much of the value of our esteemed correspondent's contribution. The sentence, "We have had saddle Bishops here in the past and such Bishops seem to be extinct," was marred by the omission of a word, it should have been "such Bishops seem not to be extinct."—Ed. A. R.]

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 EASY CARE MAGIC 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 fuss, no worry. Simple directions on each bar. Softens irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

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Diocese of Bathurst.

Coonamble.—The Bishop of Bathurst held three services in St. Barnabas' Church on Sunday. At the afternoon service confirmation was administered, in the evening a Masonic service was held, both largely attended.

Nyngan.—The Rev. A. N. Burton entered upon his duties at St. Paul's, on Sunday, the 7th inst., preaching in the evening to a fair congregation that, notwithstanding the unfavourable state of the weather, gathered for public worship. The Rev. J. T. Evans read prayers, and in the course of a very practical address, introduced the new clergyman to the congregation. It was announced that the Incumbent would be present in the vestry every Monday afternoon from 4 till 5 to attend to official business in connection with the church; and also that he will be in attendance every Sunday afternoon between the hours of 4 and 5 for the purpose of administering the Sacrament of Baptism. Mr. Burton states that he is favourably impressed with Nyngan, and expresses himself much pleased with the kindly reception he has met with from the parishioners. He is of opinion that there is every prospect of Nyngan speedily becoming one of the leading parishes of the west.

Diocese of Melbourne.

The Incumbent of Mansfield has still two vacancies for readers in his parochial district.

The Rev. W. S. Chapman, D.D., has been appointed Incumbent of the new parish of St. Anselm's, Middle Park.

On Monday, June 1st, the Rev. G. F. South took charge of the parochial district of Poowong. Mr. E. T. White has been appointed reader at Healesville, in place of Mr. Ferrall, who has taken a diocesan exhibition.

On Wednesday, June 3rd the parochial nominators for St. Saviour's, Collingwood, met the nominators appointed by the Church Assembly, and after partaking of the Lord's Supper together, proceeded to fill the vacancy caused by the death of the Rev. C. M. Yelland. After due consideration, the Board selected the Rev. E. Rodda, of Benalla.

At the last meeting of the Chinese Mission Committee, a letter was read from Miss Despard, stating that a sale of work in aid of the Chinese Mission had been held at Miss Singleton's Ladies' School, East Melbourne, last month, and that more than £55 had been realised thereby. The committee are extremely grateful for all such help, and would be glad if similar efforts were made in other places.

We regret to have to announce the death of Mr. F. G. Moule, who has for many years past taken a most prominent place in the Government of the Church in the Diocese of Melbourne. Notwithstanding his many business engagements—and few city men had more—he was always ready to spend and be spent in any work which had for its object the welfare and extension of the Church in his own parish and in the diocese at large.

The following letter from the Rev. J. Garlick, the clerical superintendent of the Chinese Mission in Sandhurst, will be read with interest by all friends of missions to the Chinese.—"All Saints' Vicarage, Sandhurst, April 22nd 1891. Dear Mr. Veal—I do not know that I can tell you anything regarding the Chinese Mission here which is not already within your knowledge. Lee Wah is well on in the twenty-second year of his mission work here, and is as earnest as ever. He has presented some 175 converts for baptism, many of whom have returned to their own country. Some have become religious instructors to their countrymen in other places, as Bartholomew Wang Poo in Tasmania, and Philip Law Tong at Maryborough, and are doing satisfactory work. Others like James Hugh Hen Yee, are ready to give themselves, heart and soul to missionary work, when employment and sufficient remuneration can be found for them. The Chinese, as a body, are held in higher repute by the general community than are those who remain heathens. In Sandhurst, there is no antagonistic feeling towards the Chinese. The Hospital and Benevolent Asylum are already to receive their sick and indigent, and they, for their part, contribute fully their share to the support of these institutions.—With kind regards, I am, yours faithfully, John Garlick."

The Rev. George Grubb, M.A., of Trinity College, Dublin, one of the most distinguished of the younger clergy of the Church of Ireland, has arrived in Melbourne. He has left very pressing engagements in the old country to fulfil a promise made last year to the Bishop and some of the clergy, and has set apart three months for evangelistic work in the colony, including with a week of services in the cathedral. He is accompanied by E. C. Millard, Esq., a missionary evangelist, a man with a perfect genius for preaching to the young. Mr. Millard holds special services for the young in St. Hilary's, East Kew, on Saturday next.

The Rev. George Grubb and his party, which includes a Tamil catechist from India, began their mission at St. Saviour's, Collingwood, on Saturday, 6th inst. A workers' meeting of 150, was exhorted powerfully by Mr. Grubb, on "The Abdication of Joshua in favour of the Invisible General who alone could lead to victory." On Sunday, very full congregations in the morning and evening were deeply stirred and roused by a call to "Come now" to Christ. A children's meeting of some 500, in the afternoon listened breathlessly to E. C. Millard, Esq., who possesses a most happy genius for preaching to the young. The week-day services are marked with increasing interest, "believers being built up and sinners broken down" by the old old



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June 20, 1891.

story of Jesus and His love. Mr. Grubb and his party go to Kew Recreation Hall (beside Kew station) for one night only—Saturday, 13th—and thence to St. Hilary's Church, East Kew, where an earnest spirit of expectation and enquiry is already stirred. He will hold week-day services at 3 p.m., and 8 p.m. One great feature of their work is the rule of no collections, Mr. Grubb declaring that the Lord has hitherto always moved the hearts of some to fully meet all expenses. The many friends of the Rev. G. C. Grubb, M.A., and all interested in Foreign Missions, will be glad to hear that a book entitled "What God Hath Wrought" is now in the press, giving a detailed account of his late mission tour through Ceylon, South India, Australia, New Zealand, and Cape Colony. Messrs. E. Marlborough and Co., London, are the publishers, and the volume is expected in May. Mr. Grubb's further engagements are:—Saturday, June 20th, Christ Church, Geelong; Saturday, June 27th City of Ballarat; Saturday, July 18th, Archdeaconry of Gippsland; Saturday, Aug. 1st, St. Luke's, North Fitzroy; Saturday, Aug. 8th, St. Silas, South Melbourne; Saturday, Aug. 15th, St. Mary's, Caulfield; Saturday, Aug. 22nd, St. Clement's, Elsternwick; Sunday, Aug. 30th, The Cathedral, Melbourne; month of September, two missions in Sydney. This mission is under the sanction of the Bishop of Melbourne and the Bishop of Ballarat.

Diocese of Ballarat.

Nhill.—VALEDICTORY PRESENTATION.—A pleasing ceremony took place in the reading room of the Nhill Mechanics' Institute on Monday afternoon. Mr. F. Thorpe, lay reader at Netherby, is about to transfer his abode from Nhill to that place. He has officiated for some months as choir-master of St. George's Church, and the church choir and committee felt that some recognition of his services was highly desirable. It was determined, therefore, to present him with an address and a purse of sovereigns, and the gathering on Monday was the outcome and consummation of the scheme. The Rev. A. H. Priest, in a few feeling and appropriate terms, introduced the business of the meeting. They were sorry to lose Mr. Thorpe. It was only right and fitting that they should thank him for his earnest services, and that they should let their thanks take a practical shape. Mr. E. Sampson had much pleasure in making the presentation. Mr. Thorpe returned thanks in suitable terms.

The children's delights are ANNOTT'S MILK ARROWBROT BISCUITS. Every mother should get them.—ADVT.
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Parents' Unions.

(By our Reporter).

A public meeting was held in the St. James' Parish Hall, on Thursday, the 11th inst., at 8 p.m. The object of the meeting was to take into consideration the necessity for forming Parents' Unions similar in character to those which have been established for some years in England. The Most Reverend the PRIMATE presided, and there were also present the Revs. J. C. Corlette, D.D., H. L. Jackson, M.A., J. Fordyce, M.A., C. J. Prescott, B.A., J. Dixon, W. Mathison, B.A., C. F. Garney, J. D. Langley, A. Killworth, M.A., L.L.B., C. Baber, J. Walker, F. Binns, G. Adams, A. A. Spinall, B.A., A. W. Pain, B.A., Professor Anderson Stewart, M.D., Mr. A. B. Weigall, B.A., and others.

The PRIMATE said that having been invited to take the chair he had acceded to the request, as he had a distinct personal interest and sympathy with the object for which they had met; at the same time he was with them more as a learner than a teacher. The family was undoubtedly the basis of society, and formed that great social organism of which each one of them must be a part. The family implied certain great principles which, if borne in mind and applied through life, would largely promote national welfare. Family rearing underlaid all true progress of moral and social development. As there were several motions on the business paper and a number of gentlemen had addressed them, he would not detain them longer. He then called upon the Rev. J. C. Corlette, D.D.

The Rev. Dr. CORLETTE moved the first resolution, as follows:—"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 their parental duties." He explained that whilst he might not be able entirely to go with the methods to be proposed at a later period in the business of the evening, he was so impressed by the importance of its leading idea, the cardinal position of family life, and the great need under our present circumstances of awakening parents to a higher sense of their powers and responsibilities that he was grateful to the original projectors of this movement for allowing him an opportunity to take part in it. The wider social life was developed out of the family, was in some sort an extension of it. Those had been the best rulers who had regarded their position as having the character of fatherhood. Those were the best subjects whose bearing as such partook of the filial character. *Patria* as an idea had grown out of *Pater*, and the greatest stimulus of patriotism had com-

monly been love of the family hearth. Those were best able to realise their duties to mankind at large who had the strongest perception of a common brotherhood; that is, of the fact that all men were members of one family, with God as their common Father. The family, then, was both the school and the pattern of citizenship. There began the original training of responsibility, self-sacrifice, and self-control; the first exercise of rule and the first lessons of obedience. No state can exist long or well where the practice of these in the family has been lost. Lost they must be where family order is dissolved, where parents cease to rule wisely, and where sons and daughters renounce obedience and mutual respect and affection. Here tyranny, cruelty, rapacity and other forms of selfishness had their first field of exercise also in the family. So, too, had contempt for law and the spirit of rebellion. In the family were too commonly nurtured seeds that developed into immorality and lust. The family was indeed a microcosm, a little world in itself which contained all the elements of the greater world, and afforded a stage for the rehearsal of all its action. How often what a man or woman is or will be has been shown in the family life. The family is the school, the world is the university preparing man for the wider field and higher activity of a great future, of which this life and this whole state of being are but the threshold. From the family life man was meant to learn what God is in the character of Father of all. There, too, he was to begin to learn to be as God is and act as God acts; to love and cherish beings that proceed from Him, to be patient with them, and to forgive and guard and help as God does continually. But what is actually seen in family life? If in former days family authority was open to the charge of harshness, hardness, and crudity of method, is there not in our times a very general break-down and contempt of all authority? There is a widespread testimony of the extension of parental neglect and filial indifference. Among all classes the same sad observation applies. Often it is an excessive indulgence, where means permit, in pleasure and amusement, without any attempt to evoke powers of self-restraint and moderation. Again and again a total neglect of any attempt to cultivate in children the deeper and stronger principles of character. Sometimes parents allow themselves to be controlled by excessive pre-occupation, or by indolence and *laissez-faire* conciseness, or by want of force of moral and religious principle. There is a want here of the deeper love. Many causes were enumerated. Amongst others emphasis was given to the conditions of home life among the poor. Homes that were no homes at all. Places where there was no opportunity of recreation for children but the public streets. Houses that were overcrowded and insanitary. Above all, the failure to realize the true greatness of humanity and of the family life as its great educator. The last words of the Old Testament aroused parents and children to the duties of family life. The New Testament began with it. The preparation for the Christ was to be the turning of the hearts of parents to children and children to parents. For the family is as truly an ordinance of God as any sacrament. The restoration of the healthy action of family life in this country was of infinitely more importance than Federation or Free-trade or any other question of the hour; and yet it was perhaps the least considered. He had tried to assail this error, and to show that the motion deserved our determined and active support.

The Rev. J. FORDYCE, in seconding the resolution, said he thought all would agree that the family was the starting point of all the workings of State affairs. He thought it the duty of all to endeavour to cultivate reverence in the family, and unless this was done they could never hope to cope with larrikinism. He referred to a number of eminent persons, and showed by their lives and utterances that the training they had received at home, particularly from the mother, influenced their lives, and enabled them to become the great and good men they ultimately became. He asked all to try and realize that the home was a high ideal, and the mother the ideal in each home, and concluded by saying that if boys and girls were taught to reverence their mothers, their relation to man and woman in after life would be all that could be wished for. The resolution having been put to the meeting, was carried.

Mr. A. B. WEIGALL moved the following resolution:—"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." He said that the first part of the resolution seemed to assume that parents recognise that it is their duty to provide education for their children, and the latter to suggest the necessity for the establishment of societies as a means of assisting them in the performance of such duties. The example of character of a child would be formed, and the parent would see reproduced in his child many of his own habits. Careful oversight on the part of both parents was necessary for the proper bringing up of children. But too many parents excuse themselves by saying that the wear and tear of daily life prevent them attending to the training of their children, the whole of which is left to the school teacher. It was to be regretted that so many men find so little time to devote to their families. The children know scarcely anything of their father, as evidenced by the lad who when spoken to concerning his father reflected for a while, and then a bright idea flashing into his mind, exclaimed, "I know who you mean, the

man that carves on Sunday." He felt that the establishment of these unions would be a step in the right direction.

Professor ANDERSON STUART said he would take up that point referred to by the previous speaker, the aspect of inheritance. Take for instance the animal kingdom. In the lower animals we find the young able to care for themselves as soon as born. Coming higher up in the scale, we find this power becoming less and less until we reach the higher class of animals, in which the young require tender care for longer or shorter periods. He wished to point out that they should remember that the object which is reared did not only receive benefit, but the rearer also. Parents who took an interest in the training of the young were conferring a benefit upon themselves, and upon physiological grounds he supported anything that would induce parents to take a greater interest in the training of their offspring.

The Rev. H. L. JACKSON moved the following resolution:—"That this meeting desires to recommend the formation of 'Parents' Unions,' similar in principle to those which exist in England and elsewhere." He hoped that it would be carried without one dissentient voice. And, further, may I express my earnest desire that the recommendation it contains will be generally acted upon, and that a result of this meeting may be the establishment, in different centres, of Parents' Unions—that the time may come speedily when many Parents' Unions (differing in details, but similar in principles) shall be affiliated to one central organisation, in which all classes and sections of the community shall find adequate representation. I lay stress upon the words "all classes and sections of the community" because I wish to avoid anything which may give to our proceedings so far as I am concerned anything which may give them a purely ecclesiastical significance. It is as a citizen rather than a clergyman that I speak this evening on matters which are deeply interesting in that they affect the interests of the State. And the resolution runs thus: . . . I was going to speak to it, but perhaps you will allow me to read my remarks from MSS. I have had to plead ill-health on more than one occasion lately, and it is simply out of my power to make a speech. Those who have preceded me have spoken of the evils which come from parents' neglect, and have urged the necessity of doing all that can be done to awaken parents to a sense of their responsibilities, and to assist them in the discharge of the parental duties. It lies with me to show, if I can, how that Parents' Union system which I have advocated for five years or more, may be the means of bringing about changes for the better. It is hardly necessary to explain what a Parents' Union is: for the name, in some sort, explains itself. The object of all the Parents' Unions with which I am acquainted may be stated thus: "To unite, strengthen, and assist fathers and mothers in the discharge of the parental duties." The Parents' Union is, in a word, the practical recognition of the parents' needs. Now, the parents' needs are many. I shall be speaking of several of them presently, but I want here to speak of one, the existence of which is plain to most of us. What so many parents need, first of all, would seem to be this: to be rudely aroused from a proleptic indifference—to be made to think—to have the fact brought home to them that there are such things as parental duties. For what do we see too often? A state of things which is deplorable. To borrow the words of Professor Seely—"too many parents' have, in a manner, abdicated." There are evidences on all sides of parental neglect, of the readiness to discharge parental duties by proxy, of the failure to apprehend the true nature of those duties. And the result is serious mischief. Mischief in the family! Injury done to the State! Many parents, then, need to be awakened. Now, this awakening may be effected by talk—if you like, by sermons;—only the worst offenders don't often come to hear them! But I want to point out that much may be done by the Parents' Union system. A central organisation, such as I hope to see established, may do a great deal by distributing leaflets, arranging lectures, and generally denouncing the sin of parents' neglect. And a great deal more will be done by example. My impression is that the Parents' Unions, wherever formed, will exercise an important influence outside the circles of their respective members. Fathers and mothers will be made to think and to act as they see other parents really caring for their children. But the Parents' Union is to exist for the purpose of supplying needs other than those of stirring up parents generally, of setting a good example to those outside its ranks. It is to supply the needs of its own members. And here I pass on to speak of those needs which are felt as parents, realizing their duties, seek to perform them. The desire may be there, but not the knowledge. And knowledge there must be. This remark may perhaps be held to apply solely to parents belonging to what some people call "the lower orders." Let me say at once that it applies in my judgment, to parents in all ranks of society. Speaking generally, all of us parents who are really anxious about our children are forced to feel that we want more knowledge than we possess for the adequate discharge of our duties as parents. How may this knowledge (which is so necessary) be gained? In two ways. We parents must be ready to learn from those who have made education in one or other of its many branches, their special study and who may be regarded as experts in their own particular subject. And again, we parents must help one another and be ready to receive help one from the other. A great deal of knowledge is to be gained as parent meets parent in friendly and serious discussion—for

June 20, 1891.

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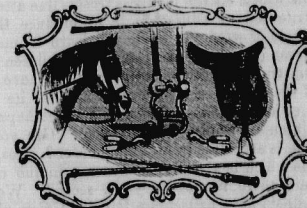
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The Australian Record.

SYDNEY, SATURDAY, JUNE 27, 1891.

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

The Week.

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

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

The Annual Festival of the C.E.T. Society will be held in St. Andrew's Cathedral on Tuesday, July 10. The Council have invited all the Temperance organisations to join them at the Festival, and to appear in the regalia of their Order. A similar invitation was made at the C.E.T.S. Festival in Melbourne, and was responded to in a most hearty manner. It is most desirable that the Temperance movement should have the support of the Churches and that vigorous efforts should be made to crown the present successes with complete victory.

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

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

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

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

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

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

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

Brief Notes.

A Quakeress in England has remitted the sum of £1000 to the Rev. Dr. Paton in aid of the New Hebrides Mission.
Canon Legge has been appointed Bishop of Lichfield in succession to Dr. MacLagan.
The Committee of the Sydney Bethel has appointed the Rev. J. Bennett Anderson to the position of Minister of that institution. Mr. Anderson is highly recommended by leading ministers of all denominations in England.
The Rev. J. Fordyce delivered a lecture on Tuesday evening at the Y.M.C.A. Subject: "The Agnostics Knowledge."
The Rev. A. A. MacLaren commenced a series of special services on Wednesday evening at Christ Church, St. Lawrence.
On Tuesday evening the Rev. D. O'Donnell, of Victoria, gave an address specially for young men at the Congregational Church, Petersham.
Dr. Herman Adler, son of the late Chief Rabbi, has been formally installed in London as Chief Rabbi.
King George of Tonga hopes that religious discussions will cease in the Islands.
Mr. J. C. Barber, a Melbourne City Missionary, is proceeding against a number of clergymen, claiming £500 damages for being dismissed from his position.
A special meeting of the Women's Prayer Union was held in the Temperance Hall on Thursday last.
The annual meeting of the Ladies Committee of the Boys' Brigade was held on Tuesday afternoon in the Town Hall. The Countess of Jersey presided.
The Bishop of Manchester is making a severe attack of influenza.
The Rev. Joshua Hargrave delivered a lecture on Tuesday evening in the Schoolroom of St. Paul's Church, Redfern, in aid of the the Mission Hall in Elizabeth-street, which is under the charge of the Rev. Stanley Wilkinson. Subject: "Wanderings in Italy."
The Hon. the Minister for Education has purchased 100 copies of the Rev. T. V. Alkins floral chart for use in his Department.

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

Melbourne Age, September 28, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained under the patronage of His Excellency the Governor. On one of the screens are three autotype enlargements of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

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

ANTHEMS.

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

DIOCESAN.

Sun., June 28.—Richmond. Preacher, the Primate.
Mon., "29.—Standing Committee, Chapter House, 4 p.m.
Mon., "29.—Association of Lay Helpers. Lecture, All Saints', Woollahra, by the Rev. H. L. Jackson, M.A. Subject, "The Camel-Driver of Mecca."
Tues., "30.—Public Meeting re Religious Instruction, Y.M.C.A. His Excellency the Governor will preside. The Primate and others to deliver addresses.
Wed., July 1.—Annual Meeting of the Collectors of the Church Society.
Wed., "1.—Tea Meeting (Chinese) and Public Meeting at St. Philip's. Chairman) the Primate.
Thurs., "2.—Cathedral Chapter, Chapter House, 4 p.m.
Mon., "13.—Association of Lay Helpers. Lecture, St. Philip's, Sydney, by the Rev. J. C. Chaffers Welsh. Subject, "Some Historical Analogies."
Mon., "13.—Lecture, St. Paul's, Redfern, by the Rev. J. Dixon. Subject, "Lessons from the Lives of Some Early Lay Helpers."
Mon., "13.—Lecture, St. Andrew's Cathedral District, by E. O. Burge, Esq. Subject, "The Compilation of the English Liturgy."
Thurs., "16.—Service in Cathedral, 4.30. Preacher, Rev. Dr. Harris. Conference of Clergy, Chapter House, 7 p.m. President, the Primate; subject—"Ideals of Clerical Work—in the Church; in the Parish; in the World."
Sun., "19.—C.E.T.S., TEMPERANCE SUNDAY.
Mon., "20.—C.E.T.S., Festival Service in St. Andrew's Cathedral, 7.30. Preacher, Rev. M. Archdall, M.A.

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

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

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 Ocean Maude 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 fuss, no worry. Simple directions on each bar. Softens irritate or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

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

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

1. That a religious basis of work be maintained.
 2. That the series of addresses and other means employed by the Union shall be so arranged as to deal with Education under the following heads:—Physical, Mental, Moral and Religious.
 3. That arrangements concerning Lectures, etc., be made with a view to the convenience of fathers as well as of mothers.
 4. That the work of the Union be arranged so as to help parents of all classes.
- That the objects of the Society shall be:—
1. To assist parents of all classes to understand the best principles and methods of Education in all its aspects, and especially in those which concern the formation of habits and character.
 2. To create a better public opinion on the subject of the training of children, and, with this object in view, to collect and make known the best information and experience on the subject.
 3. To afford to parents opportunities for Co-operation and Consultation, so that the wisdom and experience of each may be made profitable for all.
 4. To stimulate their enthusiasm through the sympathy of numbers acting together.
 5. To secure greater unity and continuity of Education by harmonising home and school training.

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

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

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