

Poetry.

Silence.

When, smitten, thou dost feel the rod, Be still, and leave thy cause with God; And silence to thy soul shall teach Far more than comes from outward speech.

When secret arts and open foe Conspire thy peace to overthrow, In silence learn the hidden power Which saves thee in that bitter hour.

Doth not thy Father take thy part? Doth he not know thy bleeding heart? And when it seems that thou wilt fall, Doth He not feel it? bear it all?

Make no reply, but let thy mind In silent faith the triumph find Which comes from injuries forgiven, And trust in God, and strength in Heaven.

Children's Column.

THE PRIZE FLOWER OF A LONDON COURT

JENNY'S GERANIUM;

CHAPTER XIII.

THE FLOWER SHOW.

Open the lattice; let the fresh, soft air Bear in sweet nature's psalm; Draw the dim curtain quick, the sun is there, Holy, and bright, and calm; And here a heart trembles for very gladness, Which yesternight faintly 'twixt hope and sadness.

Twelve months had passed away since the death of Maggie, and the day had come round for holding another flower-show in which the poor of Mat Freeman's district had an opportunity of exhibiting the flowers they had reared with so much industry and care. Never had the grounds of the charitable institution, in which the show had been held two or three years successively, looked more beautiful in their summer green. The trees looked fresh and shining, and the flowers in the borders were in their glory, and to those who daily looked out on festering courts and alleys, the place appeared as a garden of Eden. An instrumental band was discoursing popular melodies; flags and banners were hung among the trees, and the grounds were quite a festive appearance. A large tent had been erected, in which the flowers were exhibited, and groups of ladies and gentlemen, clergymen and professional men, moved slowly round the tent, admiring the display. But none of all the company, perhaps, enjoyed the scene as did the exhibitors themselves; and as they heard exclamations of pleasure and surprise, that flowers so bright and glowing could have been reared in the dingy places from which they had been brought, their faces beamed with satisfaction.

A group of happy-looking persons might have been seen before a flower which was labelled "JENNY'S GERANIUM." The group consisted of Mat Freeman and his family, John Sandford and his daughter, Mrs. Peters, and Jem Banks. John Sandford had got on in life in life since we last saw him, and he and his daughter were "dressed like any gentlefolks," to quote Mat Freeman's enthusiastic expression. The flush of health had returned to his cheek, and Jenny was the picture of radiant happiness. "I feel," said Mat, "that I want my fiddle; if I had that, I could express myself equal to the occasion. I have no words."

"Nor I, my friend," said John Sandford, grasping his hand; "but all the joy of this day I owe to you." "I am a poor fellow to owe anything to," said the other; "no, no; let the glory be given to Him who has brought it all about. Still I am thankful to connect your happiness with one of grandmother's pets," he added, with a smile.

"But there is another pet of grandmother's here," said Jenny. "What, you don't mean to say you have exhibited, Jem?" cried the navy. "Yes, I have," said Jem, somewhat bashfully. "Well, that is good; I never expected that."

"And there are two or three flowers here from Challoner's Court which are no relations to grandmother," said Mrs. Peters, smiling. "Come and see them." "Such was indeed the fact; and no one in the company looked at them with a more tender eye, dimmed as it was by the tear of gratitude, than Mat Freeman's little party. Mat had had many proofs during the last twelve months that his simple but earnest efforts in Challoner's Court had not been in vain, and these flowers were now the touching evidences of it. The full results indeed of all his labours were not permitted to see, for it became almost a natural consequence that as soon as a man became a teetotaler he moved out of Challoner's Court into a better place of residence, as John Sandford had done months before this bright and happy afternoon.

As the evening drew on, a public meeting was formed under a slaty knoll of trees, and then the prizes were distributed to the successful exhibitors. The gentleman who undertook this task discharged it with great kindness,

saying that he had no doubt that while the exhibitors would value the prizes they now received, the flowers themselves had brought their own reward with them.

"Hear, hear!" cried Mat, vigorously. "I see one here," said the gentleman, smiling, and looking pointedly at Mat, "who could make an eloquent speech upon that subject."

"No, no," observed Mat, drawing back, somewhat abashed by the sight of such a company of ladies and gentlemen. Presently the name "Jenny Sandford" was called, and, blushing like her own geranium, Jenny stepped forward, holding her father by the hand. Many looked surprised, because they thought the show was for poor people, and not for those who could appear dressed as John and his daughter.

"I daresay," said the chairman, "if we knew all, we should find that there was a history worth the knowing connected with every flower which has been exhibited to-day. We cannot tell all the industry, patience, and hope which have been exercised in connection with their training. One story, however, has been revealed to me, and I have been requested to tell it for the benefit of others, and it is the story of 'Jenny's Geranium.'"

Jenny and her father became at once the objects of the deepest attention.

"Jenny's Geranium," the chairman went on, "first bloomed in a good man's garden, whom I see before me; from that garden it went to a dreary, miserable room in Challoner's Court. There it became a joy and gladness past expression to a little orphan girl, who, while mourning the loss of a fond mother, had the additional grief of a drunken father. Regardless of the interest which his daughter took in the flower, he one night took it to the public-house to sell, that he might obtain drink. The flower was rescued by the good man who first gave it to Jenny. There he is," said the chairman, pointing out Mat, when immediately a loud cheer arose.

"The father had a severe illness, from which he arose a new man, and that is the character in which he appears before you to-day."

Again the company broke out into hearty cheering. "That is not all; good example is catching; other flowers began to appear in Challoner's Court. Many people have been reclaimed from drunkenness, and Mat Freeman informs me that he and John Sandford mean to keep on working until there is a flower in every window. I have only to give you this prize, my child," said the chairman, very kindly, as he handed her a beautifully bound Bible. "You are no stranger to this book; you have long loved it; the friends who knew your story thought a good deal as to what prize they should give you, but at last they came to the determination that they could give you nothing that you would more highly value than this."

Jenny, in almost a whisper, said, "that she could not have had a present that she would have liked better." The chairman then shook hands with her and her father, and they retired amid the hearty cheers of all present. Deep interest was felt in the exhibitors from Challoner's Court (the chairman saying to those about him, "It's about the vilest place I know"); and when they had received their prizes, there were loud calls for "Mat Freeman."

"You see," said that burly individual, at length coming forward, a deep blush suffusing his honest features, "I am not accustomed to a meeting like this. I could get on better in Challoner's Court. I am very glad, however, that Jenny has got a prize; I always said she would. I am very glad, also, that other poor people in Challoner's Court have got prizes. Oh! said Mat, warning, and forgetting the audience before him, in the depth of his emotion, "if ever there was a place in London where a few flowers are needed, that place is Challoner's Court. You can't breathe almost for the foulness of the place, and yet, since the flowers have been there, they have done something to sweeten it. My creed is a very short one, ladies and gentlemen, and it's well known to many here; if you get teetotalism and flowers into the poorest house, you have introduced that which will bring about a wonderful change. I have seen the truth of this in numberless instances, and I shall keep on distributing grandmother's pets, and displaying my pledge-card (holding it up) as long as I live."

Mat retired amid great cheering and waving of hats and handkerchiefs. Two hours later there was a happy party at John Sandford's prettily furnished parlour. The window was open, and looked out on a larger garden than Mat Freeman's, but arranged somewhat in the same style. A substantial tea had been discussed, and Jenny and her father, Mat Freeman and his wife, and Mrs. Peters, were enjoying a quiet talk with each other. Deep and tranquil was the happiness of the entire company. "I feel with you, Mr. Sandford," said Mrs. Peters, "that a few working-men preachers, like Mr. Freeman here, would, by God's blessing soon put a different face upon many of our foul London courts."

"You know I am not a preacher," said Mat. "We want," she went on, "working men to talk to working men, and we want especially those who have got on in life, to become missionaries to their poor fallen companions, whom they leave behind."

"That's true," said Mat; "our men no sooner get on, than they forget the 'rock whence they were hewn,' and the 'hole of the pit whence they were digged.'"

"I have seen the good which Mr. Freeman has done in Challoner's Court."

"And am I not a living witness to it?" said John Sandford, gratefully. "Yes, and there are others, too. I long to see the day when every converted working man shall say with regard to the unconverted masses of his own class, 'Lord, here am I; send me.'"

"Mrs. Peters," said Mat, solemnly, "what you have said about my work and my doing is neither here nor there; it is the Lord's work. But I am sure you are right with regard to the other matter."

They sat silently thinking for some time, and then, ere the light had quite gone, Mrs. Peters said, "Shall we read a chapter together?" And afterwards Mat said, "Let us pray that what we have been talking about may come to pass."

THE END.

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Conference Lay Helpers' Association. Chinese Tea Meeting. As others see us!!! Sunday Schools.

The Australian Record.

SYDNEY, SATURDAY, OCTOBER 24, 1891.

CADBURY'S COCOA - ABSOLUTELY PURE - CADBURY'S COCOA

The Week.

Mr. Justice Foster. We are glad to learn that His Honor, who has for some time been seriously indisposed, has been granted six months leave of absence. We understand that it is Mr. Foster's intention to visit Europe, and to take advantage of the healing waters of Germany. His Honor has for many years so closely identified himself with every good and philanthropic work that we feel assured there will be a fervent wish among all classes of the community for his speedy recovery.

Mr. Grubb. Mr. Grubb is this week continuing his mission work at St. Andrew's, Summer Hill. Crowded congregations assemble every evening to hear the preacher, and no doubt much good will be done. We have not noticed any of the peculiarities attributed to him, and to which reference was made by no doubt a prejudiced person writing from Victoria. Indeed, the preacher plainly intimates to his hearers that if they have come to hear an exciting address they will be bitterly disappointed. Nevertheless, there is a power in the sermons, a power coming not from man but from God. Christ is uplifted, and souls are drawn to Him. Plain, practical preaching is much needed in these our days, and the Giver of all spiritual gifts honors His servants whose lives are consecrated to His service, and makes even the "foolishness of preaching" redound to His glory.

Sunday Schools. Sunday and Monday last were observed as days of "Special Prayer" on behalf of the young taught in our Sunday schools. This practice has been universally carried out for many years, and we doubt not that much good has resulted from intercessory prayer. Considering the importance of religious instruction imparted Sunday after Sunday and the vast amount of benefit thus conferred upon the rising generation, it is not only fitting but the bounden duty of those who watch for souls to set apart special days for prayer, that increased spiritual blessings may be imparted to the young people over whom we have the oversight. Sunday schools have been designated, and properly so, "the nursery of the Church," and who can tell the number of those who have joined the Ministry and entered on work in the missionary field whose first religious training and impressions were received in our Sunday schools. We cannot value too highly these institutions.

The Record. Once more we have to call attention to the large amount of outstanding debts due to the paper. Our friends and supporters cannot be aware of the inconvenience caused to the directors by the neglect on their part to forward amounts due and owing, some being of long standing. Will they also kindly remember that the whole responsibility of conducting the Record devolves upon the directors and editorial committee, who give their services gratuitously. It is too much, then, to ask our friends to rally round them, and by prompt payments save them from the unpleasantness to which they are subjected.

Lay Helpers' Conference. A conference of this Association was held on Monday evening in the Y.M.C.A. Hall on Monday evening. The Primate presided. Apologies were read from several gentlemen, who were unable to attend in consequence of the prevailing epidemic. The Primate's address was short and practical; after which papers were read by the Ven. Archdeacon Gunther, his Honor Judge Docker and one of the Hon. Secretaries, Mr. H. W. Hartley. The papers were not too long, and arrested attention. A discussion then ensued, in which his Honor Mr. Justice Manning, the Rev. Wm. Charlton, Mr. E. I. Robson (head-master of the North Shore Grammar School) and Mr. W. Crane took part. The conference terminated in a vote of thanks to the readers and organizer, moved by Mr. John Kent, and the Primate, by Mr. E. I. Robson. Both were carried with acclamation. It appeared to be the general impression that such gatherings are productive of good.

St. Aidan's, Birkenhead. The London Record asks: "What is to become of St. Aidan's, Birkenhead? At present it seems in some danger of becoming a mere personal institution at the disposal of the Bishop of Chester. It is, we believe, counsel's opinion that Dr. Jayne is the only Visitor of the College, and he seems resolved that the fact shall have its influence. The Council, which doubtless regards itself as the governing body, found this out when it carried a resolution calling upon the new Principal to explain his proceedings. Mr. Harding seems to have contented himself with sending on the resolution to the Bishop as visitor, with the result that the action of the Council is nullified, and the Council itself taken to task."

Under the circumstances, the existence of a Council seems almost superfluous. What the Evangelical founders of St. Aidan's have virtually done is to provide an institution for the education of clergy according to the methods which please the Bishop of Chester, and for the special advantage of his Diocese.

A Signal Man. During the week a signal man, who was hastening to his post at Eveleigh, for the purpose of relieving one who had been on duty all night, attempted to jump off the train, leaving Petersham, whilst it was in motion. The poor fellow missed his footing, fell under the train and met with instantaneous death. No doubt he had often done the same thing before, and the practice is not uncommon among railway employes. An instance has been communicated to us of one who is accustomed to jump off the train at Eveleigh when almost at full speed. This may be done with impunity for a time, but in the end will terminate in disaster. The authorities should forbid it.

Missions. There has been a marvellous awakening in this direction during the present year. Christians are beginning to recognize that the Church, as established by our Lord and Master, is a Missionary Church, and the call to "Go forth unto all nations" is being gladly responded to. Already 200 missionaries have gone to China, being an instalment of the thousand the Shanghai Conference resolved to secure in five years. In another direction the Missionary spirit is all aglow. Seven thousand young men, an outgrowth of the work of the Young Men's Christian Association for foreign mission fields. Without in the remotest degree undervaluing home work, we say that this is a healthy sign of Christian vitality.

Race Sweeps. This species of gambling has so permeated the community, that an instance is recorded at a small station in the far west, of a little shoeless and scantily-dressed girl, about six years of age, who asked the postmaster to address a letter "for mother for Tattersall's race sweep." It further transpired that though there were not more than 50 people living within four miles of the station, yet there were five other letters registered for the day's mail for Tattersalls. It is to be hoped that our new Postmaster-General will follow the practice in Victoria, and prohibit such letters passing through the post.

Sisterhoods. Cardinal Moran in an address delivered on Sunday morning to the parishioners of St. Peter's, Surry Hills, thought it within his province to touch on the subject of Protestant Sisterhoods, recommending at the late General Synod. In the course of his remarks he stated while wishing his friends every success as regards this new development, that he had his fears that their anticipations would not be realised, and he bases his argument upon the fact that some years ago a community of Puseyite Nuns left London for Australia, with the result that after working for a time in one of the dioceses of Australia one half became Romanists, and the other half returned to secular pursuits. The Cardinal is of opinion that the same thing will happen again should the recommendation be adopted by the various dioceses for the establishment of sisterhoods. It will be remembered that during the sittings of the late General Synod several members strongly objected to the resolution.

The Ministry. Sir Henry Parkes has resigned, and Mr. Dibbs called upon to form a new ministry. What will be the effect of the change? It is difficult to determine. Never was there a time when there was a greater need of "a right judgment in all things." The session so far has not been productive of any good results, and useful legislation by the resignation of the Parkes Government has been stopped. One thing, however, we may hope from Mr. Dibbs' Government, be it long or short, that is the much-delayed establishment of a Reformatory for boys. When that gentleman formerly held the reins of Government he showed himself in earnest on this subject, and was in the act of providing such a Reformatory when his Ministry was defeated. An influential deputation should lose no time in bringing before him this all-important question.

Archdeacon King. The late meeting to the Ven. Archdeacon King, held at St. Andrew's School-room on the 15th inst., over which the Primate presided, was a fitting expression of the esteem in which he is held by the Christian Chinese in our city and suburbs. For many years the Archdeacon has devoted himself to the work, and the evidence of the kindly appreciation of his services manifested on the occasion will no doubt be valued by him. The Committee will greatly miss his presence at

their monthly meetings, but the hope is that they will carry on the work in the same spirit of faith and trust which actuated him on all occasions.

Salvation Army. It may not, perhaps, be generally known that the members of the Army are strict Sabbatarians. This was proverbially brought forward when several of the lasses were noticed walking from Burwood to Stanmore a few Sundays ago. When asked why they did not take advantage of the train the reply was, "We do not take it on a Sunday." Whatever difference there may be as regards Sunday travelling, all must admire the consistency of those who so resolutely carry out what they profess to believe.

Danger on the Railway. The appalling cases of fearful deaths that have lately occurred on the line form subjects for serious reflection, and demand the strictest enquiry. No less than three railway employes have lost their lives along the line. The first instance recorded is that of a porter at Homebush, and on the same day one sent to take his place met with a similar fate. We are credibly informed that much of the danger is incurred from the fact that officials have to cross the lines and meet approaching trains. Within our own observation from this cause a porter had a narrow escape of his life. This might be obviated by recurring to a former usage on the railways: having sufficient men on each side to attend the incoming trains. Probably this would be an additional expense to the Government, but what is that compared to the fearful sacrifice of life that has recently appalled the community.

Charity Conference. A general meeting of persons interested in charitable work was held in the Council Chambers of the Town Hall on Monday last for the purpose of securing the appointment of delegates to the Second Australian Conference on Charity to be held in Melbourne in November next, Professor Morris, of the Melbourne University and President of the Conference, addressed the meeting; The first resolution was moved by the Primate, Lord Jersey presided, and was accompanied by Lady Jersey, who moved a vote of thanks to Professor Morris. In the course of her remarks, and there is much point in the observation, Lady Jersey said she could not fail to think that charity organisations would be able to put before the public those institutions which not only alleviated distress, but assisted in preventing it.

Sweeps and Lotteries. The Postmaster-General of Victoria has embodied in the Post Office Act Amendment Bill a provision to empower the Post Department to stop letters sent through the Post Office for any sweep or lottery in any part of the world. On Tuesday last the number of registered letters which passed through the Post Office addressed to "Tattersall, Sydney," was 1,100.

Brief Notes.

The Most Rev. the Primate preached at Hunter's Hill on Sunday morning and at Gladsville in the evening. A Sunday-school Festival took place at St. Thomas', Balmain, on Sunday last. Sermons in connection therewith were preached by the Rev. J. Dixon. The Committee of the Diocesan Educational and Book Society held their usual monthly meeting on the 19th inst.

A conference and social re-union was held in the Y.M.C.A. Hall on Monday evening in connection with the Lay Helpers' Association. There was an organ recital. The Primate presided.

A public meeting in connection with the Sunday School, St. Thomas', Balmain, was held on the 19th inst. At the Wesleyan district meeting held lately at Goulburn the numerical returns for the year showed 32 Sunday schools, 226 teachers, 2125 scholars, 50 churches capable of seating 6260 people and 83 other preaching places with accommodation for 3,785 with an attendance of 7,299.

On Thursday the 15th inst the sitting of the Methodist (Occasional) Conference in New York had to be closed in consequence of the continued disorder occasioned by remarks made by Mr. H. J. Atkinson, M.P. The Rev. C. H. Spurgeon has returned to London, but will shortly proceed to Mentone for further change. The Bishop of North Queensland, who is on a visit to England, is a guest at the country seat of the Marquis of Salisbury.

The annual sermon in connection with the 26th annual session of the Congregational Union was preached in Pitt-street Congregational Church by the Rev. Wm. Scott on Monday afternoon.

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J. HUBERT NEWMAN Photographer. Under the Patronage of His Excellency the Governor. 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 well-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists. 12 Oxford-st., Sydney.

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The annual meeting of the Deaf, Dumb and Blind Institution, Newtown-road, was held on Monday afternoon. The Hon. Dr. Warwick presided.

Dr. Liddell, Dean of Christ Church, Oxford, intends to resign his position at Christmas.

The Bishop of Bathurst on the 15th inst. inducted the Rev. F. E. Haviland, formerly incumbent of South Grafton, to the incumbency of Gulgong. The Bishop preached on Sunday morning and evening at St. John the Baptist's Church at Mudgee.

A welcome tea and public meeting to the Rev. J. Howell Price, the newly appointed incumbent to St. Saviour's, Redfern, was given in the schoolroom on Wednesday last. The Rev. A. G. Stoddart was inducted by the Primate yesterday to the incumbency of Moss Vale.

The Congregational Union on Tuesday last passed a resolution rejoicing at the increased desire on the part of all the Churches for co-operation in all good work.

The steamer, Southern Cross, the new vessel of the Melanesian Mission, which has just left England for Australia, encountered a severe gale in the English Channel. She had to take refuge at Cowes, Isle of Wight, having been strained. It was necessary to dismantle the vessel, and this will cause a delay of three weeks.

**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., Oct. 25.—11 a.m., The Dean; 3.15 p.m., Archdeacon King; 7 p.m., The Precentor.

**ANTIEMS.**

11 a.m.—"Stand up and bless the Lord your God."—Goss.  
3.15 p.m.—"Blessed are the merciful."—Stiles.

Thurs., Oct. 29.—Diocesan Choir Association Annual Festival. Preacher, Bishop of Newcastle.

**DIOCESAN.**

Sun., 25.—Dapto and Albion Park, the Primate.  
Mon., 26.—Standing Committee, Chapter House.  
Tues., 27.—Ashfield, 7.30 p.m., Confirmation. The Primate.  
Wed., 28.—St. Luke's, Burwood, 4 p.m., Confirmation. The Primate.  
Thurs., 29.—Diocesan Choir Association Annual Festival; the Cathedral. Preacher, the Bishop of Newcastle.  
Thurs., 29.—Social re-union C.E.T.S. in Temperance Hall, Pitt-street, tea at 6.30 p.m. Public meeting, 8 p.m.  
Friday, 30.—All Saints', Woollahra, 4 p.m., Confirmation. The Primate.  
Sat., 30.—Canterbury, 4 p.m., Confirmation. The Primate.  
Sun., 1.—All Saints', Petersham, 11 a.m., ORDINATION, The Primate. 3 p.m., Confirmation, The Primate. St. Alban's, Golden Grove, 7 p.m., The Primate.

**Presentation to Ven. Archdeacon King.**

A complimentary tea-meeting was given to the Ven. Archdeacon King, at St. Andrew's-schoolroom, Pitt-street, on Thursday evening, the 15th inst., in recognition of his efforts on behalf of the Chinese of the city, and the mission that is carried on in St. Andrew's schoolroom. The Most Reverend the Primate presided, and there was a large gathering of members and friends of the mission. Amongst those present were the Very Rev. Reverend the Dean, Mr. Quong Tart, and the Rev. Soo Hoo Ten, pastor of the mission. After ample justice had been done to the good things provided by the committee, the Primate expressed his pleasure at being present, and said they had met to do honour to one to whom honour was due. The name of the Ven. Archdeacon King was known to all the Chinese, and as he was going away from Sydney for a time they desired to give him a token of their affection. The Primate's remarks were interpreted to the Chinese portion of the audience by the Rev. Soo Hoo Ten. Mr. Quong Tart then addressed the meeting, and expressed the affection borne towards the Ven. Archdeacon King by the Chinese for his efforts on their behalf. He presented the Ven. Archdeacon King with an illuminated address from the members and friends of the Chinese Mission. In it they expressed their grateful sense of the faithful counsel and guidance he had given to their minister and themselves for many years past, and hoped that he would return fully recovered in health, and would be long spared to continue his work. Archdeacon King, in responding, said he felt exceedingly thankful for the kindness which had influenced them in presenting him with the address. The Christian Chinese in this community were a united body. In the course of his remarks he expressed the earnest wish that instead of one clergyman who could preach to the Chinese in their own language, there were several, as he believed that every man should have the Gospel preached to him in his own tongue.

**LAY HELPERS' ASSOCIATION.**

A CONFERENCE and Social Re-Union of the above-named Association was held in the Y.M.C.A.-hall on Monday evening last. The Most Reverend, the Primate presided, and among those present were His Honour Judge Docker, His Honour Judge Manning, the Revs. Real, Baber Ikin, Wood, Charlton, Canon Kemmis, Read, Hough, Jackson, Archdeacon Gunther, and Messrs. Kent, Crane, Hartley, Tozer, Courtenay Smith, Dr. Pocock, E. J. Robson and Mr. A. Mason, Organist of St. Thomas' Balmain. The Most Reverend the Primate, having briefly addressed those present, papers were read by the Ven. Archdeacon Gunther, His Honour Judge Docker, and Mr. Hartley, which were afterwards discussed.

ARCHDEACON GUNTHER, having introduced his subject by some remarks on the extent of human influence, proceeded to show that lay help was necessary, justifiable, and influential for good, faithful laymen and women having done much through the Christian centuries directly—through religious works—and indirectly—through painting, art, science, etc.—to promote the Church's work. He then proceeded to show how lay help had been encouraged and recognised in England of late, commencing especially the work of the "Home of Laymen." Work was discussed under the headings of official, combined, and personal help, and the sphere declared to be every direction of service, not essentially ministerial and on church lines. (1.) The visitation of the poor and the sick, (2.) the teaching in day and Sunday schools, (3.) the work of church institutions and organisations, and (4.) the work of counsel and advice were regarded as fields giving full scope for the exercise of varied gifts and powers. Speaking of the need of a duly qualified body of lay teachers and preachers, the Archdeacon said:—"If we are ready thankfully to avail ourselves of the writings of the great layman, David—singer of the songs of Zion, and another of a very wonderful manual of instruction and devotion—if we gladly accept the written teachings of men like Sir Matthew Hale, Boyle, Nelson, Eugene Stock, and many another, why not accept their oral teachings? Lay preaching, under proper safeguards, has been distinctly recognised in the Church. When Alexander, Bishop of Jerusalem was questioned because he allowed Origen, while a layman, to preach, he defended his action by referring to it as a well-known practice, and quoted the cases of Evelpis, of Laranda, of Paulinus at Iconium, and Theodorus at Synnada. The calls to helpers in Sydney, the Archdeacon considered many and loud, in connection with the religious and social condition of the people, and in connection with certain classes of men—instancing the sailors and also the railway-men. The condition and treatment of the criminal classes, the strife between Labour and Capital, the poverty and distress around appealed to earnest workers, and to the employment of new methods of work.

The question of assisting the helpers in preparing for the work and in training them was discussed, and the question asked, whether it would not be possible at St. Paul's College, Moore College, or elsewhere, to offer such help as is given at Keble College, Oxford, and Selwyn College, Cambridge—the help of specialists and those engaged in distinct church work.

The manner and spirit in which work was to be done was examined, and a sense of the importance of all work, courage and perseverance in doing it, were declared to be essentially necessary. Fellow-workers were then exhorted to welcome the assistance of all who would help to put life and enthusiasm into the Church, to remember their heritage and glorious legacies, to work on broad and comprehensive church lines, so that the Church might become a power in the land.

His Honor JUDGE DOCKER read the following paper on "Certain Cankers of the Church":—

Just at the time I was asked to contribute a paper for the Conference of the Lay Helpers' Association, I was thinking out a letter for publication upon a subject which I believe demands the earnest consideration of all true Churchmen; and it occurred to me that what I was intending to write might fitly be expanded into the paper required.

We hear on all sides that the condition of the Church is not what it should be; and we can observe the truth of this ourselves. We see but little of the three virtues—Faith, Hope, Love, which should abide in it always. Now, when we observe a tree with foliage drooping and fruit falling, we suspect some disease, some worm at the root, which, unless removed, will sooner or later, prove fatal. And so, if we probe down beneath the symptoms of disease in the Church, we shall find the three cankers—Faithlessness, Hopelessness, Lovelessness, preying upon its vitality.

Our Lord said expressed the doubt whether, when He comes, He shall find faith upon the earth. Were He to come to-day, it is to be feared He would find but little, for this is pre-eminently an age of faithlessness. I am not referring to those who openly denounce and deny Christ, though these are many; but I mean to assert a want of faith in the professors and servants of Christ. We have even changed the meaning of the word faith. Instead of meaning by it belief in Christ, a personal clinging and obedience to Him, surrender of our hearts and wills to Him, we now ordinarily understand by the word, especially with the prefix Catholic, a belief in, and assent to, certain doctrines about Christ, which, be those doctrines perfectly

true, or be they imperfect reflections of the truth, distorted by our feeble apprehensions and limited knowledge, is a very different thing from the former. The one is the outcome of the heart—love to and trust in a personal Friend and Helper; the other is an act of the intellect.

One manifestation of this want of faith is in the paucity of candidates for the Ministry. This is a constant complaint of our chief pastors; it is a matter of observation to the world; only recently our principal commercial newspaper had a leading article on the subject, and in plain terms laid down the doctrine that if the Church wants good men to undertake the work of the Ministry, it must act on commercial principles and offer good pay for the service required. I venture to dissent most emphatically from this doctrine. The men who offer themselves for Ordination declare their solemn belief that they are inwardly moved by the Holy Ghost to take upon them this office and ministration, to serve God for the promoting of His glory and the edifying of His people, and that they are truly called according to the will of Christ to the ministry of the Church. Does then the Holy Ghost move by means of the money-bag? Does Christ only call when there is a safekeeping? No doubt many men could be thus obtained, men who aim at a career, at advancement in life, at comfortable subsistence for themselves and their families. But however brilliant their talents, however conspicuous their learning, as of the splendid sons of Jesse so of these the answer comes, "The Lord hath not chosen these." The man who will offer himself because of the promise of good pay, and who will not offer himself without that prospect, is after all a hireling and not a shepherd; better no shepherd at all, than such. However plenteous the harvest, the labourers will always be few, and they must be sent by the Lord of the harvest, not attracted by the wages. No minister can do true work in the Church unless he is a true disciple of his Master, and the Master Himself declares the qualifications of discipleship in the strong language reported by St. Luke,—"If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

"Whoever does not bear his own cross, and come after me, cannot be my disciple."  
What, then, is required is absolute faith in the Master,—an unreserved surrender of self and all personal advantage; entire devotion to the work to be done, without thought for the food or clothing of the future; perfect confidence that the loving Father, who knows the need for all these things, will see to the necessary supply of them so long as He requires the service; and then cheerful contentment to do without them, if it be God's will to withhold them, even at the cost of life itself;—in a word, Faith, such as led Paul onwards, not knowing what should befall him, save the certainty in every city that bonds and affliction awaited him; such as enabled him to declare—"I have learned in whatsoever state I am, therewith to be content. I know how to be abased, and I know also how to abound; in everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me." Such faith, indeed, is rare in the world, but thank God, not unknown. God leaves not Himself without witness, and there are in every age some few who are the salt of the earth.

But, after all, is it surprising that there is so little of this faith among our young men? Enthusiasm—the inspiration of the Spirit—is contagious, conferred not merely by the formal laying-on of hands, but by the manifestation of the fruits of the Spirit; the blood of martyrs has ever been the seed of the Church. And it is a grave fact that there is little exhibition of this moving faith in our clergy, who should by their example influence their flocks. I indicate no individuals, nor do I myself frame the charge. I find it sufficiently formulated by one of themselves (who is, I am happy to say I do not know) in an article published in a religious paper, which, indeed, suggested to me what I am now writing.

In this article, which is "On Church Patronage," the writer refers to the appointment of a certain clergyman to a certain parish, as a type of the way in which such appointments are made. Amongst other things he complains of "professional wire-pullers and intriguers;" of "the manipulation of vacancies;" of "backstairs influence and party selections;" of "this iniquitous system of intrigue;" of "secret plotting;" of "machivellism;" of "undermining and manoeuvring."

I cannot but think that there is a great deal of exaggeration in these statements as to the methods employed in making appointments; still, there must be some truth at the bottom of them. I do not think the persons who are accused of thus acting do so from the base motives attributed to them. Party organisations seek to get their own men appointed, not because they are partisans, but because they think they are thereby doing God service. Like the Jews in Paul's day, "they have a zeal for God," but not according to knowledge. Instead of being content to be fellow-workers with God in accomplishing His designs, and patiently waiting His own good time for their fulfilment, they try to assist Him with their own plans. Uzah-like they rashly put forth a hand to the tottering Ark. They may even, like Saul, make havoc of the Church of Christ. Paul tells us that he was injurious to the Church through his zeal, but that he did it ignorantly and through unbelief. That is the key to such conduct—zeal for God, without faith in God.

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But the writer of the article displays still greater lack of faith than do those he complains of. He speaks as being a representative of others; and I am afraid it is a type of too many ministers in the Church. He claims to be a mouthpiece of the country clergymen, and since the publication of his article, on the 4th April last, I have not seen one single disclaimer of his sentiments.

He speaks about the "claims of country clergymen to vacancies in and about Sydney"; he announces that there is among the country clergy a wide-spread feeling of uneasiness, mistrust, and smothered indignation, both at the way vacant benefices are manipulated, and at the utter absence of a plain and straightforward system of promotion; he says that so long as the present system obtains, "it is almost certain that country clergymen will be shut out from the best parishes. As to parishes in the gift of the Bishop he says, "If in the vacancies occurring in these we country parsons are to be constantly overlooked, then we are doomed." "If the Bishop is not to be allowed to have his way to act free from outside influence, what is to become of us? To whom must we look for a just recognition of our missionary work in these hard districts, and for just promotion after long service, if the Bishop cannot help us? Are we always to be banished from civilisation, to see our children growing up without proper education, to struggle with poor stipends, and to be amenable to the same few dozen country folk, with their narrow minds and crooked ways?" Could there be a more striking exhibition of that faithlessness, which I have designated a canker of the Church, than those utterances?

What claim can any servant of Christ have to promotion from one sphere of duty to another? He emphatically refused to recognise such a claim when made on behalf of his best loved disciples; and on another occasion, when the disciples prayed Him to increase their faith, which He told them was not to be compared even to a grain of mustard-seed. He said, "Even so also, when ye shall have done all the things that are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do."

The querulous complaint, "to whom are we to look for promotion, if the Bishop cannot help us," reminds one by contrast of the words of the old Psalmist—"Promotion cometh neither from the east nor from the west, nor yet from the south; for God is the Judge: He putteth down one and setteth up another."

Of course, it is hard to be banished from civilisation, to see our children growing up without proper education, to suffer all the ills and privations of a circumscribed life; but that is precisely the great renunciation that Christ requires His disciples to make. That is the baptism which He was baptised with, and which His followers must undergo. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me; and he that doth not take his cross and follow after Me is not worthy of Me. He that findeth his soul shall lose it; and he that loseth his soul for My sake shall find it." Surely, the true servant can find abundant work in the lowliest sphere; the few dozen country folk have souls worth saving, for Christ died for them; they have to be redeemed from their narrow-mindedness, their crooked ways have to be made straight. So long as this work has to be done the true servant will not desire to leave his post. And if after long contact the narrow-mindedness and the crookedness still remain, whose fault is it? Has there been that faithful service which is the sole condition of promotion? Where is the tenfold or even the fivefold profit which must be rendered before the Master can say—"Well done, thou good servant! because thou wast found faithful in a very little, have thou authority over cities." The condition fulfilled, no combination or machination of men can prevent the bestowal of the promised prize. But that prize is not the one spoken of by the writer of the article—a prize of loaves and fishes! A rich city parish! For these he calls "the prizes of the Church." It is rather a prize of wider responsibilities, of larger scope for working out the salvation of man and the glory of God,—rather the prize that Paul passed forward so eagerly to obtain—"the prize of the high calling in Christ."

How sad it is to see men, who, we cannot doubt, sincerely love their Master and strive with all their powers to serve Him, toiling along hopelessly, without the faith which would remove and cast into the sea the mountains of difficulties which beset them: nay, their very lack of faith piling up difficulties! Too often, when the hearts of the people grow cold, and contributions for stipends and other Church purposes dwindle away, they rely on the arm of flesh; they resort to bazaars and entertainments and other questionable means, with the inevitable result that matters grow from bad to worse, for the people not merely neglect their duty, but they cease to regard it as such. As in the days of the faithless inhabitants of Jerusalem, still the voice of the Holy One of Israel saith—"In confidence shall be your strength; and ye would not. But ye said no, for we will flee upon horses; therefore shall ye flee. . . . Woe to them that go down to Egypt for help and stay on horses and trust in chariots because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." Lord, increase our faith!

2. Another grave symptom of disease in the Church is the strife of parties, causing disunion between good men who might otherwise unite in at least doing good works and ending at last in envy, hatred and malice and all uncharitableness. All parties seem to me equally bad in

this respect. Clergymen and laymen alike display the evil spirit; but perhaps the worst offenders are the so-called religious newspapers. Take up any, I don't care which, you will find examples. In one, for instance, may be found a column for "queries by inquirers," where all the queries are evidently written by the same pen, and the malignity of the innuendoes conveyed is only equalled by the atrocity of their grammar.

I should like to incorporate in this paper an eloquent protest against party spirit by the Primate of Ireland, only I fear to make it too lengthy, and I must hasten to probe for the cankers at the root which cause these maladies. And first I find want of hope.

If we really expected that the all-mighty God, "who willeth that all men should be saved and come to the knowledge of the truth," will at last sum up all in Christ; if we really believed that the Son of Man, who came to seek and to save that which was lost, will seek until He find; if we really hoped that our supplications will be granted when we pray Him to "have mercy upon all men," and "lead into the way of truth all such as have erred and are deceived," how differently should we regard the erring, the sinful, and those who differ from us in theological opinion or dogma. How should "we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe."

But when we lose hope in the living God, and in the ultimate salvation of all mankind, we glide insensibly into dislike, and then into hatred of those who differ from us. We separate here from those whom we can contemplate as separated from us for ever in the future life. We come to regard that endless separation with indifference, nay, we even exult in it. We refuse to associate with them even in goods works. And so the canker of hopelessness develops into the canker of lovelessness—that fatal enemy to the life of the Church, for it sends it from the life of its Head. "A new commandment I give unto you that ye love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Of the early Church it used to be said, "See how these Christians love one another." Now, alas, it is too often said, and with reason, "See how these Christians hate one another."

And "If a man hate his brother whom he hath seen, how can he love God whom he hath not seen?" Therefore I earnestly beg of you to have nothing to do with the parties in the Church who rend the body of Christ. With Paul "I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned; and turn away from them." With him determine not to know anything among men, save Jesus Christ, and him crucified.

3. It may be asked why I address you upon these topics. They, indeed, concern every sincere member of Christ's Church; but you, members of the Lay Helpers' Association, have banded yourselves together to aid in carrying on the work of the Church, and the more clearly you see the difficulties and the foes you have to encounter, the more efficiently will you do your work. I look to you by manifestation of faith to overcome the faithlessness I first spoke of, and you can do it in more ways than one. You can leave the weak in faith, proving to them by your success that success infallibly rewards implicit trust in Christ for all things. You can remove some of the obstacles to their faith. You remember how Paul refused to accept a penny of stipend, how he laboured with his own hands night and day to provide himself with bare necessities; and why? that he might the more strongly enforce upon the laity their duty to support the ministers of the Gospel. By every argument he could seize, by solemn reminder of the ordinance of the Lord, by reason, by analogy, by appeals to their pride, by banter and sarcasm, he urges them to provide in temporal things for those who supply them with spiritual food. And so you, who undertake your duties without fee, who labour for love alone, can the more strongly enforce this much-neglected duty. Thus you can lighten the cares and anxieties which press down so many of the clergy, and weaken their faith and their energies.

Again, as you go forth on your labours you will find ample scope for the exercise of hope and love. You will meet others on the same errand who may be of widely differing schools of thought, members of different communions from our own, yet still members of that vaster Church of Christ which is the blessed company of all faithful people. With you, no mistaken interpretation of the injunction to banish and drive away all erroneous and strange doctrines need impel you to exclude from your fellowship those who hold what you deem to be such doctrines. With you, no narrow sacerdotalism calls upon you to forbid those whom you see casting out devils in the name of Christ, "because they follow not with us." Though I beseech you to beware of parties, I also urge you to work hand to hand and heart to heart with every one of whatsoever party or communion, who will join with you in the work of Christ, who want about doing good and healing all that were oppressed of the devil. And here I may quote the recent words of a well-known theologian:—"Paul appears as the very spirit of difference and independence, but he is the apostle of comprehension and unity. While his controversy with the Judaic party is most intense, his relations to the Jewish church are most brotherly. He recognises a distinction of Christians both as regards place and race, but he recognises no distinction in brotherhood, and only the more serves where he is the less loved." (Principal Fairbairn.)

A striking instance of the good that can be done by the

earnest co-operation of men of differing creeds is given in the *Australian Guardian* of April 18, 1891. It is an account of how in Canada a clergyman of the Church of England, a Presbyterian minister, and a Roman Catholic priest, joined together in compiling a little book of "Short Sunday Services for Travellers," in which men of the different communions might unite for worship; which has proved of very great benefit in actual use. The writer, who was the Presbyterian, says that they used a book of devotion of each Church. "We selected two prayers from each book, and I am sure that no one ignorant of the services would have told from the expressions of the prayers from which of the three books they had been taken."

But what I want to direct your attention to particularly is the effect that this co-operation evidently had in binding the three men together in mutual respect and love. The Presbyterian minister does not regard the Roman Catholic priest as Anti-Christ, but calls him "my good friend;" and he concludes thus: "I have had many of almost all creeds unite in the service, and I have no doubt that if more effort were put forth in the line of this little volume, in the way of uniting in worship the men of many creeds, it would do away with many larger and more pretentious volumes, written in controversy and bitterness, whose effect has been to separate Christians from each other. The title 'pontiff,' I need not remind you, means 'bridge-builder.' Every clergyman should in this sense be a pontiff, for it is better to build bridges than to dig ditches: better to try to bind men together than to set them apart."

My friends, will you, too, be bridge-builders? And with what material will you build? There is "one faith" in Jesus Christ; "one hope" in the accomplishment of His eternal purpose to seek and save the lost; "one God and Father of all, who is over all, and through all, and in all," who is Love.

When in the power of that faith, that hope, and the love of that Father, Evangelical shall work together with Ritualist, Churchman with Dissenter, Protestant with Romanist, then shall be not far off the blissful time foreseen by the Prophet, when "the wolf shall dwell with the lamb, . . . and a little child shall lead them."

Let a sunbeam shine through a narrow chink into a dark room, and we see the motes and impurities of the atmosphere swarming, countless and conspicuous; but let in the broad daylight, and all the repulsive forms vanish. So, while we admit but a scanty ray of Divine light into the darkened chamber of our exclusiveness, the errors and imperfections of our brethren will appear horrid and innumerable; but when we open our souls to the full flood of the infinite love, all these shall vanish into nothingness.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost."

Mr. H. W. HARTLEY read the following paper on "ORGANISED LAY HELP":—

It is my privilege, my Lord, to place before this conference one or two thoughts upon the organisation of Lay Help, making special reference to the existence of our Diocesan Association of Lay Helpers.

The Council, in trusting this paper to me did not lay down any special lines to follow, but I do not think I have misrepresented them to any degree upon a matter which we regard to be of great importance to the work of the Church.

I presume, in the first place, we are agreed that Lay Help is an influence for good in the Church of England. Whatever may have been the feelings expressed 50 years ago, it is now recognised by the Bishops and the clergy to be a real and potent aid in the work of the Church. But what I wish to deal with more especially to-night is the organisation of that help which is acknowledged, and which is a development of the last half century.

Although it would be far from correct to state that lay helpers were not to be found in the Church before that time, yet it was about 30 years ago when the Council of the Bishop of London's Fund called attention to the want of method and disorganisation found amongst lay helpers engaged in voluntary church work.

It would be a difficult matter to trace the work of the laity in the Church, because it is part of the history of the Church itself, existing at all times and even in the sleepy days of last century was well represented in the parochial beadle and the parish clerk; and those great Home and Foreign Missionary Societies with us to-day are a lasting memorial of the earnest work and prayer of the many Godly laymen as well as clergy. But let us contrast those times with to-day and we will admit at once the difference in the Church's life and work. Here is the testimony of one who was not a member of the Church of England, the late Dr. Dollinger, who says:—"What has been accomplished during the last 30 years by the energy and generosity of religious Englishmen set in motion and guided by the Church, far exceeds that done in any other country."

The report of the Bishop of London's Fund I referred to led to what was known as the "constitutions" of Bishop Tait (the bishop of the laity as he is sometimes called) who established the "Lay Helpers' Association for the Diocese of London," which from 100 members in the year 1865 has grown to over 5,000 men.

As a secretary of our Sydney Association of Lay Helpers, which has been modelled on the constitution of the association in London, we are frequently brought face to face with

two questions, which I will endeavour to answer in order to deal with our work:—

1. What good can I get by being a member of a lay helpers' association?

2. What good can the lay helpers' association be to the Church?

Lay help should be organised because looseness, want of method, regularity and isolation are some evils voluntary church work has, and association and organisation are the only means I know to remedy them. It has been urged the Church itself is a sufficient organisation for all its workers, because it contains those who desire to show forth God's praise not only with their lips but in their lives, by giving up themselves to His service. To such an argument we reply that in asking for "godly, righteous, and sober lives," we do not question the need of the Church of England Temperance Society, because it is organised to promote temperance. Just so with the Lay Helpers' Association, it should be its duty to collect the diversity of the operations, of its members into the union of the one spirit, and to show distinctive witness before all men the necessity of the believing laymen to be "workers together with Christ." We cannot make Christ-workers, as some expect we ought to do; indeed, we were told by a contemporary, who professed (what it afterwards did not show) great attachment to our Association, that after every confirmation we should enrol members, and find them work to do, and which, I venture to think, belongs to God rather than to man. Of course, I do not deny the fact that a number being associated together should be a great stimulus for good. Elijah went away the stronger for knowing there were 7,000 men in Israel who had not bowed their knees to Baal,—but such a statement showed to me at least the want of knowledge in the objects of a Lay Helpers' Association.

To organise workers is our object, therefore, all who are doing definite Church work are admitted to its membership, from the lay reader to the bell-ringer, from the church Warden to the vergier, from the choir-master to the chorister, the lowest duty done to God's house and God's service does not go unrecognised. It is true we have very few links to bind us here, being so scattered; but we have prayer, and we are going to question even this privilege? Is there no power in association? Have not the events of every-day life for the last two years showed us what unity can do? We see the world, the flesh, and the devil well organised. Yet we, who are Lay Helpers, do not seek it for ourselves in our work, but rest contented with an isolated position, and perhaps even question the utility of a Lay Helpers' Association.

What good do I get by being a member of such an association? (1) I get the prayer and sympathy of others who are engaged in God's service, (2) it gives me the Bishop's sanction, in its card of membership, that small my contribution may be, it is accepted as a part of the work of Christ's Church, and although I may only ring the bell of my parish church, or teach in the Sunday school, it is my contribution to the Church of the living God.

II. What good can the Lay Helpers' Association be to the Church depends very much upon the use we make of it. We pray we shall never lose sight of its great principle to supplement the clerical effort, without seeking to supplant it. Therefore, where we have an earnest Association of Lay Helpers we have a sympathetic body of clergy. We desire to see parochial branches formed in every parish, and I fancy I hear some one saying we have quite enough organisation amongst us already. Granted, we have some associations that could well be dispensed with, but I can hardly imagine a more useful association than one between the clergymen and his helps—his church-workers. Could such an one be for anything else but for good? Where the Sunday-school teachers and the district visitors, the Dorcas Society and the choir, the temperance society, and if you like, the parish cricket club, with the many other societies found in a well-worked parish. Meetings together for a chat with their pastor over their respective works—nothing but usefulness could come. It is in such meetings fresh efforts are made by all, and those engaged in the lighter forms of church work are induced to take up the more serious. I have known men who have attended lay helpers' meetings to report the progress of the parish club, become good temperance workers, because there they learnt the needs of the C.E.T.S. I have known young men who came to the lay helpers' meeting to tell about the cricket club, become Sunday-school teachers, because they heard there the Superintendent appeal so many times for help, that they felt it was their duty to go. There is no telling the good a parochial lay helpers' association could become in a parish. A clergyman in this diocese told me he has over a hundred helpers engaged in church work, and does it stand to reason that every one of these has the interest in each others work they should have? The clergyman of course knows each one, and the good work they are doing—yet here are many who are not only working for one church, but in one parish—some necessarily strangers to others, and without such organisation they will remain so.

In whatever parish these have been tried, they have proved to be great blessings, and where parochial associations exist it is only another step to unite with the Diocesan Association, with its services, its lectures, and its conferences, which must do something to help along the work of the Church.

How far we are from this ideal! Our association

is little else but one in name. Our parochial branches, we are afraid, with one or two exceptions, do not exist; but let us pause before we lay the blame at anybody's door; but our own clergy and churchworkers alike are equally responsible for the indifference as long as the clergyman cannot see beyond his own parish, and the lay helper is content with his isolated position no efforts of our Council will prevail.

But, as I started by saying, I conclude—lay help has showed itself a development, and we pray God our day will come when we shall be better able to realize the privileges and to know the responsibilities of being workmen together with Christ. Meanwhile, we do not despise the day of small things, but would rather thank God and take courage.

At the conclusion of the discussion on the various papers, votes of thanks were given to those who had contributed papers, and the various speakers, and also to the Most Reverend the Primate.

The Rev. G. C. Grubb's Mission at St. Barnabas'.

The first of Mr. Grubb's series of Gospel Missions in and about Sydney was commenced on Saturday night, October 3rd, at St. Barnabas' Church, by a prayer meeting in the school-room at 8 o'clock. Mr. Grubb has with him a party of five to assist in the glorious work. These are—Mr. and Mrs. E. C. Millard, Ernest Jackson, Seymour Horan, and David (the Tamil Evangelist from Ceylon). There was a large attendance at this introductory prayer meeting, and much definite pleading with God that he would abundantly bless the coming Mission. This prayer was answered to the full. On Sunday, October 14th, Mr. Grubb preached both morning and evening to very crowded congregations. St. Barnabas' is a large church, and seats 1200 comfortably, and the fact of its being crowded every night during the Mission, is in itself a mighty evidence of the work of the Spirit of God. Mr. Grubb spoke in the morning from *Leak. xiv. 2*, showing the different forms of idolatry a worshipper may be guilty of, though seated in an apparently devout orthodox manner in his family pew Sunday after Sunday. "It is not necessary," said he, "to bow down to wood and stone, to be an idolater in the sight of God." He gave as three specimens of idolatry: 1. A mere profession and form of worship. 2. Stubbornness (*I Samuel, xv. 22*). 3. Covetousness (*Eph. v. 5*). "In the evening he spoke with great power on *Eph. iii. 19*. "To know the love of Christ." In the afternoon, at 3 o'clock, Mr. Millard had held a large children's service in the Church, he spoke with great earnestness and simplicity, and above all in the love and power of the spirit to some 1,400 children. Mr. Jackson was conducting a children's service at St. Paul's, Redfern, at the same time. There were several meetings daily throughout this week, long to be remembered in the annals of St. Barnabas' Church, as one in which the Lord "visited his people." A prayer meeting was held in the school-room from 7.30 to 8 a.m., conducted by one or other of Mr. Grubb's helpers, and these were times of great spiritual refreshment before the busy toil of the day began. Mr. Grubb gave a most helpful Bible exposition at 3 p.m., and at 4.15 Mr. Millard held his children's meeting in the schoolroom. These meetings have been greatly blessed to many children, who have simply and trustfully given their hearts to Jesus. Then at 7.30 p.m. came the mission service, when Mr. Grubb gave his Master's message so lovingly and yet so faithfully. His address on Monday night was taken from *Ps. xxv. 15*. "Mine eyes are ever towards the Lord, and He shall pluck my feet out of the net." He told of three looks that must be taken toward Jesus before our salvation will be full and complete, as God intends that it should be. (1) The look of Salvation, *Isa. xlv. 21*. (2) The look of Sanctification, *Heb. iii. 12*. (3) The look of Expectation, *Phil. iii. 20*. There was great blessing attending the preaching of the living word and at the after-meeting many surrendered themselves fully to the Lord. On Tuesday night Mr. Grubb's subject was "The Woman of Samaria, as related in John iv.," and our hearts were stirred, as in a wonderfully vivid striking manner he brought the whole of the beautiful Gospel narrative before us, he dealt at some length on the words in verse 28—"The woman then left her waterpot." "Then," i.e., after she had taken the living water from the Divine fountain head, her old waterpot was altogether forgotten, and, dropping it, she rushes off to be the first female missionary and bring her Samaritan friends to Jesus. So it is when the believer finds perfect and complete satisfaction in Christ, the old pleasures and allurements of the world, that one has such a charm for him, drop off, quite naturally of themselves, without his even noticing it. Then he knows the full meaning of the words, "Now none but Christ can satisfy." At the after-meeting fully fifty came and knelt round the communion rails, there to seek, claim, and receive full deliverance from the guilt and power of sin, and not only that, but the empowering spirit of God for service. Oh, it was a sight not to be forgotten! It would take up too much space to enter into details of each service, the Spirit and Power of the Lord were mightily present at all of them, and sinners found pardon and peace in Jesus, while believers were blessed in deed and in truth. Each night the church was crowded with eager listeners, a special feature throughout the mission being the large number of men who attended the services, and there was a great work done among them, Glory to God! On the last night of the mission (Sunday, October 11th) the church was filled to overflowing; it is roughly estimated that some 1,600 were

present, and an overflow meeting was held in the school-room by Mrs. Millard and Mr. Jackson. Mr. Grubb preached a most solemn sermon for his last, on Mark xii, 34, "Thou art not far from the kingdom of God." Praise God, we believe many stepped into the kingdom that night. All the members of the mission party were used of God in leading many an anxious one into full assurance and peace with Jesus, by individual conversations, etc. Thus ended the mission at St. Barnabas', only the great day will declare the full results of this blessed and glorious seed-sowing in this part of the Lord's vineyard.

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,—In your issue of the 17th instant you state that at a meeting of the Board of Directors of the Benevolent Asylum of Sydney, a resolution was moved (*it was not carried*) that in special cases the amount allowed for rent should be raised from 5s to 10s per week.

In the "Review of Reviews" of July 15th, p. 45, is an article on "Mr. Albert Pell: a poor Law Commissioner of the Old School." It concludes with the following paragraph:—"In seventeen years in Brixworth Union, since we discontinued outdoor relief, we have saved the rates a gross sum of £60,000, which is equivalent to a money grant to each household in the Union of £20, and all this without any real hardship. When we began in Brixworth one person in every thirteen was a pauper, and there were out-door paupers in everyone of the thirty-six parishes of the Union in 1876."

Now, in nineteen parishes we have no out-door paupers, and in seven no paupers of any kind in or out of the workhouse. Instead of one pauper in thirteen, the proportion is now one in one hundred and one, and instead of the numbers in the workhouse having gone up, as people declared, they have actually gone down.

The perusal of the whole article in the "Review of Reviews" will be of benefit to the Government and the public who support our many places of refuge for the indigent.—I am, etc.,

C. S. F. CHATFIELD.

Sydney, October 20th, 1891.

Sir,—I dare say many of your readers have been waited upon by two Assyrian clergymen, who have been sent to this country by their Patriarchs, Mar Yusuf and Mar Shimoon, to collect funds for the erection of a school and church. Recently these men were arrested at the instance of the Romish Priest at Cooma, who, hearing them describe themselves as Catholics, fancied they were fraudulently claiming to belong to the Roman Church. They were speedily discharged, as the supposed imposture could not be brought home to them, but the incident has created a general prejudice against them and against the bona fides of their mission, which I am sure the poor men do not deserve. Although my knowledge of Syriac (derived chiefly from the Peschito Version of the Bible) does not extend to modern Syro-Chaldaic, it yet enables me to conclude, after a careful examination, that their Syriac credentials are undoubtedly authentic, both as regards the seals and the signatures. I have also conversed with them, and find that they read and quote the Peschito (the authorized version of their Church, made about 150 A.D.) with the greatest facility. To anyone in the least capable of forming an opinion, the mission of these clergymen of the persecuted Assyrian Church, Presbyter George and Nicola Joakim, bears an evident impress of genuineness and good faith.—Yours faithfully,

B. A. SCHLEICHER.

Moore College,

October 21, 1891.

Notice to Correspondents.

Miss EDWARDS, on consulting the file of the RECORD will observe that her wish was forestalled about four weeks ago. We regret that for a short time the matter escaped our notice.

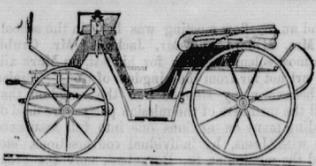
SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

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The Australian Anglican Church Directory. FIRST ISSUE, AUGUST, 1891.

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Copies may also be had at the Church Book Depot, Pitt-street, Sydney; from H. G. Collard, Central Arcade, George-street, Sydney; from appointed Agents in each Diocesan centre throughout Australasia; and through all Booksellers.

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OCTOBER, XXXI Days. Twenty-second Sunday after Trinity.

Table with columns for Morning Lessons and Evening Lessons, listing verses and chapters for various days.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 24, 1891.

"AS OTHERS SEE US"!!!

HIS Honour Mr. Judge DOCKER at the Conference of the Lay Helpers' Association on Monday evening last made some very pertinent remarks on the influence exerted by the so-called "religious newspaper." We have printed in another column his excellent paper believing that it will be carefully studied by our readers, and that it will promote godly union and concord. The reference he made was most appropriate seeing that the ink of a contemporary was scarcely dry which contained a reproduction of a paragraph which had appeared in a certain English paper respecting the condition of the Church in the Diocese of Sydney. "AS OTHERS SEE US."

agree with him, that he should pen acridulated articles and seek to poison the minds of others? Well, suppose that Church Bells do ring out what is false concerning the Church here, we are led to ask is it right or is it fair that the 'changes' should be reproduced in Sydney to the intense disgust of all sober-minded earnest, practical, and moderate men. Why is it that certain men when they have anything to say about Church work fly into a bad temper, fling aside Christian charity and brotherhood, and rush into unchristian strife.

We have no hesitation in saying that whoever wrote the original paragraph not only grievously erred, but caused the Editor of Church Bells to blot his paper with falsehood, and further, he who used the scissors and reprinted it here, shows that he is not, at any rate, willing to help by good words the upbuilding of the Church in the Diocese of Sydney. Perhaps the writer of the 'par.' and the 'scissors' are one and the same person. If so the offence is more grievous. It certainly is a terrible condition of affairs when men are found willing at any cost to pull down the Church with both hands. We think as a matter of common justice some little time should be allowed wherein the results of the PRIMATE'S Administration might be seen, and yet, almost from the day he landed up to the present, there has been scarcely an issue of a certain paper without its columns being soiled with scornful words and nasty paragraphs. There is one comfort, however, in connection with it, and that is, the PRIMATE is able to take care of himself, and he is experiencing simply what the same paper considered was due to his predecessor, whom after traducing as Bishop of Sydney they now laud in his new sphere. Post-mortem kindness, however, is a valueless commodity. It would be only fair for the writer to say what parishes are in a chronic condition of debt? Perhaps they are those to which appointments were made between the years 1884 and 1889. And he ought to answer the question, Where Church work is languishing? He must know or else he never would have stated it—it may be that it is in the parishes already referred to. He might tell us also what churches are well nigh empty? What a run-about he must be to have such perfect knowledge, or perhaps he has an ear willing to listen to all the little tattle of that oddity "the aggrieved parishioner" which is to be found in every parish in every diocese. Then he might have favoured us with a table of "candidates confirmed" to prove that there were few candidates for confirmation, and as for his statement that Church people generally are unconcerned, it shows the writer just lives under his own hat, and nurses up all the ills his flesh is heir to, and lives the life of a restless hypochondriac. He needs to get into the sunlight and to breathe the pure air of heaven. He would be all the sweeter for his sun-bath and his inspiration would be clearer. It is said that "Churchmen of a moderate type now deeply lament the loss of Bishop Barry." No doubt they do, but it is equally true that Churchmen of a moderate type lament the long list of painful and perplexing legacies which the present PRIMATE found all ready at hand, and with which he has had to grapple. As certain individuals are so industrious in sending home—and afterward reprinting here—statements which are damaging to the Church, and likely to give Churchmen false impressions as to the true condition of affairs, we are bound to say—and we know we are voicing the feeling of true Churchmen here when we say—that, short as the administration of the PRIMATE has been, yet under it fresh air and daylight has been PEOPLE SAY. let in, and a sense of reality has been the result. He has gained the confidence of the people. He is frank and fair to each section of the Church, and is the Bishop of all. His broad sympathies, quick discernment, and sound scholarship have given a quickening impulse to Church life, and it was gratifying in the General Synod to hear the Bishop of Adelaide say, "As to the present PRIMATE, he had already won the affection of his brother bishops, and he had not the slightest doubt that were the See of Sydney separated from the Primacy, and it fell to the lot of the Bishops to have to place one of their number in the Primate's See, without any doubt whatever, the one person whom they would place there was his present occupant."

WHAT THE PEOPLE SAY. let in, and a sense of reality has been the result. He has gained the confidence of the people. He is frank and fair to each section of the Church, and is the Bishop of all. His broad sympathies, quick discernment, and sound scholarship have given a quickening impulse to Church life, and it was gratifying in the General Synod to hear the Bishop of Adelaide say, "As to the present PRIMATE, he had already won the affection of his brother bishops, and he had not the slightest doubt that were the See of Sydney separated from the Primacy, and it fell to the lot of the Bishops to have to place one of their number in the Primate's See, without any doubt whatever, the one person whom they would place there was his present occupant."

We know, because we write thus, we may be accused of "currying favour" and "toadying" to those in authority, but we scorn such imputations, having the honesty of our convictions, and would not be afraid should occasion demand it to express our dissent from any of the decisions at which the PRIMATE might arrive, but we would seek to do it in an honourable way, and in a Christian spirit, knowing that the Primate would acknowledge that the wounds of a friend are better than the kisses of deceit. We are determined to do all we can to prevent strife and promote unity, feeling that before the Church there is a bright future, and we commend to the attention of "Church Bells" and the "scissors" of a contemporary the following extract from the London Christian World:—"It is a strange thing that those who are not satisfied with the progress their GRUMBLERS. Church is making do not go to work and do something, and thus lift the stigma from their do-nothing Church. But it has always been the case that the grumblers do nothing in the way of pushing things along. If your Church is not moving along as fast as it should, it is because you are not making any effort to have it move. A cart will not go up hill of its own accord. But if the horse be attached to it, and you lock the wheels going up grade, it will only make it more difficult to ascend. Poor deluded soul, it is the same with your Church! It will not make progress unless you get into the harness; but even then, if you lock the wheels with a grumble, it will be difficult work at best. We are of opinion that nothing will so completely cure a Church grumbler as downright hard work in the Master's cause." Will our friends cease grumbling, and let us all get into harness, and with wheels unlocked go in for honest, good, downright hard work? What the result would be in twelve months' time we need not prophesy.

SUNDAY SCHOOLS.

VERY few persons seem to realise how important it is to maintain our Sunday-schools with all the earnestness and vigour at our command. A Sunday-school is regarded by too many as one of those parochial organisations which it is necessary to have, IMPORTANT, but yet one about the welfare of which they need not concern themselves very much. They know that some parents will send their children for religious instruction, and that others regard it as an excellent creature where their children will be cared for while they have an afternoon's sleep or a bracing walk. These reasons will go far to secure an attendance of scholars. Then these easy-going Christians feel pretty well sure that somebody whose "hobby" is Sunday-school work will ride that hobby so as to become superintendent, and if there is nobody in the parish who aspires to that honourable position, well, the Clergyman has not so much to do after all—he must look after the school, and the Olergyman's wife (if he has one) is, generally speaking, the parochial "general servant," she must lead the singing, act as secretary, teach the infant class, and be responsible for the good conduct of all, from the youngest child to the senior scholar. Ask these persons, Did you ever think about helping as a teacher? And the answer in eight cases out of ten will be, "Never could do it! Never!" Their interest in the Sunday-school is very slight, and they have not the least idea of how important the Sunday-school is in maintaining and developing the spiritual life of the parish, and carrying on the great and grand work in the land. Our view of the importance, the solemnity, and the responsibility of this work cannot be lifted too high, and our efforts to attain the standard of perfection cannot be too earnest and continuous.

Sunday-school methods have been vastly improved during the last few years. The instruction METHODS. at on time given was very unreal, and sadly lacked system and uniformity. The Church of England Sunday-school Institute on the one hand and the Sunday-school Union on the other have done vast good in seeking to introduce the study of a systematic course of lessons, selected from both the Old and New Testaments, and by the issue of hand-books which have been and are of immense value to every teacher who desires to do his or her work thoroughly well. The Institute for the Diocese of Sydney has had to contend with serious difficulties, but in spite of discouragements not a few, it has held on its course, and bids fair to win that success which it so highly deserves. We gladly published last week the scheme of instruction suggested by the Committee for use in our Sunday-schools during the coming year. The scheme has the sanction of the Most Reverend the PRIMATE and we hope its excellence will commend itself to many of the Clergy, and that the result of the examination will outstrip by far all previous efforts in this direction. The subjects of examination are well-chosen and wisely divided into two divisions, one for seniors and the other for juniors. Opportunity is thus afforded for the whole school to compete for the certificates of merit, which are to be signed by the Bishop of the Diocese. We are glad the Committee do not offer anything beyond Certificate of Merit. The system of giving prizes in money or its equivalent in handsomely bound books—which are seldom read—is to our mind, fraught with danger. Giving such prizes for Bible study, is an evil, and tends to encourage those unhealthy desires which mark our social life. The Church is partly responsible for setting up another god besides the True God. This century has witnessed a worshipping of the golden calf, as real as that which took place some thousands of years ago, and we need to impress upon our young people that success in making money or in acquiring social position, are not the things which come within the curriculum of the Sunday School. By diligent and painstaking study of the Holy Scriptures our youth will be led to see something of their beauty, be led to seek the SAVIOUR, which they received, and by storing up his truths be enabled to say "Thy word have I hid in my heart that I might not sin again."

Every effort made to improve our Sunday Schools should be hailed with loving gratitude and utilized THE SCHOOL to its fullest extent. A well-worked and efficient Sunday School is an important factor in helping forward parochial work. We have never yet seen a "live" Church with a "dead" Sunday School, but we have again and again seen a "live" Sunday School the agent which God has used to stir up the Church to duty, and by which there has been brought down upon it "showers of blessing."

PALING and Co., 356 George-st., Sydney. Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTEY" 250,000 have actually been made and sold—figures which speak for themselves. The Prices have been considerably reduced—a First-class Instrument may now be purchased at a Low Cost, but we avoid all competition with the many inferior (or, so-called, "cheap") Organs now being offered. The ESTEY maintains its reputation for Superiority of Tone, Workmanship, & Durability. Catalogues & Prices sent Post Free SPECIALLY REDUCED PRICES TO CHURCHES, SCHOOLS, &c.

Every communicant at least, ought to take some interest in the Parish Sunday School. If there is any toil they ought to share it, and if there is any joy they ought to be partakers in it.

The usefulness of our Sunday-schools might be increased if the parishioners who have not the gift of teaching would only exercise the gift—which all surely possess—of helping.

HELPING. There are scores of children who wander our streets on Sunday who never cross the threshold of either church or school. Why should not our parishioners act as missionaries in this respect and use their influence in introducing the children into our schools.

INTERCESSION. Sunday-schools. The suggestion for parochial arrangements was excellent. They embraced—1. A special administration of the Sacrament of the Lord's Supper for the teachers, if possible, with an address.

Such a series of meetings conducted in a right spirit cannot fail in fruitfulness. Teachers will be encouraged and helped. The Church will be reminded of its duty with respect to the young.

Australian Church News.

Diocese of Sydney.

Camden.—At St. Paul's Church, Westbrook, in the parish of Camden, a very pleasing service was held on Friday last, October 16th. It was the occasion of the opening of the Church after the completion of the new chancel and vestry.

St. Thomas, Balmain.—The annual festival of the Sunday School was held on Sunday and Monday, the days appointed for special intercession on behalf of Sunday schools. It was preceded by a devotional meeting on Saturday evening, at which about 60 persons were present.

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choir, numbering 150 voices, sang suitable hymns, and Mrs. Williams, Miss Rutter, and Miss Dixon contributed selections of appropriate music. The musical arrangements were conducted by the Rev. P. N. Hunter.

C.E.T.S.—The Committee of the C.E.T.S. have arranged for a social gathering on the 29th of this month. It will take the form of a tea-meeting, which will be held in the Temperance Hall, Pitt Street.

Girls' Friendly Society.—For some time past the Girls' Friendly Society in Sydney has been doing a useful work. Its funds, however, are not in a flourishing condition, and with a view of increasing them a sale of work is being held in the Y.M.C.A. Hall, Pitt-street.

Others present were Lady Salomons, Mrs. Moreton, Mrs. Wilfred Docker, Mrs. John See, Mrs. Henry Bray, Mr. A. J. Riley, M.L.C., and the Revs. Campbell, Stiles and Reed. Lady Darley was accompanied by Miss Darley, and was presented with bouquets by Miss Stephen Brown and Miss Adams, the latter presentation being on behalf of the Manly associates.

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Diocese of Newcastle.

Dungog.—The Bishop has just paid his first visit to this district, arriving there on the 10th and leaving on the 14th October. Nearly 90 candidates were confirmed. On Tuesday, the 13th, a meeting of welcome was held, which was most successful.

Central Rural Deanery.—The Sunday-school Teachers' Association held its annual meeting at St. Peter's, East Maitland, of which parish the Rural Dean is Incumbent, on Thursday, October 13. The arrangements were:—Divine service, 6 p.m.; tea, 7 p.m.; public meeting, 8 p.m.

Choral Union.—A Choral Union has been formed in the Deanery, and will hold its first service on the 15th December next in St. Peter's Church.

Jerry's Plains.—The Bishop was to stay the night of the 16th at Singleton parsonage, on his way to his first visit to Jerry's Plains.

Aged and Infirm Clergy Superannuation.—The following card has been received: "Mutual Life Association of Australia. The Rev. — is requested, with reference to his proposal for Assurance to wait upon Dr. Ed. Yeates, West Maitland."

Diocese of Bathurst.

Nyngan.—On Wednesday evening, the 14th inst., a promenade concert and bazaar in aid of the Church of England funds was opened, and the attendance was satisfactory. Mr. Barrett's fine Australian Hall was prettily decorated, as were also the three stalls, viz., a flower stall presided over by Misses Pass, Shelly, and Griffith, a miscellaneous stall under the able supervision of Mesdames Lyne and Boyne, and the refreshment stall had the good things dispensed therein by Mrs. Mullally and Miss Harris.

Gulgong.—The Bishop of Bathurst, on Thursday the 15th inst., inducted the Rev. F. E. Haviland, formerly incumbent of South Grafton, to the incumbency of Gulgong.

Mudgee.—The Bishop preached last Sunday morning and evening at St. John the Baptist's Church.

Diocese of Riverina.

Narrandera.—The Bishop of Riverina paid his annual visit to Narrandera last week. A confirmation was held at St. Thomas' on Sunday morning, when 11 males and 24 females were presented by the incumbent, the Rev. Charles Eldred. The Bishop preached in the evening to a large congregation. On Monday afternoon the Bishop laid, in the presence of a fairly large number of townspeople, the foundation-stone of the new parish-room, which is to be built in the church grounds.

Religious Education.

An Address delivered on the Day of Intercession for Sunday Schools at St. Mary's Church, Balmain, by Rev. P. M. FLINN, B.A.

"Righteousness exalteth a Nation."—Proverbs xiv, 34.

When, and by what means can this Righteousness be secured? No effort need be made to see the development of its opposite, for that comes from human frailty, but Righteousness must be inculcated by different methods and repose on a higher basis.

The nation is made up of individuals each of whom should learn this lesson in the freshness of plastic youth, before vice takes the place which virtue should occupy, before bad example invites imitation, before ungodly companionship allures to recklessness, before enticing words of evil import dominate the fancy and bent of the mind; and before the self-indulgence of the unsanctified and untempered nature becomes a vital force in governing human life.

The mind is encouraged in its repeated efforts to acquire ordinary secular education by the stimulus of example, of association, and of the natural desire for obtaining that power of knowledge which may satisfy ambition or lead to useful enterprise; but there is no such natural inclination to religious habits or spiritual exercises; nay, rather everything carnal, everything which is the outgrowth of our propensities, everything which occupies the mind in the daily course of its vocation is opposed to the contemplation of spiritual things in the adult life.

All the great authorities from Moses to Christ, and onward to the present, insisted on the early training in the way of "Righteousness."

An educated Hindoo recently asked me why the Queen said to one of his countrymen that "the Bible was the secret of England's greatness." I endeavoured to answer him: that it was because of the justice it inculcated—of its spiritual and heavenly teaching—of the civilizing power of that teaching, and of the recognition of God whose Revelation therein contained prescribed each man's highest duty towards his neighbour.

There are seven words, each beginning with the letter "P," which should express much for both teachers and scholars:—Preparation, Punctuality, Prayer, Patience, Perseverance, Piety, Paradise.

what that faith is by reading in the State schools the only book which contains that knowledge. If a witness in a court of justice must invoke the name and attributes of God in the ordinary process of civil life, and if the statutes of the empire are inspired by the revelation of the Infinite mind, does it look like the "strong delusion" of infatuation to especially prohibit the reading of that revelation in the Board Schools of England and in the State Schools of the colonies?

But, excluding the spiritual side of the question, and considering the Bible as a means adapted to an end, just as any other book on mental or moral science, I suppose any ordinary man will not deny that it has no equal in its efficiency for civilising men, restraining passion and regulating the unruly will; sustaining order and that the Golden Rule is well adapted to the most improved condition of human society, added to which it may be said, that as that Golden Rule inculcates love of the neighbour, so it softens down selfishness, prevents cruelty and crime, and so, by measures more gentle, more certain to soothe, is superior to other books, and should be accepted as the most efficient agency in the government of the State.

Now, ask the question, Who are those who want the expulsion of the Bible, as a class book, from the State Schools of the colonies? The Church of England? No! The Wesleyans? Certainly not, if they are like their co-religionists at home. The Presbyterians, the Congregationalists, the Baptists? Why, they profess to accept the Bible as the basis of all that is good and great, containing every good principle for which men live and nations exist.

A party of fashionable ladies and gentlemen were witnessing, in a city in Europe, the shooting of some birds, when one, of plumage more beautiful than the rest, had its wing shattered, which brought forth the cry of distress—"What a pity, those beautiful feathers." They pitied the plumage, but forgot the dying bird.

Meanwhile, during the continuance of the present state of things, the Sunday School is the invaluable organisation that comes in as the ministering spiritual parent to the fresh and volatile mind of youth when the first impressions are interwoven with the poetry of early life. Then if ever, as the morning sun enlightens the world and as the sparkling stars succeed the twilight, so should a radiance more lasting in its effects illumine the immortal spirit.

The youthful days will pass away and the coming years will witness the struggles of the strong man, the sorrows and sufferings of the weak, and the cry of the distressed human heart, when the consolations of religion will be felt and needed to help and comfort in the journey of life.

The Sunday School teacher is truly a benefactor to the human race. All honour to the devoted and self-denying band of faithful workers who seek laborious hours of anxiety, and voluntarily relinquish ease; who are constantly exercising loving patience towards those whose language, indifference, and inattention are often disheartening.

The question is often asked, "How can we help the efforts of the teachers?"—than which no more important one can hardly be proposed in relation to the subject. "Much depends on the parents."

1. They can help them by insisting on their children learning their Sunday-school lessons, and by hearing them repeat those lessons on Saturday night or Sunday morning.

2. The parents can help the teachers by refraining from speaking lightly or irreverently of any of the subjects of their Sunday lessons.

3. They can help the teachers and give good example to the scholars by cautiously guarding their own lips that "they speak no guile" nor use bad language of any kind.

4. They can help by seeing that their children are not only prepared but punctual.

5. They can help them by not requiring the children home when the school is over, but by insisting on their going to Church, especially the senior scholars.

6. They can help them by keeping their children from bad companionship during the week, by watching over them that they neither "walk in the way of sinners nor sit in the seat of the scornful."

7. There are seven words, each beginning with the letter "P," which should express much for both teachers and scholars:—Preparation, Punctuality, Prayer, Patience, Perseverance, Piety, Paradise.

school is suspended on the Sunday, and in the freer atmosphere of the Sunday-school the children are apt frequently to avail themselves of this freedom from restraint. This, more than any other, draws out the teachers capacity and powers. The best methods perhaps are:—

1. The quiet sustained manner and the exercise of the firm will.

2. The prayerful patience in gently correcting the lighter faults.

3. An appeal to a sense of honour and fairness in the case of the more serious faults to the children, and by asking the question, "If you were teacher and I scholar would you consider it kind or nice in me to behave so?"

4. To vary the programme of the class when signs of weariness at all present themselves.

Frequently strong affection and deep sympathy spring up between teachers and scholars and last through life, especially towards those teachers who can rule their pupils by love's own sweet words.

How constant and general is the complaint that the young people cannot be retained and attached to the churches when they pass away from the Sunday-school. The remedy is more difficult to discover than the reason. Lessons, corrections, restraints, sometimes chastisements, may be included in the reasons. Lesson-learning is generally regarded as labour. Such labour in youth is associated in youth with a sense of pain, the reflection on which subsequently is not always inviting when restraints are relaxed and free agency asserts itself.

Teachers and others have tried and applied various means, but the more mechanical they all are generally the less effective.

A few suggestions, the result of some observations, may be allowed—

1. Make the teaching of the senior class more definite and dogmatic, so as to keep up the interest and furnish food for more mature thought, reminding the grown people of "the mysteries of the Kingdom" and the pleasures which may accrue from their acquisition of further knowledge of hearing the Divine Word opened.

2. To show by illustration, by facts, either from history or current experience, the necessity of daily spiritual food and that as the Sunday is a day of rest to the service in the Church is a little refreshment along the way.

3. To impress on the seniors the great necessity of example to their juniors so as to give them an interest in continuing the course which they themselves are emerging from, and to enlist their co-operation in every way.

4. To impress upon all the need of religious exercise and the means of grace in the temptations and trials of after life.

If there is any other "royal road" we should all be very glad to hear of it. It is related of a Scotch shepherd that, having safely led his flock into the fold except one ewe and lamb he, on seeing the threatening storm, rushed out for the lamb, which he bore in his arms, when the mother at once followed. May it not be so with many careless parents, who, following the good example of their well-taught children, may be brought into the fold to rejoice in the presence of the Good Shepherd.

Life with its unsolved mysteries, with its eternal environments, with its far-reaching aspirations soaring towards the Infinite—ever asking "Where I am, and whither going?"—life, surrounded with the still, sad music of humanity, sacred in youth because of some watchful presence from other spheres, and solemnised in age at the approach of "eloquent, just, and mighty death." Such life is not spent in vain if, after all, its instruction and probation it attains to the results of righteousness, the blessed realities of the better life beyond.

Wash your face in limes and streaks, Gather them in from dark retreats, From haunts of folly and dens of crime Gather them in from their early prime, Gather them in with a burning zeal, Gather them in for their country's weal, Gather them in for the abundant store Garnered in glory for evermore.

We are pleased to notice that our old friend, Mr. A. A. BARR, has commenced business at "The Café Australia," 112 King Street, Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gussler's Café, in this city.

MONSIEUR ED. PERIER, Professor of French, has adapted to his tuition the "Mastery System," the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARLINGTON STREET.

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Temperance.

Eli Perkins Weeps.

Eli Perkins passed through Sioux City recently. When asked by a journal reporter what news he gathered, he said:

"I was at Ackley nine years ago, when they had seventeen saloons, and the banks and farmers sent 25,000 dollars to the east annually to pay interest on farm mortgages. I was there yesterday, and there was no saloon or sign of a saloon, and a banker told me they only sent 2500 dollars east during the year to pay interest on mortgages. This is pretty good for nine years of temperance, isn't it?—three bad crops, too, during that time."

"But some say these seventeen Ackley saloons gave business activity to the town," suggested the reporter.

"Yes, they did. These seventeen saloon-keepers were busy from morning till night. Each one had to send out twenty dollars a day to Kentucky and Peoria for whisky. The seventeen business saloon-keepers sent 300 dollars out of Ackley every day to buy poison from Peoria and Kentucky, or about 30,000 dollars a year. Oh, it kept them busy to scrape up so much money among the poor Ackleyites to send of the State. Then the poorhouse, too, was busy—crowded with business—and the goal was fuller than the hotel. Yes, it did make business lively at Ackley, but it was the activity of a funeral, and with about the same profit."

"But the saloons paid licence," suggested an Ohama newspaper correspondent who stood by.

"Yes; but every dollar received by the town for licence went to pay the extra police. Not a policeman there now, and not a pauper in the poorhouse, nor a criminal in the goal. The only bankruptcy there has been in Ackley is the bankruptcy of the poorhouse. Poor old poorhouse, it had to give up business, and the goal is full of cowbubs!"

"Yes," continued Eli, mournfully, "temperance has hurt the poorhouse and goal in Ackley. It has ruined these institutions. It is sad—sad to think of it. It breaks my heart!" And then the poor sorrowing man wiped his eyes with his red bandanna handkerchief. After recovering himself, he added:

"Those wicked temperance men who stop business activity, bankrupt our poorhouses, empty our goals, and keep those philanthropic saloon-keepers from sending 90,000 dollars a year out of an Iowa town ought to be punished; and he threw cups of water on a poor dude from the Ohama newspapers who had just remarked: "They are drinking more whisky over in Iowa than ever before."—Good Templar of Canada.

A Drop.

"Come in, Pat, and have a drop of something, said one Chicago Irishman to another.

"No, Mike; I am afraid of drops ever since Tim Flaherty died."

"Well, what about Tim?"

"He was one of the likeliest fellows in the parts; but he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He lost his place, he lost his coat and hat; he lost his money; he lost everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day, and killed a man. And the last time I saw him he was just taking his last drop with a slipping noose round his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whisky had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, then they dropped into the grave. No rumeller can get the drop on me any more; and if you don't drop him, Mike, he will drop you."

The whisky business is a lawless desperado. It tries to "get the drop" on boys and girls, on men and women, on politicians, officers, and on the Government, and on the country. The train-robber presents his pistol with the demand, "Your money or your life." Rum gives no such alternative; its demand is, "Your money and your life."—Interior.

A Temperance Brotherhood.

The railway traffic of the United States is in the hands of about six hundred companies, and the Express Gazette reckons three hundred and seventy-five of these prohibit the use of intoxicating liquors by their employees. This policy is ably seconded, instead of being resented, by the leading labour organisation of the engine drivers—the Brotherhood of Locomotive Engineers—which not only expels or suspends any member known to be dissipated, but reports him to his employers. Nearly four hundred drivers were expelled from the brotherhood last year from this cause.—Age.

The Chinese Government has voted £3000 towards the mother of Mr. Argent, the Wesleyan missionary recently murdered during the anti-Christian riots at Wusuh.

The children's delights are ARNOTT'S MILK ARROWROOT BISCUITS Every mother should get them.—ADVT.

PARENTS! Read "The Australian Young Folk's Illustrated Magazine." The Best Young Folk's Paper in Australia. Kindly send your order at once as we are only printing a limited number. Subscription, 2/6 per annum in advance. Office, 178 Pitt-street, Sydney.

Religious Life & Work.

A Father's Kindness, a Daughter's Shield.

William Lloyd Garrison, the champion of negro emancipation, came of a brave and notable ancestry. His grandmother, Mary Garrison, was a woman of nerve and energy, and had occasion to show these qualities in the troublous years of colonial strife. In one instance her narrow escape from a difficult and dangerous situation seems to have been the result of Indian gratitude. The story illustrates, on the one hand, the family trait of consideration for those whom it was the fashion to treat harshly, and on the other the fact that kindness is sure to be repaid. Mary Garrison desired to see her father, and in the spring of 1774 she set out with her babe and a lad of the homestead on a perilous river journey. Her boat was shattered by collision with the masses of floating ice, and the forlorn little party, wonderfully saved alive, took to the woods. All was strange and wild. And what menace might not be near from the Red Man, with whom the colonists were chronically at feud? The most dauntless mother's heart must have quailed in those trackless forests; and especially when she found herself in the vicinity of the Indians. Her only hope was, however, help and guidance. These she happily found. Timidly approaching a wigwam, she explained her case, and gave her name and destination. It sufficed to make the Indians her friends. It was well remembered that her father had shown his dark-skinned brethren uniform and conspicuous kindness, and his good deeds became his daughter's protection. She was loyally entertained, and by-and-by conducted through the woods to her father's house. His large-hearted humanity had been the truest wisdom.

Not much to ask.

"If you would say a word of encouragement, even once a week, it would be so much better for the boy's future." These words a wife and mother spoke in my hearing to a father, who, having too high an ideal of what his son, aged twelve, should be and should know, was always nagging at and finding fault with him. A word of encouragement once a week is not too much to ask; but it would act like a tonic on some children and grown-up people who are in danger of losing hope, energy, and self-respect by living with chronic, constitutional fault-finders. The honest candour of the family circle nips all too many buds of moral and intellectual growth. If your child or your brother be blind or lame, you pity and tolerate him; why not do the same if he be dull-minded? Most of us should have a fellow-feeling with fools, and to suffer them is a Christian duty.

"That way madness lies."

It is the duty of us all to try and keep sane by resisting passion, curbing envy, and aiming at worthy objects in life, rather than by those suggested by low ambition; in a word, by leading the sweetly reasonable life of a Christian. We are to a large extent responsible for our sanity; for nothing is easier than to make ourselves mad. Take some trifle, some disappointment or supposed slight, and allow your mind to dwell upon it to the exclusion of everything else, or on one aspect of it alone, and you will soon become a monomaniac. This is a recipe for madness, and the antidote to it is "let this mind be in you which is in Christ Jesus."

A Test of Obedience.

It is much to be faithful to duty ourselves, but it is an added grace to care tenderly for this virtue in others. Wellington was called "the Iron Duke" from the elements of sternness and inflexibility that were so strongly defined in his character. But the great soldier never allowed his own privileges to turn the humblest man in the ranks aside from obedience. A striking example of the Duke's thoughtfulness is found in the record of a visit to Windsor Castle. Wellington was always an early riser, and one morning, between seven and eight o'clock, he and his youngest son, Lord Charles Wellesley, who happened at the time to be equerry-in-waiting, walked out into the quadrangle. It was their intention to reach the North Terrace, and enjoy the fresh air and the magnificent view. But they were stopped at the gate. A sentry of the 72nd Highlanders, who was posted there, said he had orders that no one was to go out so early. Lord Charles Wellesley spoke up sharply. "You surely can't know who this is," he said. "It is the Duke of Wellington—my father." The Duke interposed. "Pooh! nonsense; let the sentry do his duty," he said. And he drew his son away, and the two went back and waited until such time as it was possible to leave without causing the sentry to disobey his instructions. The man must have had a notable lesson in the worth of fidelity through what he had himself seen of Wellington's unselfish regard for it; and it is for us to be similarly careful that we do not at any time use position or influence to impair a neighbour's faithfulness.

NEW PUBLICATION.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No home will be complete without it. PAZZE STORIES for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

Home Notes.

The enthronement of the Bishop-elect of Lichfield is now definitely arranged to take place on October 24th.

The Rector and Churchwardens of St. Bartholomew's parish church, Colne, have intimated that the whole of the sittings in that church are now free and open.

The second spandrel of the choir in St. Paul's Cathedral is now in process of gilding. A new window has been added to the clerestory of the choir, representing the prophet Daniel.

The Rev. William R. Blackett, formerly curate of St. Simon's, and of St. John's Baptist, Tuxtoth Park, Liverpool has been appointed Principal of the Home and Colonial Training College.

A new Seamen's Church and Institute is being erected just opposite the Shipping Office in Cardiff Docks. The walls are completely roofed in, and it is hoped that the opening may take place about the middle of October. So far it looks a dignified and worthy building.

The presentation to the Archbishop of York by the priests and deacons who received ordination at his hands during the thirteen years of his episcopate in the See of Lichfield has taken the form of an archiepiscopal sapphire ring and an address. There were 350 subscribers.

The Rector of Oak, Taunton, is making an attempt to raise funds to restore his interesting little thirteenth-century church, which is falling into decay. Owing to the fact that there are no resident gentry, a great deal of outside help will be necessary to accomplish the work.

The subjects for the next Liverpool Diocesan Conference to be held on November 3rd and 4th are (1) "Free or Assisted Education;" (2) "Capital and Labour;" (3) "What Temperance Legislation is Desirable and Attainable;" (4) "Church Sunday-school Work in the Diocese."

Mr. Gladstone has forwarded to each lay clerk of Chester Cathedral a copy of his work on *The Impregnable Rock of Holy Scripture*, accompanied by his address-card, and to each cathedral choir boy an *Illustrated Guide to Hawarden*, together with his portrait and autograph. These gifts are to mark Mr. Gladstone's sense of the services rendered by the choir at the funeral of Mr. W. H. Gladstone.

St. John's Church, Longsight, Manchester, is now closed for some months, in order that the foundations of the pillars of the nave arcade may be rebuilt. This church, having shown serious cracks and defects, has been examined and pronounced dangerous. It was only built about forty-five years ago, but dishonest work has now resulted in heavy expense to the present parishioners. Probably there was a desire to build the church originally for too little money.

The chancel just added to St. John's Heaton Mersey, was dedicated at a special service, the sermon being preached by the Archdeacon of Manchester. The chancel was beautifully decorated with flowers for the occasion. This addition to the Church has been made at a cost of about £1900, towards which subscriptions amounting to over £1500 have already been paid or promised, Lord Egerton of Tatton and Mr. Edward Coward heading the list with £250 each. A new lectern has been presented to the church, and a movement is on foot for providing a memorial pulpit to Bishop Lee, by whom the church was consecrated, and who was at one time a regular attendant at the services there.

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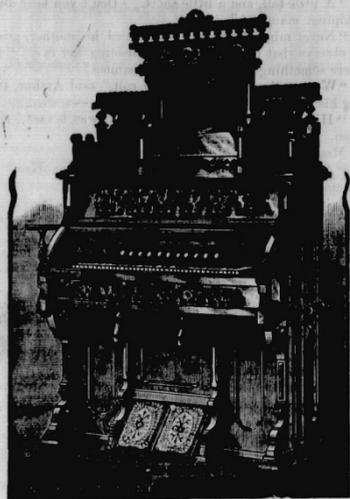
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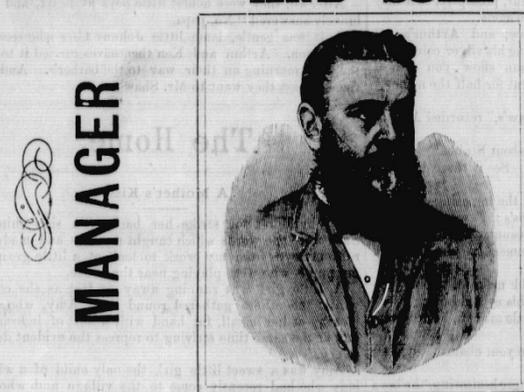
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Children's Column.

The Boys and their Cannon; or, What Came of getting their Hair cut by Stubbs.

"CAN'T you find time to-day, papa, to take the boys to the barber's?" asked Mrs. Loring, combing out a snarl in Arthur's long hair. "Sorry, my dear, but I can't possibly," returned Mr. Loring, hurrying on his overcoat. "Why not let them go by themselves? You know where Mr. Shaw's shop is, don't you, Arthur?" "Yes, oh yes, papa!" cried Arthur. "Well, off with you, then! Ask Mr. Shaw to cut your hair, and here's the money to pay him," said their papa, tossing each of the lads a silver coin as he hastened away. "Oh, mamma, please give me and Arthur something to buy a little cannon," cried Ken, bringing his overshoes to his mamma. Arthur could put on his own, but Arthur was seven years old, while Ken was only five. "No, no; you can't have any more playthings this month; so don't tease," replied their mamma, with a good-bye kiss. "Now, be my dear little boys, and come straight home as soon as your hair is cut." "Yes, mamma," cried they in a breath, dashing away with Bruno at their heels. Around the corner they came upon meddlesome Jimmy Jackson, shovelling a path. "Hello, youngsters, where are you going?" he cried. "To the barber's," responded Arthur, promptly, as if they were quite in the habit of going there alone. "I've got sixpence to pay Mr. Shaw, and Arthur's got sixpence," volunteered Ken, displaying his silver coin. "Where's that a big price! I can show you a neat place where they'll give you a good cut for half the money," said Jimmy, leaning on his shovel. "But papa told us to go to Mr. Shaw's," returned Arthur, wavering. "Well, I suppose he didn't know about Stubbs. Stubbs is a new man—just put out his sign. See it there down the street—that striped pole. The boys gazed with admiration at the imposing object. "Oh! get your hair cut at Stubbs's; I would," urged Jimmy, mindful of the half-pint of peanuts Mr. Stubbs had promised him for every new customer he should send. "Save you threepence apiece!" "Threepence and threepence would make a whole sixpence!" whispered Arthur to Ken, his eyes shining. "Oh, he! and we could buy the little cannon," cried Ken, frisking about in a circle. "You'd better hurry, or you'll lose your chance," suggested artful Jimmy. This decided the question. No longer hesitating, the boys scampered down the street, and entered the strange barber's shop. When they came out, "all shaven and shorn," each carried in triumph a shining threepence; and they darted off in the wildest haste, as if the shop were built on wheels, that might trundle it away at any moment. On arriving at the Enchanted Palace of toys, they spent the threepences without delay, and became the joint owners of a bright new cannon. Bus as Arthur trudged homeward with the long-desired treasure, his sleepy little conscience began to awaken. "Suppose papa'll care because we didn't mind him?" said he, aiming a snowball at a lamp post and hitting his brother. "Mamma'll care," snarled Ken, hitting back. "What do you expect mamma'll say because you bought that cannon?" "You bought it your own self as much as I did," Ken Loring. "I shouldn't have thought of it had it not been for you," retorted Arthur, blowing his fingers, chilled by the cold metal. "Mamma said we mustn't have any more playthings this month," pursued Ken with an untimely rush of memory. "She told us to come straight home, too!" "Oh dear yes! The more Arthur brooded over these truths, the longer grew his face; till he wished the cannon back on its counter. "See here, Ken! I tell you what let's do," cried he, as they approached the house. "Let's hide the old thing, and not say we've got." "But I want to shoot!" wailed Ken. "Oh! well, we'll dig it up to-morrow, and play with it behind the stable," cried Arthur. Whereupon Ken reluctantly consented to the burial. Having thrust the troublesome toy into a snowdrift in the yard, the young desperadoes slunk into the sitting-room where their mamma sat sewing. "Heigho!" cried she playfully. "Here comes my little black lambs, all sheared." "My head feels funny," said Arthur in a shamefaced air. "My head feels funny, too," echoed Ken. The heads certainly looked funny, with tufts of hair bristling up here and there like little paint-brushes. "What could Mr. Shaw have been thinking of to cut it so unskillfully!" said Mrs. Loring, laughing till the tears came, though she was really much vexed. "Did he do it himself?" "N-no," stammered Arthur. "'Twas—'twas another man." "Indeed! A tall man or a short man, Arthur?"

"A little tall, and a little short. Don't you hear Bruno whining, mamma?" "Never mind Bruno now," returned his mother, grieved to observe that the boys avoided meeting her eye. "Isn't there something you ought to tell mamma?" "We saw the cunningest little colt," said Arthur, twirling his mitten by the thumb. "Hitched to a hand-cart, mamma; he was, honest," added Ken. Mrs. Loring quietly threaded her needle. "And how Bruno did bark at him, didn't he, Ken? Oh mamma, can't I let poor Bruno in?" A long pause. "Have my little sons been good to-day?" asked mamma, presently, laying down her work. "Another pause; then—"Is it naughty to let folks cut your hair that aren't Mr. Shaw?" Arthur faltered, twisting his neck to gaze over his shoulder at nothing. "And to go and buy something nice and bonny with the two threepences they give you back," put in Ken, dolefully. Here Bruno pushed open the door, and finished the story by dashing in with the ill-gotten cannon. Mrs. Loring looked very grave as he laid it at her feet. "Do you think it was right, boys," said she, "to disobey papa, and afterwards to spend papa's money for this plaything that I said you could not have?" The boys hung their heads. "Of course the cannon belongs to papa." "Ho! what would papa want with it?" cried Ken. "I should like to give it to some good child," answered papa, on coming home. "Tell me truly boys, do either of you deserve it?" After all, they were honest little boys at heart, and they bravely answered "No, papa." So it was gentle, lame little Johnny Carr who received the cannon. Arthur and Ken themselves carried it to him the next morning on their way to the barber's. And this time at least they went to Mr. Shaw's.

The Home.

A Mother's Kiss.

"Why didn't you strike her back, you silly thing?" Such were the words which caught my ears and made me raise my eyes from my work to look at a little group of my pupils who were playing near the house. A little girl was running away as fast as she could, whilst the others gathered round little Amy, who was looking at her small, fat hand with a sort of indecision, and at the same time striving to repress the evident desire to cry. Amy was a sweet little girl, the only child of a widow lady who had recently come to the village, and who attracted the respect and sympathy of all who had anything to do with her. I waited with interest to hear the little one's reply to the question of her irritated companion, "Why did you not strike her back?" "Because—because mother would not have kissed my hands this evening if I had struck anyone." And she sobbed aloud, softly rubbing one little hand, red from the blow received. It could be seen the blow had struck the heart as much as the hand. "Will not kiss your hand to-night! What do you mean? What a funny idea!" said the children in chorus. "Mother always kisses them when they have done nothing naughty during the day. To give a blow would be naughty; the mother of that little girl who struck me won't kiss her hands this evening, will she?" And Amy lifted her eyes to her schoolfellows' faces, while they caressed and comforted her. I went out to speak to her. Stroking her head, I said, "Will you take me to your mother, my dear?" "O mamma," cried all the other children, "if you only knew! Caroline struck Amy such a hard blow because she refused to go with her. Wasn't it bad?" Of course I admitted it was very bad, and then went with my little conductor to her mother. I related the garden scene to her, and begged of her to enlighten me as to what the child had said. The mother smiled, replying, "Perhaps it is childish on my part, but ever since she was a tiny baby I have liked to kiss her little hands as well as her rosy lips. I used to put the little palm on my mouth and kiss it till she smiled. I have continued this habit: every night, on undressing her, if I omit to kiss her hands, Amy knows that they were not clean from some naughtiness. If they had been raised in anger against her nurse, or some little friend, mother could not kiss them. And this was a serious matter to my darling, I assure you. And the same with her lips, if, knowingly, a bad word escaped them, or if, in the course of the day my dear child had told an untruth, I could not kiss her lips. I always kissed her forehead and cheeks, but she cared much more for my kisses on her lips and hands. Little by little, the offence disappeared, and every evening she would say, 'Clean hands, mother, clean hands! Mother, kiss baby to-night!' And even now that she is five years old I continue the practice, because I think it helps her to become good. I much desire that my little Amy should grow in truth and kindness, and that every word and act should be pure; and I rejoice if, by the kisses of her mother, God has given me a

means of education pleasing to Him. And I mean to follow the same plan until my child is able to walk alone under God's eye." So, thanks to the prospective reward, the blow had not that day been returned, and the rosy lips had abstained from hard words.

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

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The Australian Record.

SYDNEY, SATURDAY, OCTOBER 31, 1891.

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

The Week.

New Guinea. We direct the attention of our readers to the very interesting letter of Archdeacon King in this issue, and feel sure it will be read with great pleasure. We need scarcely say we shall be glad at all times to publish any particulars which may come to hand with reference to the Mission in New Guinea.

The Unification of the Church. The last number of the London Record gives its readers an extract from the article we published on the occasion of the consecration of Canon Barlow, as Bishop of North Queensland.

Rev. G. C. Grenib. The mission at Summerhill is over: with what result some may say. God knows. But it should be a settled thing in the minds of Christians that every work undertaken with singleness of eye to His glory will not be undertaken in vain. Some people, probably, have been disappointed, and for the reason we have not far to look. They have gone to hear the man, expecting great things from him, or it may be to criticise. God has not been in their thoughts, and if they came away with leanness of soul is it any wonder? That there has been some blessing in connection with the services has been evidenced by the deepening interest in them night after night. Indeed, there is every reason to believe that the mission week will date the spiritual birth of many souls. When a mother says, with thankful heart, "Oh, it has been such a blessing to my children," and there are other proofs of good done, we cannot doubt, judging by the fruit, that the work is of God.

Tram Conductor. Morgan McSweeney, a tram conductor, was killed at Leichhardt, on Saturday last, when engaged in shunting cars, through being run over by a motor. The frequency of these occurrences, most of the victims being young men, almost gives an impression that there must be something wrong in the management. The fatality took place about 8 o'clock p.m., and, mindful of his duty, the unfortunate man did not observe the approaching motor. A question arises, did the motor give any notice of its approach? On two occasions we noticed that the motor from the shunting-yard near Belmore Park came from the premises on to the street without the slightest warning. This is a terrible danger to foot passengers, as the motor crosses the path they travel.

Noises on the Sunday. A member of Chalmers Church congregation complains of the interference in public worship on Sunday last, occasioned by the strains of a brass band, proceeding from the Exhibition Building opposite, where a secular concert was being held. It appears that the building was granted by the Mayor for this purpose. The complaint is justifiable, and such a concert is, we believe, contrary to law. Even street musicians on the week day can be proceeded against if the noise in any way disturbs the inhabitants, and a Judge, on one occasion, ordered the discontinuance of the ringing of St. James' bells, because the sound interfered with the administration of justice. When a religious assemblage cannot properly carry on its worship through noises which are discordant to them, surely the case is much stronger than those cited. The congregation should take some action in the matter. We are of opinion that an injunction would be granted under such circumstances.

Mr. George Muller. This aged Christian man, so full of faith, has, upon the invitation of the Young Men's Christian Association of Berlin, conducted a series of meetings in that city. The time, it is said, was unfavourable for such gatherings, as Berlin at that season was very empty, yet the attendance was good. In the veteran Christian we have an instance of one who has laboured long and faithfully in the Lord's service.

Coffee Room. In the south west of Berlin a coffee room has been opened and has proved beneficial in several respects. A warm cup of coffee is offered the people as a substitute for intoxicating liquors, and an opportunity is given of reading good books and periodicals. In addition to this a lady has undertaken to do spiritual work. We need establishments of the same character in our city.

Mission Work in Japan. For ages Japan felt that there was nothing for her to learn from the rest of the world. At last her doors were opened to the superior learning and wisdom of other nations. The Japanese are naturally a proud and self-confident people, and mission work among them is somewhat different to what it was when the missionaries first came to Japan. There are now many Japanese Christian men of great ability,

and in all relations with them it is necessary that their voice be recognised and their views consulted. A consecrated Japanese preacher said, "We want no more missionary caravans, we want Christian brothers." It is needless to care to be exercised to convince the native ministry that the missionaries are brethren. It is a satisfaction to know that the missionaries are held in high esteem by Japanese both high and low.

Estimating approach of train. We have on several occasions directed attention to the fact that the engine driver does not sufficiently notice the approach of trains to a station. We now for the first time have been made acquainted with the reason. It appears that the residents in some localities have complained of the noises made by sounding the whistle, occasioning disturbance, and an order was made to discontinue the practice as much as possible. In view of the danger resulting from such discontinuance, surely it is the height of selfishness to put forward such a plea. The Commissioners and traffic managers should run the trains in a way which will most insure the public safety.

Re-election of Ministers. We shall soon be in the midst of an election again. As the law at present stands it is necessary when members take office that they should submit themselves to their constituents for re-election. The practice should be abolished, as unnecessary, and a waste of public money. This has been the opinion of many who have studied the question for years past; and yet, strange to say, the obnoxious clause has not yet been eliminated from the Electoral Act.

Drink. From Adelaide we learn that an old Crimean pensioner died in Redruth Gaol from inflammation of the lungs, accelerated by excessive drinking. Here we have an instance of the curse of drink, dragging a man down to the lowest depths of degradation. One who had fought against the enemies of his country, for which he had been granted a pension, fell a victim to an enemy he failed to subdue, and died—in a gaol. How different might the life of this man have terminated but for the demon which possesses so many—strong drink.

The Agent-General. Sir Saul Samuel, referring to a recent article in the St. James' Gazette, dealing with the financial position of New South Wales, indignantly denies the assertions contained therein, asserting that there has been no misappropriation of public monies, as alleged. The Agent-General then boldly states that such misrepresentations in newspapers and magazines is the quickest way to alienate the colonies from the mother country. It is a satisfaction to know that our aged popular and respected Agent-General so manfully champions on all occasions the best interests of the colony, and sternly denounces the accusations of our traducers.

Sunday Work. It was noticed in a daily paper lately that an employe in the Railway Department was suspended because he would not give up the whole of his Sunday to secular work; all honour to the man. Our hope is that he will find better and more congenial work than the railway afforded him. If inquiry were made it would be found that many employes have to do what this man dared to refuse—and that the Sunday rest which is given to the brute creation is denied to human beings. Seven days continuous labour has been found to be injurious to animals, and yet there are men who have to grind on, and on, without any intermission. Is it any wonder that health fails them. All medical testimony proves that those who have the Sunday rest live longer and do more work than those employed every day in the week. When will those in authority learn this lesson.

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.

- DIOCESAN. Sun., Nov. 1.—All Saints', Petersham, 11 a.m., ORDNATION, The Primate, 3 p.m., Confirmation, The Primate, St. Alban's, Golden Grove, 7 p.m., The Primate. Wed., " 4.—Confirmation, St. John's, Darlinghurst, 7.30 p.m., The Primate. Thurs., " 5.—Confirmation, St. Clements', Marrickville, 4 p.m., The Primate. Fri., " 6.—Confirmation, Christ Church, St. Lawrence, 7.30 p.m., The Primate. Sun., " 8.—Lithgow and Wallerawang, The Primate.

Brief Notes.

The Most Reverend the Primate preached at Dapto and Albion Park on Sunday last.

A confirmation service was held by the Primate at Ashfield on Monday evening, at St. Luke's Burwood, on Tuesday afternoon, at All Saints' Woollahra, yesterday afternoon, and at Canterbury one will be held at 4 p.m. to-day.

The French Government have informed the Vatican that if they prosecute the Archbishop of Aix for disobeying the Papal decrees they will not allow him to leave his diocese.

The orthodox members of the Greek Church at the town of Starodub have attacked and pillaged the houses of the Jewish residents and fired upon the inhabitants.

The bazaar held at Liverpool last week for the liquidation of the debt on St. Luke's Church realised £257 19s. 4d.

The Rev. H. Allen D.D. the distinguished Congregational Minister, intends to resign his pastorate of the Union Chapel, Islington, London, but will defer his resignation till the jubilee of his ministry.

The Rev. Hugh Gilmore, well known in South Australia as a political and social reformer, died on Saturday morning last.

Canon Paget is to succeed Dr. Liddell as Dean of Christ Church, Oxford.

It is considered that the Vatican has made a mistake in prosecuting the Archbishop of Aix for disobeying a Papal decree.

The last of the ten days of prayer was held in the Centenary Hall on Tuesday last.

The annual Social gathering of the blind of Sydney and suburbs under the auspices of the New South Wales Home Teaching Society for the Blind took place at the Temperance Hall on Tuesday evening.

The session of the Church of England Assembly was commenced on Monday last at Melbourne, being the first held in the Chapter House.

The Rev. B. A. Schleicker, Principal of Moore College, preached in the evening at the anniversary services of All Saints', Petersham Mission Church, on Sunday last.

The Rev. J. B. Gribble, Aborigine's Missionary, preached on Sunday morning at St. Peter's, East Maitland, and in the evening at St. Mary's, West Maitland, on the Church's Mission to the Aborigine tribes of North Queensland.

A Cavalry Church Parade was held in St. Paul's, West Maitland, on Sunday last, the preacher being the Rev. R. E. Goddard.

A tea-meeting in connection with the Church of England Temperance Society was held in the Temperance Hall on Thursday last after which there was a public meeting.

The Bishop of Bathurst preached at Parramatta on Sunday morning, and in his sermon referred to the death of the Hon. William Byrnes, M.L.C. His Lordship also preached at St. John's, Ashfield, in the evening.

The Anti-Christian's riots continue in China, and placards have been issued urging the people to burn the Churches and destroy the Christians.

Bishop Suter, of Nelson (N.Z.) has resigned his See owing to ill-health. A meeting in connection with the proposed Inebriate Home was held at the Y.M.C.A. on Wednesday afternoon.

Canon Allwood died on the 27th inst., at his residence, Rocklands, Edgcliffe road, Woollahra, in his 89th year.

The seventh Festival of the Diocesan Choir Association was held in St. Andrew's Cathedral on Thursday evening last. The Bishop of Newcastle preached the sermon.

A meeting of the Council of the Deaconess' Institution was held in the Chapter House on Thursday afternoon. The Primate presided.

New Publications.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No home will be complete without it. PRICE 6D. FOR BOYS AND GIRLS. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

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J. ROBERT NEWMAN Photographer. Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (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 clarity and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of the light every line in the face and every feature, indicates the work not only of a photographer, but of an artist who is a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier." Under the Patronage of His Excellency the Governor. 112 Oxford-st., Sydney