

Children's Column.

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

THE FIRST GLIMPSE OF THE GERANIUM.

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

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

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

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

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

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

if we except her large lustrous brown eyes, which this evening looked only too ready for tears.

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

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

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

(To be continued.)

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

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

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

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Hymnal Companion, Ed. III.

The Drink Bill.

Early Closing.

The Australian Record.

SYDNEY, SATURDAY, MAY 30, 1891.

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

The Week.

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

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

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

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

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

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

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

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

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

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

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

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

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

Brief Notes.

On Sunday evening last the Most Rev. the Primate preached at St. Mary's, Balmain.

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

The Rev. Charles Bice addressed the children at Holy Trinity Church on Sunday afternoon and preached in the evening.

The Rev. Mark Guy Pearce lectured before a large audience at the Centennial Hall on Monday evening, his subject being "How I became a testator."

An address and a purse of money have been presented to the Rev. J. L. Bosworth by the parishioners of Drummoyle as a souvenir of his ministerial duties during the past 19 months.

The Bishop of Grafton and Armidale held an ordination service at St. John's Church, Tamworth, on Sunday last.

The intercolonial convention summoned by the Women's Christian Temperance Union met in Melbourne on Monday morning. Representatives from Tasmania, New South Wales, South Australia, New Zealand and Victoria attended. Miss Ackermann was elected president.

A bazaar was opened in the new Mission Hall, Watson's Bay, on Monday afternoon by Mr. Quong Tart.

The Rev. Dr. Steel delivered the second lecture of the winter course in the Y.M.C.A. Hall on Tuesday evening on "Latin hymns and their writers."

The members of St. Paul's Bible Class, Burwood, have presented to the Rev. R. T. Regg two handsomely bound copies of Scott's and Gordon's poems accompanied with an address. Mr. Regg has been appointed to Gundy in the parish of Newcastle.

The Rev. John Evans, Archdeacon of Merioneth in North Wales, died from an attack of influenza on Monday last.

The Jews in London are actively engaged in endeavouring to ameliorate the condition of the Jews in Russia. Among other steps it is intended to ask the assistance of the Rothschilds' and the British Government in persuading Russia and Turkey to permit the exiles to form a colony in Palestine.

A band of New Guinea missionaries left Sydney on Wednesday last by the "Lord of the Isles."

The Rev. James Innes, for many years incumbent of All Saints' Church, Nelson (N.Z.), has died in England.

An organ recital was given on Wednesday night at St. Paul's, Burwood.

The Most Rev. the Primate visited Kangaroo Valley on the 26th inst., Nowra on the 28th and Melton to-day.

A special meeting of the Executive Council of the Association of Lay Helpers was held at the Chapter House on Thursday last.

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

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

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

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

ANTIHEM.

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

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

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

DIOCESAN.

Sun., May 31.—Seventeenth anniversary of St. Thomas's, Balmain; 11 a.m., Rev. J. Vaughan; 7 p.m., Rev. W. Martin, B.A.

Mon., June 1.—Monthly meeting Church Society, 4 p.m.

Tues., " 2.—Moore College Committee, 4 p.m.

Thurs., " 4.—Cathedral Chapter, 4 p.m.

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

Sun., May 31.—Milton.
Mon., June 1.—Nowra.
Tues. " 2.—Berry.
Thurs. " 4.—Gerrigong and Kiama.
Fri. " 5.—Shell Harbour.
Sat. " 6.—Jamberoo.
Sun. " 7.—Kiama.
Tues. " 9.—Campbelltown.
Wed. " 10.—Cobbitty.
Thurs. " 11.—Liverpool (Confirmation).
Sat. " 13.—Penrith.
Sun. " 14.—Penrith.
Mon. to Fri., June 15-19.—Rural Deanery, Penrith.

S. HUBERT NEWMAN
Photographer,

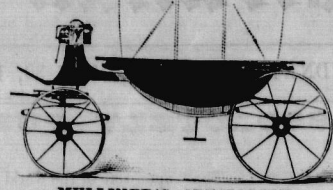
Artistic Sepia, September 20, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets hang from their frames to no other shelves."

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 Baskets made, also Baskets mended;
 Willow Cradles, for babies, splendid.
 Every kind of Cane or Willow Chair
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£1 to £4 per day to be made by persons of either sex in their own localities at work for us. New business. All meet with wonderful success. Any one can do the work. You don't need capital, or about the same as none. We will start you. No space to explain here. But you can make a snug little fortune honourably and easily. The employment is particularly adapted to the region in which this publication circulates. Boys and girls earn nearly as much as men. Full particulars and instructions mailed free. Now is the time—don't delay; but write to us at once. STROUSE & CO., Portland, Maine, United States.

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Jottings from the Bush.

"All in the Name of the Lord Jesus."

I ONCE read a story of how Sir Walter Raleigh, when a prisoner in the Tower, having witnessed a scuffle in the street and having immediately afterwards received quite a different account of it from that which his own eyes had told him, proceeded to burn a volume of the history which he had just completed, because he argued that if he could not trust an account of an event of a few minutes ago given by one whom he knew to be a truthful man, he could not be certain of the truth of the events which his history related, inasmuch as they happened long ago and had come to him through many narrators of unknown trustworthiness. Some of my readers may be able to tell me whether this anecdote is true. I confess that I regard it with some suspicion as being, perhaps, a "story," in the sense in which children often use that word. But the untrustworthiness of much of the history we read is enough to fill us with despair of ever getting to the truth. After reading Kinglake's account of the charge of the Light Brigade, I have compared it with the account given in a "History of the World," lately published in imposing volumes. In 14 sentences of the latter history I found at least 10 statements which were—well, to put it mildly, mis-statements. This series of efforts of the imagination wound up with the shocking falsehood that the charge was ordered by Lord Lucan (the fact being that it was ordered by Lord Raglan and misunderstood by Lord Lucan, who protested against it) because he wanted to destroy Lord Cardigan! The hugeness of that libelous lie almost takes away one's breath, for it is an accusation against a wholly innocent person of the wilful murder of four hundred men. It is a pity that the writer of that "History of the World" did not imitate Sir Walter Raleigh's incendiarism of his M.S.S.

There is plenty of historical falsehood which is daily distributed amongst us—falsehood mixed with the half-truths which makes it the blackest of lies. (The Record last week pointed out an instance of this.) Within the past ten days I have read two accounts—both by persons whose names ought to be a guarantee of their truthfulness—of a noted man who lately died in England. One account described him as money-loving, cowardly, licentious, and self-seeking; while the other extolled him as the exact opposite in each respect. The man was Charles Bradlaugh, and I am bound to say that facts seem to prove the latter character to be the truer. Years ago, in these columns, I expressed curiosity to know how much of the description of "Luke Ræburn" in "We Two" was intended to picture Charles Bradlaugh; his biography shows many more points of resemblance than I had expected. Readers need caution and scepticism, therefore, in their reading. But the point that I wish now to emphasise is that true history may be, and is, often used wrongly, so as to leave a false impression.

The practice I condemn is that of using the history of the past to blacken the characters of people who live in the present. I have lately been reading a file of a Sydney newspaper of seventy years ago; in such a record one finds mention of the ancestors of many a person whom one knows well. But the doings—good or bad—of those ancestors make no difference in my estimate of the friend or foe of to-day. "The grand old gardener and his wife smile at the claims of long descent," and we are now learning, I hope, to judge each person by what he is—not by what his great-grandfather was. Yet one newspaper, which claims to be democratic, is doing the very opposite. If it cannot condemn an opponent for what he is, it goes back to his forefathers and foremothers, and visits the sins of the ancestors upon the descendants like the scandal-monger whom it resembles. And this practice is not confined to individuals; it is used as a weapon against the authorities. In those old times (as even the papers record, and they but reveal a small part of the horrors that happened) there was often terrible cruelty and brutal oppression; the authorities had a set of scoundrels to deal with, and mercy was often forgotten. But to state those horrors with a view of exciting the animosity of the masses against the authorities of the present day is unfair and utterly wrong. Times have changed and men have changed with them.

The moral applies to us as members of the Church of England. If it is unfair to saddle the authorities of the present day with any portion of the responsibility of those continual "one hundred lashes," "two hundred lashes," or the still greater guilt of the awful "five hundred lashes," and the almost incredible barbarity of "one thousand lashes," so is it equally unfair, equally unchristian, to saddle a religious body with the guilt of barbarities of two or three hundred years ago. Yet that is continually being done—by religious newspapers and in private conversation. A casual copy of a religious newspaper which I saw a few months ago contained reports on convents &c., of 300 years ago—reports which were given at full length, and treated as authoritative, whereas any fair history would discount by 50 per cent., when the foul character of the persons who

drew up that report are known. Against such treatment of opponents I protest, both because of the untrustworthiness of the assertions, and their want of bearing on the convents of the present day. But although I instance this as an example, it applies all round, to all parties and to all denominations. Let us be judged by what we are, not by what our ancestors have been. Let us hit out, by all means, but not strike "below the belt."

COLIN CLOUT.

Centennial Church Extension Fund. ANNUAL MEETING.

The third annual meeting of subscribers to the Centennial Church Extension Fund was held in the Chapter House, Bathurst Street, on Friday the 22nd instant, at 8 o'clock. The Most Reverend the Primate presided, and among those present were the Revs. J. Dixon (Organizing Secretary), J. D. Langley, A. Yarnold, T. Holme, the Hon. S. A. Stephen, M.L.C., and Messrs. J. J. Farr, R. Atkins (Registrar of the Diocese), W. R. Sayers (Hon. Accountant), and others.

The Rev. J. Dixon (in the absence of the Rev. M. A. Rivers, M.A.), read the Third Annual Report of the Executive Committee of the fund, which was as follows:—The Executive Committee of the Centennial Fund of the Diocese of Sydney have much pleasure in submitting to the subscribers and members of the Church their Third Annual Report. The Executive Committee have met eight times during the year. The total promises to date—for the Diocese of Sydney—amount to £41,465 15s. 11d. The total receipts for the three years to date amount to £25,257 8s. 3d.

The Cash Receipts for the year are as follows:—
 Subscriptions £3,710 6 0
 Part repayment of Loan 200 0 0
 Interest 560 12 2
 Together 4,470 18 2
 Balance from last year 10,771 9 6
 £15,242 7 8

The Expenditure has been as follows:—
 Salaries and Expenses £413 0 9
 Subscriptions and Donations specially applied, Set apart for Church Extension by living agents within the Diocese 650 0 0
 Subscription for Diocese of Bathurst, together with interest 529 3 4
 2,505 15 0
 Investments of Capital made on good security and at moderate interest 8,000 0 0
 Balance in the Commercial Bank bearing interest 4,786 12 8
 £15,242 7 8

EXTRA-DIOCESAN OBJECTS.

The Diocese of Riverina accepted the offer of the Executive Committee and paid the sum of £500, and has thus secured the interest in perpetuity upon £1000 for Church Extension by living agents. The sum of £27 7s. 7d. being interest upon the several amounts received from that Diocese during the year, has been paid. No other Diocese in the Province has accepted the offer made by the Executive Committee.

Amount set apart last year for Extra Diocesan Objects £3,000 0 0
 Interest 172 5 4
 £3,172 5 4
 Payments 27 7 7
 Balance in Commercial Bank bearing interest 3,144 17 9
 £3,172 5 4

CHURCH EXTENSION BY LIVING AGENTS.

A Deaconess has been working the whole year in the Rural Deanery of East Sydney. Reports of her work are furnished every quarter, and communicated to the Executive Committee. The Rev. C. Stanley Wilkinson, B.A., was appointed, in July last, to the Mission District of Eveleigh, to work under the direction of the Rev. F. B. Boyce. His report of work for the nine months is as follows:—

ST. PAUL'S MISSION ROOM.

From July, 1890, to March 31st, 1891. Situation.—The Mission-room belonging to St. Paul's is situated in Eveleigh Street (No. 30). By removing a partition in the house this room can seat about 60 adults or about 95 children. Difficulties.—There are manifest difficulties in connection with the Mission-room—1. There is not much privacy—the door opening on to the street. 2. It is not a detached building. 3. It has an iron roof, and very low. 4. Poor ventilation. 5. Smallness of the place. Of these difficulties 3 and 4 are perhaps the worst. During the past summer months the heat and stuffiness of the parish for a better place, but without avail. Work.—However, the work has been encouraging on the whole. But we must state that the attendances on Sundays have been small and fallen off in consequence of the above-named difficulties. On Tuesday evenings (every fortnight), at 8 o'clock in the summer and 7 in the winter,

we hold meetings for the Juvenile Branch of the Temperance Society. Our numbers have now reached one hundred and twenty-seven. Also, in connection with the Mission-room, a Monday evening night school was started some four months ago. This night school is for boys who cannot attend any Public or other school. The boys reached in this way are mostly factory hands, and the work done amongst them has been most encouraging. It is our purpose, whenever we can obtain a suitable piece of ground, to build a more suitable mission-house—the need of which is greatly felt in this quarter of the parish. There has been a regular house-to-house visitation through the neighbourhood.

The Rev. Lambert Kay was appointed to the mission district of Ultimo on November 5, 1890. The report of work done is:—"Since the day of re-opening up to March 31st there have been held every Sunday a children's service at 10.30 a.m., Sunday-school at 3 p.m., ordinary evening service at 7 p.m. I commenced with an attendance of three children, but at present about forty attend in the afternoon, and half that number in the morning. The congregation in the evening has been as low as five or six, and as high as about thirty-five. For the last three weeks it was steady at about thirty. In visiting I have gone over about 400 houses. Of the families residing there I have found about eighty professing to be members of the Church of England. Against this I have found about one hundred and twenty Roman Catholic families." The Rev. D. Laserson was appointed to the mission district of Glenmore Road on February 1st, last, to work under the direction of the Rev. A. W. Pain, B.A. Of this appointment and grant the Rural Dean says:—"The Rev. D. Laserson's appointment dates from February 1. This grant is invaluable. By its means efficient ministrations are provided in a district which at present needs aid, but which gives promise of growth and success." A religious instructor has been employed during the whole year in the Illawarra district. He visits regularly and gives religious instruction in 19 public schools in the Rural Deanery of Wollongong. He is at present on leave of absence through ill-health, but his place is supplied by an efficient substitute. A mission room has been opened at Lilyfield, a new district springing up between Balmain and Leichhardt. The Curate provided by the Fund to assist the Organising Secretary conducts services at Lilyfield every Sunday, and has instituted regular house-to-house visitation. The average attendance at the Sunday evening service is about forty. No other religious service is held in the district. A commanding site has been secured for a church at a cost of £300, towards which the Executive Committee has made a conditional grant of £50. The amount yet to be raised is £120. When this sum is obtained the property will be vested in the Church of England Property Trust. The vote for Stipend for a clergyman for Annandale has not been used, but efforts are now being made to secure a site for Church purposes. The Executive Committee have agreed to devote the unused grant of last year in aid of this object. The Vote for Stipend for a Clergyman to be employed in a district extending from Hurstville to Clifton, on the South Coast Railway, has not been used. The Executive Committee appointed a sub-committee to confer with a sub-committee of the Church Society, for the purpose of considering the claims of districts within the Diocese in which Church Extension should be carried on. The Executive Committee, on the recommendation of the above joint committee, made the following grants:—1. The sum of £100 for one year to the committee on religious instruction in public schools, towards providing for the continued employment of a teacher in Rural Deanery of Wollongong. 2. The sum of £100 for one year towards the stipend of a clergyman at Ultimo, to work under the direction of the Rev. J. H. Mullins. 3. The sum of £100 for one year towards the stipend of a clergyman for Annandale, provided that the Primate can take the necessary steps to create Annandale into a Mission District. 4. The sum £100 for one year towards the stipend of the clergyman at Eveleigh and Chippendale, working under the direction of the Rev. F. B. Boyce. 5. The sum of £100 for one year towards the stipend of the clergyman at St. George's, Glenmore Road. 6. A sum of £100 for one year towards the employment of a clergyman in a district extending from Hurstville to Clifton, on the South Coast Railway. 7. A sum of £50 for one year for the salary of the Deaconess in East Sydney, working under the direction of the Rural Dean. The Executive Committee have made these grants available from April 1, 1891, to March 31, 1892. The unexpected balance at the close of the year to the credit of the account "Church Extension by Living Agents," was devoted by the Executive Committee to Church Extension by Material Machinery. The following grants were made:—1. The sum of £64 for interest on debt of Mission Church, Ultimo. 2. A sum not exceeding £10 for cost of transfer of a site on the property known as Silcox's Estate, the transfer to be approved by the Primate. 3. The sum of £50 towards the purchase of site for a Church on the Lilyfield Estate, provided that the balance of £120 due on the purchase be raised within a period of twelve months. On the completion of the purchase the property to be transferred to the Church of England Property Trust. 4. The sum of £100 toward the purchase of a site for Church purposes in the district of Annandale. 5. The sum of £25 towards the stipend of a Chinese Catechist to work in the Diocese of Riverina. It will be seen from the foregoing that the objects for which the Fund

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was instituted have been kept steadily in view. Five agents are at work who, probably, would not otherwise have been employed. It is hoped that two others may shortly be appointed. Church extension by material machinery has also to some extent been provided.

To Balance from last year	£591 13 4
Set apart this year	658 0 0
	£1,241 13 4
Salaries for 1890-91	£263 1 2
Half interest, Diocese of Bathurst ..	29 8 4
Grant for interest on Debt. Ultimate Mission ..	64 0 0
Conditional Grant toward purchase of site for New Church at Lybfield	50 0 0
Catechist at Chinese, Diocese Riverina ..	25 0 0
Balance in Commercial Bank	810 0 0
	£1,241 13 4

THE SUMMARY OF FUNDS UNDER THE CONTROL OF THE EXECUTIVE IS AS UNDER:—

Bank Balance—General Fund	£4,736 12 8
Extra Diocesan objects	3,144 17 9
Living Agents' Account	810 8 10
Loans secured by Mortgages	8,000 0 0
due by Parishes	1,900 0 0
Interest accrued, but not yet receivable ..	192 11 7
	£18,684 10 10

In order to remove some apprehension which appears to exist, the Executive Committee desire to direct attention to the objects of the Fund, as announced in the General Scheme published at its establishment. The Fund shall represent a special effort at extension of the Church, as distinct from the regular sustentation of that which already exists; "The Synod recommends the Fund shall be mainly if not exclusively a permanent Fund." From these quotations it will be gathered that the work undertaken must be new work. The Centennial Fund is for Church extension, the Church Society for sustentation of existing agencies. The Centennial Fund cannot grant loans without interest, since all sums contributed for this object have been transferred to the Church Buildings Loan Fund. Already £299 18s. 0d. have been thus appropriated. The Executive Committee are, however, most anxious to assist Parishes where heavy parochial liabilities cripple their work, and they are willing to invest any surplus moneys, at their credit on freeholds or leaseholds, or to assist Church work, on personal bonds with approved security on such terms, and for such periods, as the treasurers in their discretion think fit. The Executive Committee have considered a scheme for carrying out this object. They are now prepared to grant loans to parishes on good security, with a view to the reduction of existing debts by means of regular repayments of interest and loan extending over a period not exceeding five years. This part of the work should commend itself especially to heavily-burdened parishes, and afford them an opportunity of freeing themselves, by the extinction of their debts, from the burden of the payment of interest. The Organizing Secretary's services are at the command of any Parish which will avail itself of this method. He will be glad to canvass the parishioners with a view of providing both the sum now paid for interest, and also that required for the repayment of interest and loan. As an example, the following illustration may be given: A Parish borrowing from a Bank £500 on personal bond and paying 8 per cent., will pay in five years £200 for interest and still have the debt of £500 resting upon it; but by borrowing £500 from the Centennial Fund, and paying £120 5s. annually for five years, interest and loan will be repaid, and the difference between £700 by the former method and £601 5s. by the latter, gives £98 15s. saved in favour of the Parish. The Parish will have to provide £80 5s.—that is the difference between interest of £40 now paid and £120 5s. to be paid by the new method. The Organizing Secretary, with the consent of the Incumbent, will seek to obtain promises to this amount in the Parish. The Executive Committee feel in offering such facilities to Parishes they are materially assisting Church extension. The Hon. E. Knox, M.L.C., who has taken a deep interest in the Fund since its commencement, has left the colony on a visit to England, but at the request of the Executive Committee has consented to retain his office as joint-treasurer with Mr. T. A. Dibbs. The Executive Committee feel that the most strenuous endeavours ought to be made to ensure the success of a Fund which has for its special object Church extension. There are several districts which the Executive Committee are anxious to assist by supplying them with the ministrations of the Church. It is evident that the Church must direct its attention to the masses of the people. In the light of public duty and of service to Christ, the work must be done, and it must be taken up at once. We may well ask ourselves to what extent we are faithful to the charge committed to us, and to the command of Christ. By God's grace we need more united effort, more spiritual life; then the work will be done steadily and well. The spiritual necessities of the city and suburbs become every year more pressing, and while there is very distinct encouragement for the future, there is also a clearer conception of what remains undone, and the fact is emphasized that vigorous and unceasing efforts must be used in order to provide the ministrations of the Church for the masses who are outside her influence, and ignorant of the truth as it is in Christ Jesus.

WM. SZ. SYDNEY, PRIMATE.

The PRIMATE said he had made up his mind never to be discouraged in his efforts by reason of small audiences, and would always endeavour to come up to his duty. He was very glad to hear such a satisfactory report as that which had just been read to them. Extension and endowment were very important words in Church matters, and if they could increase both it would be well for the Church throughout the colony. Something had been said about certain parts of the city and suburbs requiring special attention, but besides these there were often struggling districts in the country which through old, stood in need of the work of Church Extension, and he hoped the funds would not be excluded from such districts. As for a permanent fund they all saw the need for that. He did not know whether a fund might be made available for one or two things he had in his mind. For instance, there might be some spare clergymen in the diocese, who had, perhaps, arrived from England, and it might be desired to utilise them by sending them into certain districts. These clergy might be at his disposal. There was another idea he had, of establishing what might be termed a clergy hostel in Sydney, where the board and lodging of clergymen at a certain rate might be provided for. He did not know what fund these things could be brought under, but he thought there might be funds for them. With regard to the administration of the Centennial Fund it was very evident that there could not be much wrong when there were so few present to criticise.

The Hon. S. A. STEPHEN, M.L.C., thought that subscribers might well be satisfied with the management of the fund. The Hon. E. Knox, M.L.C., and Mr. T. A. Dibbs, the honorary treasurers had been unremitting in their attention. It was, however, somewhat discouraging to see such a small attendance, but in this case as almost invariably in others, he found that the work devolved upon a very few people, and he would prefer to see a wider and more lively interest awakened. The fund had made far better progress than he at first thought it would, and when they considered that many promises had been made of £100 per year for five years, of which only three had passed they would see that a large sum was not yet due, and would, when paid, very largely increase the fund. He had much pleasure in moving the adoption of the report and treasurer's statement of accounts.

The Rev. A. A. YARNOLD seconded the resolution, which was carried.

The Rev. J. D. LANGLEY moved,—"That in view of the needs which exist for the extension of the Church by the increase of clergymen, religious instructors, and missionary agency, it is desirable that during this year vigorous efforts should be made in every parish, so that a large addition may be made to the funds, and adequate provision secured to supply effectually the administration of the Church." In speaking to the motion he said that he hoped it would be understood that the vigorous efforts spoken of, referred only to those parishes wherein the clergy might deem them necessary. He thanked God heartily for the measure of success which had attended the fund from the commencement. After aiming at £100,000 the raising of only £41,000 might be looked upon as a great falling off, but at the end of the five years he hoped to see a vigorous effort made which would still further increase the fund. Efforts should be made to induce parishes in debt to get rid of the debt by availing themselves of help of this fund. He felt that great credit was due to the officers and committee, and particularly to the Rev. J. Dixon, for their efforts.

Mr. J. F. FARR briefly seconded the resolution, which was carried.

Votes of thanks were passed to the hon. treasurers, the hon. accountant (Mr. W. R. Sayer), the hon. secretary (the Rev. A. R. Rivers), and the organising secretary (the Rev. J. Dixon), and the meeting closed with the Benediction.

Last April there was opened the new west porch which has been added to St. Margaret's, Westminster. The cost has been about two thousand pounds, and after this very little is wanting to complete the restoration of the whole of the west front, which will be carried out as funds permit. Practically the whole of St. Margaret's Church, from roof to floor, has been restored under Archdeacon Farrar.

The official resignation of the Bishopric of Truro has been made at last by Bishop Wilkinson, who, through ill-health, has been unable to give the personal oversight required by his large diocese.

The Sunday Opening of Coffee-Houses.—The *Temperance World* regrets to see a movement on hand in some directions to open cocoa-houses on Sundays, on the ground that public-houses are open. Any such step as the opening of cocoa-houses is likely to give countenance to the continued opening of public-houses on Sunday. We cannot so clearly work for the closing of public-house if the cocoa-house is open.

The Old Franciscan "Provinces of England" has been restored, after being three centuries in abeyance. Henceforth the sons of St. Francis of Assisi are to be governed by their own provincial instead of, as formerly, from Ireland. Thus it is that the Roman re-conquest of Protestant England steadily proceeds.

The Ven. John Evans, Archdeacon of Merioneth, in North Wales, is dead.

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Contributed Articles.

"A Noble Building which shall Express the Dignity and Unity of the Church."

THE above phrase from the address presented last week to the Bishop of Newcastle by the Churchmen of Newcastle and the neighbouring parishes is very suggestive. First is the thought of a present outward "Dignity of the Church" a biblical one? We think not. We can find no trace of it in the New Testament. Is the Church, in whose ears the words of her Lord are still sounding: "In the world ye have tribulation; but be of good cheer, I have overcome the world"—to now possess this outward "dignity?" And if this "dignity," the appropriate expression of which is "a noble building," be something which the Church ought to possess, how are we to account for the fact that "God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yes, and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God? Surely this "dignity of the Church" can have nothing to do with "all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life!" For that "is not of the Father but is of the world. And the world passeth away, and the lust thereof: but he that doth the will of God abideth for ever." Secondly the phrase contains the thought that "a noble building" of earth and stone the expression of "the dignity and unity of the Church." There is no intimation of the will of God, either in the words or in the spirit of Scripture, that by building such "noble" buildings we are to seek for glory and honour, or to express our "dignity." We do read in the New Testament of those "who by patience in well-doing seek for glory and honour and incorruption." Our outward "dignity" is in the future, "guarded by the power of God," as we are, "through faith unto a salvation ready to be revealed in the last time. Wherein we 'greatly rejoice, though now for a little while, if need be,' we are 'put to grief in manifold temptations, that the proof of' our 'faith, being more precious than gold' (and therefore also than 'noble buildings') that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ." What an expression that will be of the true, because spiritual "dignity and unity of the Church," which has renounced "the pomps and vanity of this wicked world," and says to an age which idolizes beauty of form: "Not I, but Christ that liveth in me." It is a sure sign of spiritual decadence when the Church is occupied in giving expression to its "dignity" in "noble buildings." Simplicity excites only contempt in the world of to-day, as it did in that of the first three centuries. The "noble" language of the Pagan philosophers seemed to Justin Martyr a bait which would decoy many souls to death. Celsus heaps his most biting sarcasms on the vulgarity of the form of the language in the Gospels. The Book and the Church, which, like the lowly Redeemer, have no merely outward form or comeliness that the natural man should desire them, cannot but be distasteful to the Epicureans of philosophy, and art, and "noble" buildings. And we shall not maintain our true dignity—that of a self-forgetting, self-sacrificing love—otherwise than by "all those good works for the doing of which the Church has been founded by her Lord," i.e., otherwise than by the erection of the "noble building" of regenerate men and women, the "habitation of God through the Spirit." Material houses for prayer and the worship of God are needed; and they should in every way be suitable for the purposes for which they are designed. But, however outwardly "noble" and magnificent they may be, they cannot express the life which is "hid with Christ in God," and which is the true life of the Church now—as it will be in the future. St. John distinctly says of Christians, "Therefore the world knoweth us not, because it knew him not." Fancy the Lord, Jesus Christ expressing His "dignity" in a "noble building" of wood and stone. Or fancy the Apostles and the Church of their day trying to express their "dignity" in such a manner. And do we desire that by such a building the world should know us and our "dignity?" Our Lord said of the Spirit whom He promised to send, that "the world cannot receive Him, because it seeth Him not, neither knoweth Him." The world, indeed, knows very well the spirit which expresses its "dignity" in "noble buildings" of this world's building. But it is hopeless for Christians to so make good their case with the world as to be credited with dignity of this kind. If they remain Christians the world will neither "know" them nor their "dignity." And in proportion as they enter into competition with the world as to the possession of a "dignity" which can be expressed in "noble" earthly buildings, they step down from the high spiritual level on which the Spirit of Him whom "the world knew not" has placed them.

"The bride eyes not her garment
But her dear Bridegroom's face;
I will not gaze at glory,
(And much less at 'noble buildings,')
But on my King of Grace;
Not at the crown He giveth,
But on His pierced hands—
The Lamb is all the glory
Of Emmanuel's land."

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The Drink Bill of New South Wales for 1890.

[BY THE REV. F. B. BOYCE.]

It is very important to know how the people dispose of their money. I consequently again desire to make a financial statement as to the sum spent in intoxicating drinks. It deserves at the least as much consideration as any other monetary statement, as it not only deals with an expenditure greater than that for meat or bread or flour, but with one that affects the moral, social, and religious life of the people.

The bill is compiled from official returns, kindly furnished by the Collector of Customs and the Government Statistician. The prices are averaged by me for the metropolis and the country. Of course, the total can only be approximate, but is sufficiently near the actual sum as it is necessary for any one to know.

The figures for 1890 are as follows:—

Spirits, 1,202,070 gallons, at 37s	£2,223,830
Wines, sparkling, 10,014 gallons at 40s	20,028
Wines, still, 142,129 gallons, at 20s	142,129
Wines, colonial, 864,191 gallons, at 10s	432,095
Beer, imported, in wood, 1,009,782 gallons, at 5s ..	252,446
Beer, imported, in bottle, 1,174,969 gallons, at 7s ..	411,239
Beer, colonial, 9,618,220 gallons, at 3s	1,427,733
Total for the Year	£4,939,500

The mean population of the colony was 1,146,000. The expenditure, therefore, was at the rate of £4 5s 8d per head for every man, woman and child, or £21 8s 4d for each family of five persons, or 8s 3d per week for such a family. In the United Kingdom last year the drink bill was £3 18s 0d per head. The bill is usually very much lower in Canada, in fact about two-fifths of ours, and below that of any other English-speaking country. This is, no doubt, in consequence of the working of the full local option laws which have been in force in the Dominion for several years.

Happily the New South Wales bill shows a decrease of 2s 6d per head. This is the fifth successive annual decrease. I admit that during the last three years the decreases have been miserably small, viz., 4s 7d for the period; but there is hope from their regularity. No doubt the strike had something to do with last year's reduction. We must remember that the facilities for obtaining drink in the colony are proportionately not the same, as there is little difference now in the number of public-houses and 10 years ago. The population has been increasing and spreading into new localities, whilst through the little bit of local option conceded as we have kept out nearly 1,000 bars, I have not the figures for last year, but in 1889 there was but one public house to every 329 persons, whereas in 1881 there was one to every 235 persons. This is an important reason for the reduction in the arrears for drunkenness. In 1889 they were 18,355, or a percentage of arrears of 1.49 to the population, while in 1881, under the old Licensing Act, they were 22,560, or a percentage of 2.72 to the population. How great the improvement! It will be observed by comparison the amount spent in former years. The figures are:—

1883	£4,840,079	per head £5 16 0
1884	5,143,300	" 5 16 9
1885	5,477,231	" 5 17 8
1886	5,131,792	" 5 14 8
1887	4,614,585	" 4 10 3
1888	4,777,168	" 4 9 9
1889	4,867,390	" 5 8 2
1890	4,909,500	" 4 5 8

These figures will show that the people have spent in the last eight years the marvellous and gigantic sum of £39,760,997 in intoxicants.

There was a marked decrease last year in the consumption of imported wines and beers; but a considerable increase as to colonial wine, and (unfortunately) as to spirits. The rise in the latter was 42,690 gallons. It is one of the differences between colonial drinking and that of the mother country, that our people consume in proportion much more spirit and the other much more beer.

The amount of the bill shows much extravagance in that which is at best a more luxury when used as a beverage. Intoxicants may be beneficial as medicines in some cases, but science disowns them as common drinks, and regards them as productive of many diseases. The *Lancet*, when speaking of the Drink Bill of the United Kingdom said, "That it is not our business to moralise on this expenditure. To us it seems so much cirrhosis, Bright's disease, gout, rheumatism, insanity, etc."

What do we get for the expenditure? The money, less about one-fifth for Customs duty, is a severe loss to the country, and has largely helped to produce commercial depression and, further, to swell the ranks of the unemployed. We have the people touched, however, more vitally than in the loss of a few million sovereigns. The manhood and womanhood are dishonoured. Are not the lives and souls of men and women more precious than gold or jewels? It is only to tell the old old story when I say that drink has helped to fill our lunatic asylums, to find patients for our hospitals, to break up and render desolate hundreds of happy homes, and to take the bread out of the mouth of many a little child. It is responsible for about two-thirds of our pauperism and of our crime, and is the chief agent in providing work for the hangman. But who can fully tell how serious the evils are? Probably not one drunkard out of every 10 is arrested by the police. Public documents tell of gaols, courts and asylums, but

they can never give an account of the vast mass of misery and wretchedness which is privately suffered. It is very plain that while some may derive a little employment from the drink, the pleasure is altogether overshadowed by the devastation, mourning and woe it entails.

It is one of the cheering signs of the times that thousands are in earnest in advocating a radical change as to the attitude of the State to these intoxicants. The enthusiasm for humanity is showing itself in the opposition to intoxicating drink, knowing it to be one of the devil's mightiest agents; and particularly in the stern determination to have the decision as to its sale in every electorate settled at the ballot box as a distinct and separate issue. The interests are too great and too sacred, and the improvement too slow to ever again keep the question apart from politics until absolutely settled. This will be because thinking and right-minded men long to see the time when they will not have to lament the many-sided losses occasioned by enormous drink bills. May the question be zealously pressed forward, not in any fanatical spirit, but with strong common sense and genuine patriotism, until victory is achieved.

Religious Life and Work.

Thoughts Suggested by a Shipwreck.

On the 10th of last December the P. and O. Company's splendid ship *Nepaul* grounded on a rock in Plymouth Sound. She had sailed all the way from China safely, only to become a wreck a few hundred yards from English soil. In their voyage over life's troublesome sea, how many men do the same! They do not endure to the end. They fall because they become too sure that they will stand. They run well, but something hinders them when in sight of the land of promise. It is said, rightly or wrongly, that it was some new and unexpected light that deceived the captain. Beware, ye Christian mariners, of deceived lights! Being ourselves in the neighbourhood of the time, we went to see the wreck. To us, the saddest thing about it was that, except that she leaned a little to one side, the vessel looked as if nothing were the matter with her. Outwardly she was all right, but within she was full of water, and only did not go to the bottom because she was held up by the rock upon which she had struck. A picture this, of people who go about looking strong and well, while the immortal part of them is dead, and their hearts are turned into stone.

Transferring the Cap to Another.

When we receive rebuke, or even advice, we are all very prone to put the cap on the head of another rather than on our own, even though it may fit it perfectly. An illustration of this occurs to us. A married lady got hold of a book called, "How to be Happy though Married," put paper-marks in all the pages that spoke of the duties of husbands to their wives, and left it on several occasions in her husband's way, hoping that he would be edified. Turning to a chapter addressed to wives, the husband found the leaves uncut!

Unnecessary Anxiety.

"Nothing in life is more remarkable than the unnecessary anxiety which we endure and generally occasion ourselves." These words, quoted from Lord Beaconsfield's "Lothair," express the experience of most of us. We fuss and fume, speak hasty words, or dash off foolish letters, and the next day we find that all comes right—as it were, of its own accord—and that our care and anxiety had no other effect than to help to wear us out. If only we would trust a little more Him who clothe the lilies and feedeth the sparrows!

The World in the Heart.

It is not often that a preacher goes to so dry a subject as mathematics for an illustration in spiritual teaching. He does go to Nature, finding

Books in the running brooks.
And every flower and leaf, and even every stone, has something to say about the soul, if only we have ears wherewith to hear, and a heart wherewith to understand. But as to triangles, and angles, and circles, and all the dry figures of geometry—why, they are about as unpromising for teaching as they well can be. And yet two of these unpromising figures were used in very ancient times to illustrate two very important truths—truths which if they were realised and acted upon, would make every man the happier, and the whole world better. What is the shape of the human heart? Almost a triangle. A little curved line at the base of it would make it the exact shape of a human heart. And what is the shape of the world? A circle. Now, if you fit the largest circle you can into a triangle, you will find that you must leave three places unfilled; so if you put the whole world into a human heart, there will be some voids left. You cannot fill to satisfaction any human heart; for God so constituted the heart that none but Himself can fill it. Now, the ancient emblem of the Holy Trinity was a triangle; for as a triangle has three distinct lines and yet but one figure, so there are in God the three Persons and yet the one God. No figure but a triangle can exactly fit a triangle; and in like manner, none but God—Father, Son, and Holy Spirit—can fill the human heart.

Home Notes.

Paris is about to introduce the favourite pastime of the Romans in the early years of the Christian era. There will be real lions and real Christians, only the latter will drop through trap doors before the lions can catch them.

The Bishop of Chester would hold corporal punishment in reserve as a necessary discipline for a sound education. He suggested recently as a motto for a copy book—"No birch, no boy. No cane, no character."

The sermons of Rabinowitch, the devoted worker among the Russian Jews of Kischeneff, have been recently printed in the German-Jewish jargon. He accepts Christ as the Saviour of His people.

A grand-daughter of Queen Victoria has been compelled to embrace the Greek faith. The Russian grand Duchess Sergius is a daughter of the late Princess Alice.

The Rev. Arthur Dale was received into the Church of Rome some years ago, and now it is said without any public recantation he is preaching in the Diocese of London. The attention of the Bishop has been called to the fact.

The use of the magic-lantern in Church is gradually extending. Questions as to its legality have been raised.

The Church and Stage Guild (London) is making progress towards opening a Sunday theatre. The link between the names, Church and Stage is incongruous but, if the report be true, the influence of the stage is likely to predominate.

Dr. Parry, the late Bishop of Dover was born at Government House, Sydney.

The fund for erecting memorials of the late Dr. Edward Parry for 22 years Bishop of Dover, has reached £1,400. The memorials are to be placed in Canterbury Cathedral, in the King's School, Canterbury, in the Clergy Orphan School there, and in Lambeth Palace.

Cornish fishermen are strict observers of the Sabbath. Recently twenty fishing boats, belonging to East of England ports, essayed to land their cargo at St. Ives, but the God-fearing Cornishmen would not allow it, and the strangers were obliged to sail away.

A correspondent of the London *Standard* calls attention to a growth of anti-English feeling in France, and that there is a lack of cordial relations, due possibly to the British want of tact in hurrying French susceptibilities.

The Easter Vestries in England show a stirring of the dry bones of Protestantism, which lies latent to an extent that may one day surprise the ecclesiastical powers that be. At many Vestry meetings protests were made and plain speaking indulged in. The tide has probably turned.

THE INHERITANCE FROM ADAM.—Preaching in Manchester Cathedral on a recent occasion, Bishop Mittonson said that the death we inherited from Adam was not the death of the body, but of the spirit. This death was really threefold in its nature. First of all there was the death of original sin; secondly, there was the death of the actual sin; and thirdly, there was the most frightful calamity of all, eternal death.

TAKE NOTICE AND READ.

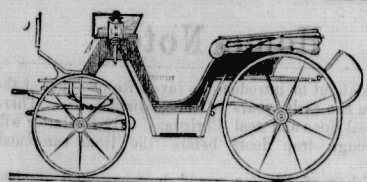
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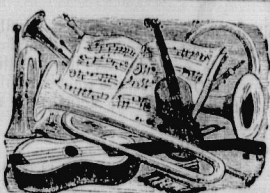
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2. v 15	v 21, or Josh. 24
3. 1 M. 2 Kings 19	2 Kings 12 v 24
4. 17 v 24	3 Kings 12
5. 2 Chron. 13	13 v 21
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Holy Trinity Mission House Miller's Point—Hon. Sec., Rev. C. J.
King; Hon. Tr. as, Courtenay Smith, Esq.
Melanesian Mission—Hon. Sec., Rev. H. Wallace Mort; Hon. Treas.,
E. H. Rogers, Esq., Ashfield.

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

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 30, 1891.

HYMNAL COMPANION, Ed. iii.

THE numerous changes and additions which have been
made in the new edition of the Hymnal Companion
have placed it on a level with other works of a similar
character, which have hitherto been rightly considered far
superior to it.

The hymns have been revised and their number added
to in a liberal spirit, which is sure to commend itself to
the majority of Churchmen. When compared with the
latest issues of the Ancient and Modern, and of Church
hymns it will be seen that this collection is not inferior
in the choice it offers either for special seasons, festivals,
occasions, or for general use. The Advent and Lenten
hymns form a more complete selection than those to be
found in either of the other books. The Holy Week and
the Children's hymns are superior to those of the S.P.C.K.
This is to a great extent due to the fact that hymns, already
rendered popular by the Ancient and Modern, and Church
hymns have been wisely included in the new edition.
Especially is this noticeable in the Children's hymns, under
which heading we now find DANIEL'S "Come sing with
holy gladness" (one of the best hymns for the young ever
written); BURNS' "Hush'd was the evening hymn"; Mrs.
ALEXANDER'S "All things bright and beautiful"; BOURNE'S
"Christ who once amongst us." These last two, by the
way, are not so well set to music as in A. and M. Among
other hymns which have been added, the following are sure
to be welcomed:—"O strength and stay" to a new tune
by VINCENT; "The day Thou gavest" with SCHUBERT'S
setting in the appendix; "Lord of our life" without
unfortunately, BARNBY'S beautiful tune; the Harvest
hymns, "We plough the fields" and "The sower went
forth sowing"; two or three favourite Lenten hymns,
inter alia "Glory be to Jesus." For those who indulge in
processional hymns, "Rejoice ye pure in heart," will be
found useful, although its appropriateness is marred,
by the omission of the verse which tells how the singers
going on

Thro' gate, and porch, and columned aisle,
The hallowed pathway through
with their hymns and chant and song. Under the heading
of "Parochial Missions" there are several capital hymns,
suitably set, which are certain to prove valuable in these
days of revival services. The number of Metrical Litanies
has been wisely increased. The insertion of the Story of
the Cross, and of the little Vesper hymn in the appendix,
is certain to please many.

Turning to the tune book, it will be seen that it has
been thoroughly recast. Among the 250 new tunes will
be found the greater part of those with which other
hymnals have made congregations familiar. The old tune
book is miserable, the present one is capital. The
necessity of using some settings, three, four, and even five
times is obviated by the large addition, and now there are
not above twenty which are repeated more than twice.
The tunes number about 500 for the 600 hymns (Church
Hymns contains less than 300; A. and M. about 550).
All glory, laud, and honour," need no longer be sung to
the tune "St. Alphege" which is commonly associated
with weddings and funerals, as it is set to the chorale
"S. Theodolph" to which it has been sung for many
years where the Hymnal Companion has not stood in the

way. Besides several new tunes, amongst which the
musical editors have somewhat too freely inserted their
own, the following favourites now occupy a place in Dr.
BICKERSTETH'S book:—Dr. DYKE'S St. Godric 129, St.
Drostane 181, Dies Dominica 211, Vox Delecti 285;
SULLIVAN'S Lux Mundi 175, St. Theresa 508; BARNBY'S
St. Anselm 269 and number 540; SMART'S Heathlands 13,
Everton 121; CALKIN'S Ramoth 43; and HOPKIN'S St.
Raphael 45. Many beautiful hymns, which in the old
edition are placed in the background owing to the ill-
selected musical setting are by these changes brought more
prominently forward.

In addition to the new tunes, some fifty have been either
transposed or re-harmonized, and in every case with great
advantage, since many of the former versions contained
crude and unpleasant progressions, and were considerably
spoiled by the harmonies employed; while others were in
too high a key for congregational use, except in the case
of a large body of voices. Dr. S. EGGLI has wisely altered
the accent in "Christchurch" and similar tunes. "The
roses of Sharon" is now printed as it ought to be
sung, and choirmasters will be saved the necessity of
taking a liberty with another man's composition.

Many will probably regret that some of the favourite
carols have not been introduced; however, numbers 83 and
89 will doubtless be used for carol services.

There are a few changes which will not commend them-
selves generally, e.g., the omission of the alternate tune
to "Nearer my God to Thee" (not classical it is true, but
popular); the alteration in the words, too, is not for the
better; the relegation of "Stella" to the appendix in the
case of "Thee will I love"; the change of tune for "Ye
servants of God"; and the omission of "How beautiful
are their feet"; "Sing we the song"; and one or two
others.

It may, perhaps, be noted that the alternate setting of
514 is one of the most charming Litany tunes published;
that number 215, "Jesus stand among us" would prove
most effective if sung unaccompanied, softly, at the close of
an Easter evening service; that Goss' setting of 580 is
suitable for an anthem for a small choir.

To judge a hymn book properly it is necessary to have it
in constant use; but, as far as one can foretell, the new
edition should prove a distinct gain to the Church and
suitable for adoption as a diocesan hymnal without the
danger of offending anyone's susceptibilities.

EARLY CLOSING

WE hope to find that the effort now made to establish
upon a firm and sound basis an early closing associa-
tion may meet with that happy success which its
intentions deserve. Its operations are chiefly designed to
benefit a class of industrial workers, who, in the matter of
prolonged hours of labour, have little power to help them-
selves. Certain artisans whose employment is of a kind not
readily learnt, or what is perhaps nearer the truth—is
popularly supposed to be difficult of attainment, are able to
exercise a strong pressure on their employers regarding
both time and wages. Clerks, shopmen, shopwomen, and
sempstresses possess no such monopoly; they know too
well how easily their places can be filled up, and how
much they are at the mercy of their employers. Hence
attempts to ameliorate their condition must come, for the
most part, from without. We believe that in this matter
there should be legislative interference. In spite of the
prophecies of laissez faire politicians, much good has
already resulted from legislative enactment respecting
individual freedom. Women and young children are no
longer shamefully overworked in England as they used to
be; the sleeping accommodation provided for drapers'
assistants and others who board and lodge with their
employers, have been improved; and the consolidation of
the Factory Acts has conferred further advantages on the
labouring young. Legislation has provided that no boy
under a certain age shall be employed in our mines; but it
should be borne in mind that no measure, either contem-
plated or in actual existence, affect the people who serve in
shops as regard their hours of labour. Women are to be
found in the workshop at the back of the shops, and sister
workers are to be seen behind the counter as the hours creep
close up to midnight. It is to benefit this class that the early
closing movement has been initiated. At present it is
purely voluntary, and needs the hearty co-operation of
employers and the public. We know there is a difficulty
in certain districts. Were our shops only patronised by
the wealthy, the bulk of the business would be over early
in the evening, but they are supported by those of humbler
rank, and thus the busiest time frequently is about 6 to 9
p.m., when the wives and daughters of clerks, artisans,
miners and labourers, many of whom have themselves been
closely occupied all day, sail forth to inspect the shop
windows, have a stroll, and make their purchases. If all
retail shops were closed by Act of Parliament at 6 p.m. no
doubt people would manage to do their shopping earlier,
but society is not at present prepared for such a trenchant
remedy as this, which would deprive women of the humble
classes of one of their chief pleasures. We ask for the
movement, that sympathy and help it deserves from the
public; and would also enquire of the proprietors of the
larger shops if some concessions could not, on their part,
be made in the way of letting the assistants go out success-
ively for recreation during the daytime when business is
comparatively slack?

Australian Church News.

Diocese of Sydney.

The Church Society.—The following matters will appear on the agenda paper of the meeting of the committee on Monday next:—(1) Report of the sub-committee of finance and general purposes re the proposed amendment of By-law vii. (2) Resolution re the initiation of church expenses. (3) Resolution to amend By-law xvi, by substituting the words "at the meeting following the publication of the annual report," for the words "at the February meeting." Application: (1) Continuation of grant towards salary of a catechist parish of Prospect and Seven Hills.

Summer Hill.—The tenth anniversary of St. Andrew's was celebrated by a tea and public meeting on Tuesday evening the 19th inst. Among those present, besides the incumbent (Rev. John Vaughan) and the curate (Rev. M. P. Jenkins), were the Rev. Canon Moreton, Rev. J. D. Langley, and Rev. A. E. Bellingham. After the tea meeting, Mr. Sandy, one of the churchwardens, took the chair, and gave a brief sketch of the church's history during the past decade, remarking that he doubted if any parish in Sydney could report such progress during ten years of its life. The Rev. Canon Moreton, in the course of an eloquent address, remarked that he had just completed 33 years of his life in this fair land. He congratulated Mr. Vaughan, and the loving and willing helpers who had laboured with him on the progress that had been made, and on the splendid block of buildings which they now possessed, including a handsome and commodious church, a schoolroom, and a parsonage. The Rev. J. D. Langley, speaking of debts on churches, said he wished that other parishes knew, as well as their friends at Summer Hill knew, how to get out of debt. The reason that parish had prospered so well was that the Gospel of Jesus Christ was preached there in simplicity and sincerity, because the church was on the lines of the true Church of England. The Rev. John Vaughan had been enabled by God's grace to hold fast by the principle on which they stood—that there should be no other Gospel known to him but that of Jesus Christ and Him crucified. The Rev. A. E. Bellingham and the Rev. M. P. Jenkins also gave short addresses. The proceeds of this anniversary have been £125. The debt on the church has now been reduced to £2,750, the sum of £500 having been lately bequeathed by a gentleman in England, formerly of Sydney.

Parramatta.—On Tuesday evening last, a social gathering was held in St. John's schoolroom. Archdeacon Gunther presided, and there were also on the platform the Revs. J. Chaffers Welsh, G. D'Arcy Irvine, and H. Tate. During the evening a programme of music was gone through, and addresses were delivered. Archdeacon Gunther referred to the good work done by the Sunday-schools. But he said he was inclined to think that the good work was affected by the want of instruction at home. He said that we were passing through a very critical period of the world's history. Referring to the various theories for the reconstruction of society, he said the proper foundation for any such work was to be found in the Book of Christ. There were rocks ahead, but if they were prepared, they would remember that true safety was to be found in the vigil of Christ. The Rev. J. Chaffers Welsh also referred to the nobility of Sunday-school work, and dwelt on the effect it had on the welfare of the nation and the world. The Rev. G. D'Arcy Irvine also delivered an address on "Home Influence." On Thursday evening, the 21st, the Rev. Dr. Harris delivered a lecture in St. John's schoolroom, on "Tennyson and His Life Work." Archdeacon Gunther occupied the chair. The lecturer dwelt at length upon the poet's earlier life, his college days, and the friendship which those days led to. With reference to the problem of the true position of woman, the lecturer claimed that the best thoughts ever given to the world on that subject were to be found in "The Princess." With reference to Tennyson's elevation to the peerage, the lecturer said it was a unique event in English, since it was the only case in which a purely literary man had been so ennobled. On the motion of Judge Docker, a vote of thanks was tendered to the lecturer.

Balmain.—On Tuesday evening, the 19th inst., an organ recital was given in St. Mary's Balmain, before a large and appreciative congregation, by Mr. Edward J. Massey, organist of Pitt-street Congregational Church. The recital was supplemented with vocal contributions rendered by Miss H. Young, Miss A. Kendall, Miss Violette, and the Rev. J. H. Maclean.

Rev. A. R. Bartlett.—The following particulars of the Rev. A. R. Bartlett's visit to England have been sent to us. A valuable box of useful clothes sent by the members of the St. Paul's Burwood Branch of the Ministering Children's League for their poor cousins at Stoke Newington, was duly delivered. Mr. Bartlett gave an hour's "talk" to the working men at Stoke Newington on "Australia generally, and Sydney in particular," pointing out that Australia was not altogether a paradise for working men. He also addressed a large gathering in his old parish in Gloucestershire on the same subject. He expressed his surprise at the ignorance displayed in England with regard to the commonest things in Australia, and thought that the London papers ought to give more daily cable news. Mr. Bartlett preached his last sermon in England at the West-street Church on Sunday, April 12, and left England by the R.M.S. Oriza, on April 24.—S. M. Herald.

The Church Society.—The following communication, we regret to say, reached us on Thursday last, for insertion. As several parishes have not yet made their Trinity collections, we hope its publicity this week may provoke a generous response:

The following is an extract from a leaflet issued by the secretaries in view of the Trinity season offertories on behalf of the Society:—

TRINITY SEASON, 1891.

The Society's income for 1890 showed a decrease of £440, when compared with the year 1889 and the accounts for the year closed with a bank overdraft of £252 2s.

So far the receipts for the current year show an increase over those of last year, and it is hoped that at the close of the year they may be found to be at least equal those of the year 1887, when the maximum income yet attained was reached, viz., £5,149 9s 7d.

This will mean in 1891, at least £1,250 must be contributed in excess of last year's income.

The great need which exists for the income of the Home Mission Fund to increase each year and not decrease—unless the spiritual wants of the people are to be sadly neglected—is shown by some striking facts gleaned from the official preliminary returns of the population at the recent Census, such as the following:

- (1) Within a radius of eight miles at the General Post Office, during the last ten years, the population has increased 70.19 per cent.
- (2) One suburb has increased 11.0 per cent.
- (3) Six suburbs have increased three-fold.
- (4) Ten suburbs have increased two-fold.

The question may well be asked, is the work of Church Sustentation and Extension increasing in the same rate? Will you help forward the work?

At the time of our going to press, intimation has been sent to the secretaries, that sermons would be preached, and collections made on behalf of the Society in the following churches on Trinity Sunday:—The Cathedral, St. James, King-street; St. Peter's, Woolloomooloo; St. Mark's, Darling Point; All Saints, Woolahra; Mission Church, Edgecliffe Road; St. Barnabas; All Saints, Petersham; Mission Church, Petersham; St. Anne's, Ryde; St. Mary's, Balmain; St. Nicolas, Coogee; St. Jude's, Randwick; St. George's, Glenmore Road; St. John's, Cook's River; St. Luke's, Burwood; St. Paul's, Burwood; Holy Trinity, Dulwich Hill; St. Michael's, Surry Hills; Mossman's Bay; Homebush; Enfield; Wallerawang, Nowra; Bulli; Emu; Billagong; Penrith; Berima, Campbelltown.

Burwood and Concord.—The members of the "Gleaner's Mission, St. Luke's, intend to have a sale of work, sometime in the middle of June. The object of the society is to assist in mission work to the heathen in our own land, and also abroad. Contributions will be thankfully received and acknowledged by Mrs. Moreton, St. Luke's Parsonage, Burwood.

Watson's Bay.—On Friday evening, the 22nd inst., a local and legendarian entertainment was given in St. Peter's schoolroom, in aid of the Church of England Sunday-school library fund. The Rev. G. E. C. Stiles, B. A., occupied the chair. Among those who took part were Miss Sibley, Miss Florence Sibley, Miss Katie Jack, Miss Ethel Bourne, and Miss L. G. A. Cork, Robert P. Barry, Clement Todd, James Sibley, and Robert H. Watson. The recitation by Miss Gillian Trill was much appreciated, as was the legendarian by Mr. Charles Melkham. The Toy Symphony by Sunday-school pupils, under the direction of Miss Sibley, was well received.

Springwood.—The Primate has appointed Mr. W. Wheatley of "Oakdene," Springwood, trustee for Christ Church, Springwood, in place of Rev. J. Barnier, deceased. Mr. Wheatley has also been appointed trustee's churchwarden. Mr. J. D. Partridge has been nominated clergyman's warden, in place of the Hon. Jas. Morton resigned.

The Church Home.—The conference which was held between the Council of the C.E.T.S. and the Executive Council of the Church Home issued in the adoption of a constitution under which the Home will in future be worked. That constitution provides that the executive committee shall be elected at the annual meeting of the members of the C.E.T.S. The festival of the C.E.T.S. will be held in August, and in connection with it the annual meeting of members of the institution will take place. At this meeting the Executive Committee of the home will be elected. In the meantime the Council has asked the present members of the Executive Committee to continue in office until the new election takes place.

Thornleigh.—A Sunday-school in connection with the Church of England was opened in this place on Sunday last. The attendance was small in consequence of an anniversary service being held in the neighbourhood by the Wesleyans, who have hitherto been the chief Christian workers here, but there is every prospect of an increase. We may add that Sunday services have only recently been started, but the congregations have not been so large as we could wish. There is a wide field here for future effort in the Master's cause, and at the present time more teachers are required for the effective carrying on of the work in the Sunday-school.

St. Thomas' Youths' Institute, Balmain.—The close of the season was celebrated on Tuesday evening last by a social gathering of the members and their friends, numbering 130, in the school hall. The chair was occupied by the President, the Rev. P. Needham Hunter, and the gathering addressed by the Rev. J. Dixon. The report of the Secretary, Mr. R. Alderson, gave a very cheerful résumé of the season's work, setting forth the character of the weekly meeting in which debates, essays, readings, lectures and elocutionary displays formed prominent items.

The cricket record showed that three matches had been lost, one drawn and ten won. During the evening songs, recitations and addresses were given. Before breaking up, members and guests were entertained by the sisters of the members with an ample supply of tea, coffee and such delicacies as usually go with them. Thus was brought to a close a most successful and cheerful gathering with good heart and bright prospects. The club now settles down for their winter course.

Bulli.—The Rev. H. Walker Taylor, who is at present at Mudgee (having exchanged duty for a few weeks with Archdeacon Bentzen) hopes to return to his parish for Sunday the 14th prox.

We are asked to state that the Church Society's reports and list of subscribers for 1890 are now ready for distribution, and that copies may be obtained either on application to the secretary of a local auxiliary or to the Secretaries, The Chapter House.

St. John's, Darlinghurst.—GRAND ORGAN RECITAL.—Dr. Naylor, organist and choirmaster of York Minster, favoured the congregation of the above church, on Tuesday evening, with a splendid display of his great powers as an organist. The programme, which was one of the best ever presented to a Sydney audience, contained the following numbers:—1. Sonata in B flat, No. 4, (a), Allegro con brio, (b) Adante Religioso, (c) Allegretto, (d) Allegro Maestoso e Vivace (Mendelssohn); 2. (a) Allegretto in C major, (b) Allegro in A minor (Niels W. Gade, died 1890); 3. Grand Fugue in E minor (J. S. Bach); 4. (a) Adante in F major, (b) Choral Song and Fugue (S. S. Wesley, late organist of Gloucester Cathedral); 5. Extemporization during Offertory; 6. Scherzo in A minor (W. T. Best, Organist of St. George's Hall, Liverpool); 7. Marche Religieuse (Alex. Guilmant, Organist of La Trinité, Paris); 8. Hallelujah Chorus Messiah—by request—(Handel); beside which Dr. Naylor played short introductory and concluding voluntaries. Matters were admirably arranged to secure a reverent and decorous deportment on the part of the congregation. The choir was in attendance as at an ordinary service, the introductory voluntary being followed by a hymn and short collect, and proceedings were closed with the Benediction. Many who heard Dr. Naylor's performance expressed surprise that one of England's best organists should be allowed to visit our city without having the opportunity of giving a public recital on our great city organ. Let us hope that Dr. Naylor in charity will not publish in England the broad and generous spirit that prevails among our city fathers.

Five Dock.—An address and a purse containing 30 sovereigns has been presented to the Rev. J. F. Bosworth, on his leaving Drummoyne, where he has been employed for the past 19 months.

St. Thomas, Balmain.—The seventeenth anniversary of the opening of St. Thomas', was celebrated on Sunday last. The preacher at the morning service was the Rev. J. H. Mullens, and at the evening service the Rev. J. Hargrave. (The services were continued on Wednesday evening, when an organ recital was given by Mr. A. J. Mason. There was a very large attendance. Shortened evensong was rendered to Tallis, and the following programme was excellently performed by Mr. Mason:—Festive March (Smart); Andante Cantabile in A flat (Guiraud); Overture to Alexander's Feast (Handel); Adante Grazioso (Smart); Fugue G Minor (Bach); Tanhauser March (Wagner). The Rev. P. Needham Hunter gave the Clarinet Solo Adagio in D (Mozart). Mr. Loughlin sang Ora Pro Nobis. The Solo, Duet and Chorus I waited for the Lord (Mendelssohn); was rendered by Mrs. Williams, Miss Rogers, and the St. Thomas' Musical Union, under the direction of the Rev. P. N. Hunter. The Recit. Trio and Chorus in Splendour Bright and The Heavens are Telling (Haydn), were given by Mr. Loughlin, Mrs. Lovell, Mr. Waites, Mr. Eatoh, and the Union. The Musical Union also rendered Gounod's Nazareth with excellent effect.

Burwood.—The members of St. Paul's Bible Class, have presented to the Rev. R. T. Regg two beautifully-bound copies of Scott's and Gordon's poems, accompanied with an address. The Rev. gentleman has acted as *locum tenens* in St. Paul's for the last 13 months, and he has been appointed to Gundy, in the Diocese of Newcastle.

Diocese of Goulburn.

British and Foreign Bible Society.—The annual meeting of the local auxiliary of the Bible Society was held on the evening of May 22nd, and was thinly attended. The report was a most disappointing one. The receipts only amounted to £30 13s 4d; no money had been sent to the parent society during the year. Officers were elected for the ensuing year, and a resolution was carried regretting the unsatisfactory character of the report, and pledging the meeting to assist the committee in its efforts to resuscitate the auxiliary. In reference to the above resolution, the Goulburn Evening Penny Post of last Saturday, in its report of the meeting, has the following:—The Rev. D'Arcy Irvine was requested to support the motion, and in doing so,

W. MAYES

Grocer and Provision Merchant
74 WILLIAM STREET, WOOLLOOMOOLOO.

I HAVE made Special Arrangements with the most prominent BUTTER MAKERS in the Kiama and Merimbula districts, who I enable me to sell the choicest made, at prices cheaper than any other house.

delivered the following brief but striking address:—I did not come here to-night with the intention of speaking, but rather by my attendance to show that I was not behindhand in furthering any work having for its object the advancement of Christian principles and the glory of God. I share the sentiments that have just been expressed, and I feel perfectly ashamed of the manner in which believers—so called—in Revelation, have treated this Great Society. Horse-races and balls and such amusements as these—I need not go through the string of them—command large attendances and plenty of money; but anything in connection with God and Jesus Christ, and the great Book which we have just heard from Mr. Collinson has been the mighty means of regenerating and ameliorating the condition of the world has no influence with them, because God is not in all their thoughts. I am thoroughly ashamed of Christian sentiment in Goulburn, and I feel sure that as the revelation of the Supreme Being and a due observance of His holy laws are at the root of the happiness of this city and every other city the present ungodly feeling will tend to bring down the curse of Almighty God on the whole place. I speak my mind freely, as I am perfectly ashamed of the whole thing.

Diocese of Grafton and Armidale.

Ordination.—The Bishop of Grafton and Armidale held an ordination at St. John's Church, on Sunday last. The Rev. William Henry Kemmis, B.A., curate of Tamworth, and the Rev. G. H. Smith of Walgett, were admitted to the order of priesthood. There was a large congregation. The Bishop was assisted by the venerable Archdeacon of Armidale, and the Rev. W. J. Killick Piddington, Vicar of Tamworth. The Bishop also preached in the evening. The musical portions of the service were admirably rendered under the direction of the organist, Mr. A. Bradshaw. The National Anthem was sung before the commencement of evening prayer.

Diocese of Bathurst.

Ordination.—The Revs. M. N. Burton and A. L. Wyatt were ordained Priests on Sunday last.

Diocese of Riverina.

Broken Hill.—A very enjoyable social gathering was held in St. Peter's schoolroom on Monday evening to welcome the Bishop of the diocese. Early in the evening, Mr. C. L. Badham read an address of welcome. The Bishop, in reply, thanked the wardens and vestry, and expressed his confidence in Rev. Mr. Wheeler, of whose earnestness he was convinced. Dancing was then commenced, and all went merrily until about half-past eleven, when the gathering broke up, after a vote of thanks had been passed to the ladies who had carried out the catering so successfully.

Diocese of Melbourne.

Mission Sunday.—Sunday, the 17th inst., was observed by the congregations attending the Church of England throughout the metropolitan diocese as Mission Sunday. At St. Paul's Cathedral the Bishop conducted the morning service, and taking his text 1 Cor. xvi. 9-14. For a great deal and effectual is opened unto me, and there are many adversaries," he preached an eloquent sermon, enlisting the sympathy of the congregation in aid of the mission work. He impressed upon them that it was their duty to assist in spreading the Gospel in every land. The services in the afternoon and evening were conducted by Canon Handfield. At the conclusion of each service, a collection was made in aid of the church missions.

Clunes.—"Dot and her Treasures" was presented at St. Paul's Sunday-school room, Clunes, on the 12th inst. There was a large attendance, and the financial result proportionately satisfactory.—*Gardian*.

Clifton Hill.—The anniversary services at St. Andrew's Church, were held on Sunday, the 10th inst. Appropriate sermons were preached by the incumbent, Rev. E. A. Thomas and Canon Lewis. The services were followed by a tea-meeting and concert on the following Tuesday evening.

Collingwood.—There was a large gathering last Monday night of the congregation of St. Saviour's Church, Collingwood, and of other friends of the widow and family of the late C. M. Yelland, pastor of the church, who died very suddenly on the 11th May. Mr. W. E. Morris, registrar of the diocese, occupied the chair, and spoke in the highest terms of the services rendered to the church and Sunday-school by Mr. Yelland. The following resolution was then carried:—"That this congregation desire to express their deep sorrow at the loss they have sustained in the death of their late lamented pastor, the Rev. C. M. Yelland, and their sympathy with his widow and children in their bereavement. It was further decided to form a committee to raise funds for the widow of the deceased, and a sum of £71 was paid or promised at the meeting. Mr. Morris consented to act as treasurer.

Broadford.—The Bishop of Melbourne held a confirmation service at St. Matthew's, Broadford, on Friday last, the 15th inst., and delivered an impressive address upon the privileges and duties of young communicants.

Ordination.—The first ordination in St. Paul's Cathedral was held on Trinity Sunday. The Rev. H. Hitchcock, of Stratford, was admitted to the office of priest, and Mr. W. C. Sadlier, of Pyramid Hill, to the office of deacon.

Diocese of Ballarat.

Ballarat.—A public missionary meeting was held in St. John's school, Soldier's Hill, Ballarat, on Wednesday, the 20th inst., Canon Mercer in the chair. An address was given by Mr. C. H. Cheong, superintendent of Church missions to the Chinese in Victoria, in the course of which he showed the contrast between Buddhism and the teaching of Confucius and Christianity. He also showed the early efforts which had been made to evangelise the Chinese in Victoria; and, in tracing the progress of the work, gave several instances of genuine success, and closed with an earnest appeal for help in the work, especially in building a mission church in Melbourne.

The Chinese Mission.

The annual tea given during the past few years by some ladies to the Chinese in the Cathedral School, Pitt-street, has shown that many of the Chinese of the city and suburbs are married to European women, and that *Eurasian* or mixed population is growing up in our midst. Since the greater part of the fathers are Pagans there is too much cause to fear that the wives may practically fall into that state, and that the children may grow up in the same. It does not appear that this call for special missionary effort has hitherto attracted the attention of workers for Christ. The Chinese Missionary, Rev. George Soo Hoo Ten, and his catechist, have visited the homes of Chinese, and an occasional visit like that may have been paid by others. Still, it is none the less true that no special organisation has been called into existence to bring the Gospel to this alien community now growing up in our midst. The subject has been discussed for some months past in the committee of the Chinese Mission, and, at length, a resolution was passed that an effort should be made to obtain the assistance of some ladies who would make this their work. Accordingly, at a meeting of the committee held at the Registry last week, nine ladies were introduced to the Primate to receive his sanction and words of encouragement in their entrance on this good work. Districts were assigned to them, to which they will go like the disciples of old, "Two and two."

It has also been resolved that there shall be published at least quarterly *A Missionary Record*, for gratuitous circulation, of work done among the Chinese in the diocese. Aid towards the publication of this record of missionary work in our midst will be thankfully received by Canon Moreton, St. Luke's, Burwood, who will gladly forward copies to any person who may wish to have them.

Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

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

Correspondence must be Brief.

To the Editor of the Australian Record.

SIR,—It was with great pleasure that I read in your issue of to-day the appreciative mention you make of the degree of D.D. recently conferred by the University of Dublin on the Rev. Canon D'Arcy Irvine of Goulburn.

When our great men die, we are ready enough to bemoan their loss, and praise them when it is too late for such appreciation of their worth to stimulate them to further exertion for the welfare of their fellows.

With your permission, and as one who has known the Rev. Dr. D'Arcy Irvine since his arrival in the colonies, I desire to express through your widely-read columns, the pleasure that I know the intelligence referred to will give to many who, like myself, have enjoyed the worthy Canon's ministrations in days past, and have reaped no little benefit from his great learning and exact scholarship not to mention his generosity and ungrudging hospitality. That the Church of which he is so valuable a dignitary may long enjoy, and mark her appreciation of, his sterling worth, is the wish of a

CONSTANT READER.

Sydney, 23rd May, 1891.

Notices to Correspondents.

All business communications to be addressed to the MANAGER, AUSTRALIAN RECORD, 170 Pitt-street. All other to be addressed to the Editor, AUSTRALIAN RECORD, 170 Pitt-street.

E. PARKER.—Too late.

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

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 CHAIR SOAP will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No stepping beforehand, no soda, no fuss, no worry. Simple directions on each bar. Softens irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.



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Temperance.

What a Temperance Township is Like.

An English visitor, writing from Evanston, a suburb of Chicago, says that while it may be fitly described as beautiful, healthful, and delightful, it has to temperance men a higher claim of appreciation, inasmuch as it is a prohibition township. In all its miles of streets and avenues, broad and straight, not a single drink shop of any kind is to be found, or in fact exists, the last struggle of the druggist to evade the law having been defeated. Evanston has over 12,000 inhabitants, comprised in the three conterminous sections of one township, and the nearest "saloon" is at Rosehill, four miles away. The history of this prohibition district is interesting, dating back as it does 30 years or more. The town is named after a Mr. Evans, who gave some land for purposes of a university; hence its name. The donor bargained that the college charter should secure prohibition of the liquor traffic. This point was duly incorporated, and it forbids the keeping of any saloon, or any sale of alcoholic beverages, within a radius of four miles from the college buildings, measured on three sides by land, and on the fourth into the lake. The will of the people has fully endorsed this arrangement, the law is thoroughly enforced, and is made secure for ever by enactment of the Illinois State Legislature. Close and particular inquiry failed to discover any place where drink could be bought. Stately church buildings abound, and are well filled; 1,300 students read in the college hall and play baseball in the broad meadows, free from the influence of drink; there are only three undertakers, and not one pawnbroker, while in the centre township two policemen help one another to do nothing, and the offices of the local justices are metaphorically speaking, grass-grown for want of criminal business to be done; and a high temperance tone pervades the two weekly papers issued.—*Pull Mall Gazette.*

Drunkenness and its Ancient Punishment.

Amid the great variety of treatment to which drunkenness was subjected by the Ancients, all law-givers seem to agree in treating it as a state of disgrace, and since it is brought on deliberately, it is still more odious and without excuse. Whatever men as individuals may say, no nation treats it as meritorious. At the Greek festival of Dionysia drunkenness was discouraged; but at length even the Bacchanals were suppressed by a decree from the senate about 116 B.C.

The offence of drunkenness was a source of great perplexity to the Ancients, who tried nearly every possible way of dealing with it. If none succeeded it was probably because they did not begin early enough to intercept the ways and means by which the insidious vice is incited and propagated.

Severe remedies were often tried, to little effect. The Mosaic law imposed stoning to death—at least if the drunkard was coupled with disobedience to parents. The Locris under Zaleucus made it a capital offence to drink wine if it was not mixed with water, even an invalid was not exempted from punishment, unless acting under a physician's orders. Pittacus of Mytilene made a law that he who, when drunk, committed an offence, should suffer double the punishment he would do if sober, and Plato, Aristotle, and Plutarch applauded this as the height of wisdom.

The Roman censors could expel a senator for being drunk, and take away his horse. Mahomet ordered drunkards to be bastinadoed with 80 blows. Other nations thought of limiting the quantity to be drunk at one time or one sitting.

The Egyptians put some limit, though what it was is not stated. The Spartans had some limit. The Arabians fixed the quantity at 12 glasses a man, but the size of the glass unfortunately was not defined by the historians. The Anglo-Saxons went no further than to order that silver nails be affixed to the side of the drinking cups, so that each might know his proper measure, and it is said this was done by King Edgar after noticing the drunken habits of the Danes. Lycurgus, of Sparta, went to the root of the matter by ordering the vines to be cut down, and his example was followed by Terbulus of Bulgaria in 704. The Suevi prohibited the importation of wine, and the Spartans turned the vice into contempt by systematically making their slaves drunk once a year to show the children how foolish and contemptible men looked in that state. Drunkenness was held as more vicious in some classes of persons than in others. The ancient Indians held it was lawful to kill a king who got drunk. The Athenians made it a capital offence for a magistrate to be drunk, and Charlemagne caused a law to be enacted, that judges on the bench and pleaders should do their business fasting. The Carthaginians prohibited magistrates, soldiers, governors, and servants from any drinking.

What an Increased Drink Bill Means.

Commenting upon the British Drink Bill for 1890, the *Lancet* says:—It is not our business to moralise on this expenditure. To us it means so much cirrhosis, Bright's disease, gout, rheumatism, insanity, &c.—disabling employment, taking the pleasure out of the life of families, and bread out of the mouths of children."

Poetry.

In Me Ye Shall Have Peace.

Long days and nights upon this restless bed
Of daily, nightly weariness and pain!
Yet Thou art here my ever gracious Lord;
Thy well-known voice speaks not to me in vain.
'In Me ye shall have peace!'

The darkness cometh long, and e'en the light
No respite brings with it, no soothing rest
For this worn frame; yet in the midst of all
Thy love revives. Father thy will is best.
'In Me ye shall have peace!'

Sleep cometh not when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep; and let these sleepless hours
Be hours of blessed fellowship with Thee,
'In Me ye shall have peace!'

Not always seen, the wisdom and the love,
And sometimes hard to be believed, when pain
Wrestles with faith, and almost overcomes;
Yet e'en in conflict Thy sure word sustain:
'In Me ye shall have peace!'

Father, the flesh is weak, fain would I rise
Above its weakness into things unseen.
Lift Thou me up, give me the open ear,
To hear the voice that speaketh from within:
'In Me ye shall have peace!'

Father, the hour is come, the hour when I
Shall with these fading eyes behold Thy face.
And drink in all the fulness of Thy love—
Till then, oh speak to me Thy words of grace,
'In Me ye shall have peace!'

Household Papers.

Harley Deane and the Baby.

A STORY FOR FATHERS.

"Do you really think you can manage baby, Harley?" asked Mrs. Deane, as she came into the room with her bonnet and wrap on, ready to go to church.

"Manage baby, Nell! Why, of course I can. Papa and baby will have a jolly time together, all alone by ourselves, won't we, sweetie?" "We will take a ride to Banbury Cross. We will see that old woman ride on a white horse—What is the rest of it?"

"Rings on her fingers and bells on her toes; She shall have music wherever she goes."

For awhile papa and baby did have a jolly time, but this baby like all other babies, was of migratory nature. "Banbury Cross" once reached, the fascination in that direction ceased—there were so many other places to visit—so much in baby's great world to be seen and investigated—that Papa Deane got tired, and for the first time in his life he began to realise what it is to take care of a baby all day, and he wondered how his wife kept so patient about such a monotonous occupation; besides, he had scarcely looked at his Sunday newspaper. He had not found out yet about the changes in the market or the latest political news. So, with a pathetic look on his face and an appealing tone in his voice, he worked upon baby's sympathy sufficiently to induce her to sit on the floor, surrounded by her wealth of playthings, and amuse herself for awhile. With baby so well established, he could lie down on the lounge, smoke his cigar and read his newspaper in peace. Baby Deane was just as reliable as other babies are; she played awhile with her blocks, erecting buildings that had no foundations, and they only tumbled down into a mass of ruins, which was not encouraging, to say the least. Repeated failures made baby resolve to abandon such projects, and she was soon on a tour of observation of her own seeking.

Meanwhile Papa Deane became deeply interested in the columns of his paper. Baby was having her own way, pulling the books off from the shelves in the corner, and handling them in a manner best suited to herself. If there was anything Harley Deane was over-particular about it was his books, for he was a scholarly man, and books to him were life-long friends, whom we come to love and know as we do our children. Baby Deane had taken her first steps in walking only a few days before, and getting across the room was still a venture, quite likely to be attended with disaster. She had taken a large Oxford Bible in her hand, and was trying to make her way with her heavy burden to the lounge to show papa the pretty book-mark, which hung outside. But the demolished buildings being in her way, she fell amid their ruins, and her cry of distress had the effect of awakening Papa Deane from his prospective speculation in the markets the next day.

"What have you been doing with my books, baby? Don't you know you must not touch Papa's nice books?" exclaimed Mr. Deane, in a tone of exasperated authority, which he had never used in the presence of his only child before. "My Oxford Bible, too!" I am afraid you have spoiled it."

Baby was picked up and put on the lounge, not in a very gentle manner, while the father tried to smooth out the leaves of his Oxford Bible, which had been disarranged by baby's weight falling on them. Baby Deane was a sensitive

little thing, and to see papa so put out caused her to sob and cry, as he had never heard her before. "What if she should go into convulsions, or break her little heart, and Nell gone?" Clearly the first thing to be done was to let baby know that she was forgiven, and was papa's "sweetie" again. But this was not an easy matter to do, and long after baby had fallen asleep in her papa's arms did a convulsive sob now and then startle the little one from her rest. What an appealing, pathetic little face it was that the father put so gently on the pillows of the crib after the sobs had ceased and sound sleep came. The father stooped over and kissed it, and wished that he had been more patient with the wee darling's misadventures and mistakes. Had he not made some grave ones himself many times, and he, a grown man, supposed to have wisdom, experience and judgment! How could he blame baby? He very patiently picked up the books that lay on the floor in all sorts of positions. He assured himself that there had not been much damage done after all, while he had learned a lesson in baby-tending. It was a business one could not neglect. Next time Nell went to church and left him with baby he should keep his eyes and ears open. Then he sat down in the rocking-chair and to-k up the Oxford Bible. On the fly-leaf were two little soiled finger-marks, just under the written words, "Harley Deane, from his loving mother."

The hand that had written those words had for years been folded away. That Bible was his birthday gift from his mother when he left his childhood's home to go out into the world to take his place as one of its workers. It was not a well-worn Bible; indeed, its pages showed that it had been read but very little.

The truth was, Harley Deane had not read a verse in the Bible for over a year. He had not realised it until that moment, and he had promised his mother when she put the book into his hands that he would read it for her sake. The benediction look in her face when she bid him good-bye was so vivid before him that it seemed as if she had come into the room and was standing by his side. He remembered all her prayers with him, her endeavours to have him become a good man and a Christian. He seemed again to feel the gentle pressure of her hand upon his shoulder as she stood in the door the last time he had seen her, and the words which she said then were well remembered—"My dear child, I trust the world will be made better because you are in it, and that God will bless you in all your undertakings. I pray that you may honour Him in whatever you do."

Harley Deane well knew that God had not been in his thoughts or undertakings much of late, and yet God had been very merciful to him. He had succeeded in his business far beyond his brightest anticipations, and his home life was all that he could wish. But he had been growing mercenary with all the prosperity he had had. He worked hard all the week, and felt that he earned a Sunday's rest. So he did not go to church, although he paid for a pew in the best part of the church for his wife, and gave her money for charities. Sunday morning he read the Sunday newspapers, and in the afternoon took a long nap. When business was very driving he sometimes slipped off to the office and wrote some business letters. He dated them on the following Monday, though, as he could not quite make up his mind to let outsiders know he wrote business letters on Sunday. This was the first Sunday he had been left with baby, however, but the nurse-girl's being at her home on account of illness had been the cause of that. Burying his face in his hands, he knelt beside the little crib. "What if God should take away that darling because of his unworthiness of the great trust!" The thought was overwhelming, and the father knelt by the sleeping child and prayed for the first time in years. He arose from his knees, resolved that, with God's help, he would be a better man, and make himself worthy of the sacred trust given him. Taking up his Bible to look over the passages his mother had marked for his guidance in times of perplexity and wanderings, he found words of light and hope. He could not keep a tear from falling on the two little soiled places on the fly-leaf as he looked at them under the sainted grandmother's name—the grandmother who did not stay to see and bless this little grandchild, but whose prayers for her posterity down to the latest generation was a legacy that the Lord would surely bless to his child.

"Well, Harley, you did manage the baby, didn't you? How did you get her to sleep so early?"

As the wife finished speaking, and bent to kiss her husband on her coming home, she saw a different look in his face from what she had ever seen there before.

"Nell, dear," he said, as he put his arm around her, and drew her close to his side, "I did not manage baby—baby managed me."

Then he told his wife the little story of baby's perfecting praise in his case, and how he resolved, with God's help, to lead a different life—to discharge all his duties in the fear of the Lord.

Some years have passed. Other babies have come to Mr. Deane's home. The baby of whom we have spoken is now the half-grown girl who takes hold of her father's hand on Sunday morning and goes to church with him. He always stops to look at the wee finger marks when he opens his Bible, which is very often now. His is, indeed, a household of faith, and the little feet that are following on after papa will find the way safe and smooth, because he is following his Master, and leading the children in his keeping toward the beautiful land of light and peace.

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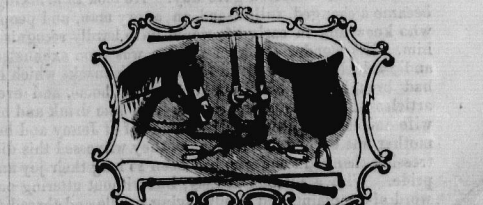
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Children's Column.

JENNY'S GERANIUM;

OR

THE PRIZE FLOWER OF A LONDON COURT.

CHAPTER II.

A MOTHER'S LAST WORDS.

She is not here: but far away,
The noise of life begins again,
And, ghostly, through the drizzling rain,
On the bald street, breaks the blank day.

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

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

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

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

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

"Husband, dear, said a gentle voice, 'come here; I want to speak to you.'"

Oh, what a cry was that which came walling forth from the lips of John Sandford as he heard this simple appeal!

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

"Come here, dear," said his wife once more, weaker than before. John staggered to his feet, and, with a great sob, he was the next moment burying his face in the clothes which covered his dying wife.

"John, dear," she said, gently playing with his hair, "it has come at last."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fixing her large bright eyes on her husband, she said, in a voice stronger than usual, "Shall it be so, John?"

Jenny bent down and kissed her many, many times.

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

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

(To be continued.)

Books.

MESSRS. METHUEN AND CO., London, will shortly issue the first number of a magazine, the *Beacon*, which will give information about all social and industrial subjects relating to friendly societies, trades unions, and co-operative societies. A leading feature will be "Voices from the Ranks," a series of autobiographies of working men and women, who will give a faithful and realistic picture of the daily life and needs of the working classes.

One of the curiosities of modern literature is the Braille type magazine for the blind. It is the outcome of the private endeavours of four accomplished young ladies at Richmond, the daughters of the well-known antiquary Mr. John Elliot Hodgkin, F.S.A. At first it was issued privately and gratis, at odd times, under the suggestive title of *Four-in-Hand*. About two years ago the editors changed its name to that of *Santa Lucia*, and it is now published and sold monthly.

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

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The Australian Record.

SYDNEY, SATURDAY, JUNE 6, 1891.

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

The Week.

Is Football Dangerous?

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

The Constabulary.

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

The "Altar" Controversy.

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

Useful Work in Progress.

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

More Economy.

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

Fact and Fiction.

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

Church Society.

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

Leprosy.

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

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

Persecution of Jews in Russia.

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

Birthday Honours.

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

An Exposure.

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

Moral Politics.

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

Parliament.

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

Brief Notes.

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

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

The usual monthly meeting of the Church Society was held in the Chapter House on Monday the 1st inst.

The Council of the Evangelical Alliance met at the Y.M.C.A. rooms on the 1st inst. for the transaction of business.

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

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

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

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

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

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

The Brisbane Synod commenced its sittings on Tuesday last.

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

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

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

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

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

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

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

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

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

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

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

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

ANTHEMS.

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

DIOCESAN.

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

Thurs., 11.—"Parents' Union," public meeting in St. James' Hall, Phillip-street, 7.45. Chairman, the Primate. Speakers—Rev. Dr. Corlett, J. Fordyce, M.A., H. L. Jackson, M.A., J. W. Debenham, M.A., C. J. Prescott, B.A., W. Mathison, B.A.; Professor Anderson Stuart, M.D., and A. B. Weigall, Esq., M.A.

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

Sat., June 6.—Jamberoo.
Sun. " 7.—Kiama.
Tues. " 9.—Campbelltown.
Wed. " 10.—Cobbitty.
Thurs. " 11.—Liverpool (Confirmation).
" 11.—Parents' Union Meeting, St. James' Hall 7.45 p.m.
Sat. " 13.—Lay Memorial Stone of new Parsonage, Seven Hills, 3 p.m. Tea and Public Meeting immediately afterwards.
Sun. " 15.—Penrith.
Mon. " 14.—Penrith.
Mon. to Fri., June 15-19.—Rural Deanery, Penrith.

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

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collection can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have such fine peculiarities to no other exhibitor."

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