

## Children's Column.

LEFT ALONE, OR, THE ORPHANS OF  
PINWOOD COTTAGE.

## CHAPTER V.

"Oh, my little Sally," she said, as she clasped her in her arms, "it will break your tender little heart to be among those rough hard people who won't love you a bit. Oh, mother, mother, I wanted to take care of your little children, but they won't let me!"

"If Jesus lets me go there, He will go with me and comfort me," said Sally; but oh, Polly, I don't want to go, I want you and dear baby and me to live together. Let us kneel down and just tell Him all about our trouble; perhaps He will keep us from going even yet."

"But I don't love Jesus as you do," said Polly, wistfully; you pray, Sally, for us all." And then Sally, with her hands folded on her breast, and with her loving, trustful little face turned up to heaven, poured out all the sorrow of her heart into the listening ears of her Saviour.

"There, Polly," she said, as they rose from their knees, "don't cry any more, dear. My Jesus knows all about it now, and He'll help us, I know."

"I don't see how we can be helped," said poor Polly, shaking her head doubtfully; "we have to be out of the house in the morning. Oh, dear, oh, dear!"

"Come, dear," said Sally, "lie down and go to sleep, you're all weary out," and she helped her sister to undress, and then lay down by her side. "Polly," she said, just as Polly's weary eyes were closing in sleep, "what did dear mother say when she was dying?"

"She said," answered Polly, "Tell Sally that God has wiped all tears from my eyes."

"Dear mother, dear mother," whispered little Sally, looking up through the uncurtained window at the sky which was now sparkling with stars, "I'm so glad that you are where you won't never, never, have to cry any more!" and then, having laid her own burden of sorrow down, very peacefully little Sally dropped asleep.

## CHAPTER VI.

## TIMELY HELP.

"Maud," said Mrs. Merton, putting her head into Maud's room the next morning, "will you get up, dear? I want you to go into the village for me before breakfast."

"Isn't it very early, mamma?" said Maud, rubbing her eyes, and blinking them sleepily.

"It is rather a little after six; but I heard last night that poor Polly and Sally Brown have lost their mother; she died quite suddenly a few days ago, and was buried yesterday."

"Oh, mamma," said Maud, wide awake now, and sitting up in bed, and with tears in her eyes, "how dreadful! Poor little Sally and Polly, and the little baby, too! What will they do without their mother?"

"I don't know, dear; I couldn't sleep last night for thinking of them; they may be even now without food. I want you to take a basket of things to them, and see how they are getting on."

Always ready to help her mother in her deeds of love and kindness, and with her heart brimming over with tenderness and sympathy for the little orphans, Maud was soon in the kitchen helping her mother and nurse to well fill the basket with good things.

"Oh, mamma, may I give them the eggs my fowls have laid? They laid three beauties yesterday. It will be so nice—something of my very own!"

"Certainly you can, Maud, if you wish."

"And we may as well put in a pot of jam, Miss Maud," said nurse. "Children can always eat something sweet."

The basket was beginning to grow quite heavy by the time all the things were put in.

"I hardly think you will be able to carry it, Maud," said Mrs. Merton, lifting the basket to try the weight. "I am afraid I shall have to take something out."

Just then Roland came bounding into the kitchen.

"Why, aunt," he exclaimed, "whatever are you all holding such a solemn convocation over that basket for? I feel quite curious to see what's in it," and he opened the lid and peeped in. "Lots of good things, I perceive. Where may this be going?"

"Into the village, Roland, to some little orphan children. Will you go with Maud, and help her to carry it?"

"With all the pleasure in the world, aunt," said Roland, seizing the basket. "What a weight! Maud could never carry this, but it's nothing to me, you know, so come along Maudie!"

And away went the children, in the fresh brightness of the early morning on their errand of mercy.

Poor little Polly! With a heavy heart she had risen from her bed that morning, while the others still slept. Sadly she went about her duties, her tears dropping the while. She managed to light the fire and set the kettle on, and then, as she thought that perhaps it was the last time she would be able to do anything for her darling little brother and sister, she quite broke down, and throwing her little apron over her head she wept with bitter grief.

"Oh, what shall I do! what shall I do!" she sobbed, as she rocked herself to and fro. "To think that I shall never get them any breakfast ready any more, and never rock baby to sleep, and he knows me so well now, and coos and laughs when he sees me, and I know he'll fret and cry when he's away from me; and Sally will break her little heart—I know she will. What would mother say if she knew? I wonder whether she does know, and whether she's grieving up in heaven."

And so Maud and Roland found her, sobbing and crying, when they opened the door and entered the little cottage.

"Poor Polly, poor little Polly!" said Maud, running up to her, "I am sorry for you, dear. We never heard till last night of your great trouble, and mamma sent me this morning to see how you are. Don't cry so, dear, don't cry," and Maud, with her own tears falling fast, tried to wipe Polly's tears away, and comfort her. "See," she said, trying to draw her attention away, "see what nice things I have brought you. Wouldn't you like to have a nice breakfast ready for Sally when she comes down? Here are some new laid eggs, and jam, and lots of good things. Come, dear, I will help you to get breakfast ready."

"But at the thought of that last breakfast, Polly sobbed louder than ever. "Oh, Miss Maud," she said at last, when she found voice to speak, "it's the last breakfast I'll ever get ready for them; the coming soon to take them away to the workhouse. Oh, my heart's nearly broken!"

"To the workhouse!" exclaimed Maud. "Who is coming to take them?"

"The landlord came last night, and said he was coming to turn us out of our home this morning, and that the children must be taken away to the workhouse."

"Oh, Roland," said Maud, starting up quite white with sympathy, "will you stay here till I come back? I am going to see if I can get someone to help them."

"I'll stop, Maud," said Roland, "and I'll just like to see the man who will take them away while I'm here!"

With fleet steps, away rushed Maud, and left Roland in the cottage with poor weeping Polly.

His heart was full of sympathy, but, boy-like, he was awkward, and did not know how to express it.

He coughed and cleared his throat, and tried to speak, but somehow he couldn't think of the right thing to say.

Suddenly a bright thought struck him, and, putting his hand into his pocket, he pulled out a handful of sweets.

"I say, look here," he said, putting them on to her knee; "do you like sweets? I do, awfully!"

Now Polly quite understood that this was a boyish attempt to comfort her, and said gratefully, "Thank you."

"I say, look here," began Roland again, "I'm awfully sorry for you, you know. I haven't got any mother either."

"Haven't you," said Polly, feeling at once that there was a bond of sympathy between them.

"No; and I just know how dreadfully lonely you feel. All the world seemed black and empty to me when mother died, and my heart ached so with pain that I thought I would die too; and I was glad, for I didn't want to live without her."

"And did you get very ill?" said Polly. She had forgotten her own sorrow for the moment in thinking of his.

"Well, no," said Roland, in a tone of great disgust. "I was actually hungry next morning, dreadfully hungry, and in a week after that I was playing a game of cricket! Would you believe it? But, oh, I did love my mother! and I don't forget her, either."

(To be continued.)

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## The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 21, 1891.

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

## The Week.

The Judgment of the Bishop of Lincoln. The Review of Reviews says: The Archbishop of Canterbury pronounced judgment in November upon the long-pending suit brought by the Church Association against the Bishop of Lincoln. For nearly two years, the Church has been in suspense on the subject, and the late Lord Carnarvon, at one time, was convinced that the prosecution would have most mischievous effects on the existing Establishment. The Archbishop has, however, succeeded in dancing so judiciously among the eggs which are plentifully strewn over the arena in which every ecclesiastical judge has to display his agility, that all danger of a crisis seems to be averted—at least for the present; but as the Church Association has given notice of its intention to appeal to the Privy Council, the whole matter will come up again for consideration. To the actual workaday world the question debated so gravely before the Archbishop has a strange air of unreality about it. All these questions concerning the mixing of water and wine, and the lighting of candles at noonday, or of this or that genuflection, seem strangely out of harmony with the practical questions which are absorbing the minds of men to-day. They have a certain intellectual interest, no doubt, but to the ordinary man who has to lead his ordinary life in this everyday world, they are about as vital as the conjugation of a Greek verb, or the deciphering of a written inscription on the back of one of the Assyrian bulls.

Why a Sunday Demonstration? The Friendly Societies of Sydney are busying themselves in the setting apart of a Hospital Sunday next May 3rd, and will themselves take part in a grand united demonstration of fifty societies, meeting in the Domain and proceeding to the Exhibition Building. The suitability of the preceding Saturday afternoon should not be overlooked. Why should the sanctity of the Lord's Day be disturbed by this proposed street procession?

A Socialist's Error. The Australian-Socialist League is occupying itself with questions of social reform and denounces with justice the "sweating" system, but Mr. Higgs, its President, should leave his antipathy to Christianity out of the programme. It is not true that "young men are sent from the colonies to convert the Chinese to an orthodox but sham Christianity." There can be no "sham" in young persons leaving happy Australian homes in order to lay before the people of China the blessed truths of the gospel of love.

Lady Jersey. Lady Jersey has arrived, and her reply to the address of welcome at Albury is recorded. Her words were to the point, and we cordially hope that she may be allowed to take a share with her husband in the work he has been called upon to perform.

Princes and Gambling. The name of the Prince of Wales is unfortunately mixed up with a society scandal, hinging upon alleged cheating at cards. Princes live now-a-days in the full light of a world-wide publicity, and they should by all means take heed to their ways. Gambling is the social plague of modern society, and if the exalted countenance it, how can a national reform be carried out.

Lawlessness. The revolt of labour presents an alarming appearance in Queensland at the present moment. Hundreds of armed unionists are hurrying to overawe the "free labour" shearing sheds, and the police are being pressed forward to stay this outbreak of lawlessness. Undoubtedly those agitators who instigate this "social war" should be made to feel that they cannot conspire with impunity against the well-being of society.

The Social Curse of the Day. Few persons are aware of the extent to which the systematic training of athletes is carried on. Promising young men are taken in hand by wealthy patrons of sporting tendencies, they are trained in "stables," where they are washed down, groomed, and their muscles prepared for running. Diet is carefully attended to, exercise on the running track is rigorously conducted. The bookmakers gauge the respective merits of these human racers, and public enthusiasm is worked up till whether it will pay to win or lose is clearly seen, then comes the race with the prearranged result. The runner, it is stated, gets large sums, even to £1,000 or more for his part in the struggle, and the bookmaking tribe secure their ill-gotten plunder. This most pernicious system of fraud and gambling permeates all strata of society, and corrupts young men to the uttermost. The voices of the Churches should denounce most vehemently this social plague.

A Shameful State of Affairs. A very startling report has been issued by Mr. Sydney Maxted, Inspector of Charities, referring to baby farming, the desertion of infants, and the facilities with which persons who engage in this nefarious occupation can obtain, or even themselves grant, burial certificates. The phase of social depravity which gives rise to these abuses, appears to be exceedingly prevalent in this colony. Education and improved social surroundings are vain means of prevention to rely upon. If the heart be unconvinced the tendency to evil remains unchecked. What a strong plea these sad facts make for religious education.

Disgraceful Brutality. A minister of the Crown and a stipendiary magistrate of the city appear to have recently attended a brutal prize fight, and thanks to the Daily Telegraph the fact is now before the public. Prominent men in the community must set a good example, whilst those who make the laws and administer them cannot be allowed to be present when the law of the land is set at defiance. Brutalizing sport is the bane of a community. It is well that Mr. O'Connor and Captain Fisher have been called to account in the press.

Glove Fights. Recent events show that the prize-ring with all its ancient brutality has been openly revived in England. Almost every account of what are called "glove" contests appear in the newspapers, and the flimsy pretext that they are merely scientific displays of boxing is used to conceal their real character. It is incredible that anyone can be deceived by such a ruse. These so-called exhibitions of skill in no way differ from a fight without gloves in their reckless savagery. Two human beings, spurred by the desire of winning large stakes, stand and batter at each other until one is unable to resume the conflict. Where the science, mis-called noble, is to be found in such inhuman exhibitions it is impossible to say. It must be acknowledged that the men who fight are not so bad as those who tempt them to do so by the offer of stakes amounting to hundreds of pounds to the one who succeeds in battering the other into a helpless condition. It would be profitable to inquire who are these men, that the public may know whom to hold responsible for the inhuman conflicts. It is impossible to believe that some measures will not soon be taken in Parliament to put an end to the so-called "glove" contests, which are a disgrace alike to our Christianity and civilisation.—Church Bell.

Criminals in the Pacific. Are the French going to tip their criminal rubbish on to islands of the Pacific? The veteran missionary in the New Hebrides, the Rev. J. G. Paton, emphatically says that the plans are completed for this most undesirable introduction. Supreme selfishness in the policy of a nation alone could dictate such a course of action. To transfer the hardened vice of Europe to the beautiful islands of the South Seas, whose barbarous races are now awakened to civilization under the God-blessed labours of the missionaries of the Gospel, is a crime against humanity. Surely the chivalrous French nation cannot mean to do such a dastardly act.

A Legislator. A peculiar instance of mental forgetfulness was recorded last week. A member of Parliament refused to pay for election advertisements, signed for by himself on order forms, on the ground that somebody had forged the signatures. The judge did not take Mr. Willis' (M.L.A.) peculiar view and the plaintiff won his case. Such habits of mental oblivion would doubtless become exceedingly common if the judges could only believe them.

The Policeman's Lot. The judges do not fail to recognise the necessity for protecting the police against brutal assaults when in the execution of their duty. A punishment of two years' imprisonment is none too severe when violence is shown. Probably the addition of a whipping would be more efficacious. The lot of policeman cannot be regarded as a particularly happy one.

A New Danger. Irresponsible larrikinism has been taught a new trick by the visit of the Wild West show, and now little school-boys, household quadrupeds, and poultry are being adroitly lassoed in imitation of the Mexican cowboy. The remedy for this new feature is a simple one, provided it be properly applied, in that the rope of the lasso needs only to be dextrously used on the young urchins so offending.

## The Church's Year

The Second Sunday in Lent.

THE SYROPHENICIAN MOTHER.

Within the cool quadrangle's welcome shade,  
Beneath the linen awning, Jesus sought  
A moment's quiet, while the fountain played  
Her pleasant interlude to weary thought.

Up the benched gateway thrills a woman's cry,  
As if the swollen torrent of deep care  
Had torn down silence in its agony  
To fling grief's secret on the trembling air!

"O Lord, Thou son of David pity me!"  
So 'mid the wreck, bareheaded, 'gainst the spire,  
A drowning man might shriek across the sea,  
When hope of human help had passed away.

But He answered her not a single word,  
Yet love was speaking in every look;  
When earth is silent then may heaven be heard,  
In sorrow's gloom faith best reads God's own book.  
—Brodrick.

"The calm resting upon Christ makes faith victorious over all beside. In truth, it is He who fights for the believer, with the believer, in the believer. Faith does nothing alone, nothing of itself, but everything under Christ, by Christ, through Christ."—Stoughton.

## 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.

un., Feb. 22.—Holy Communion 8 a.m., and Mid-day. Preachers—11 a.m., the Precursor; 3.15 p.m., Rev. J. Chaffers-Welsh; 7 p.m., the Dean.

Wed., Feb. 25.—7.30 p.m., Bible Lecture, by the Precursor—"How to read the New Testament."

DAILY HALF-HOUR SERVICES, 1.15 p.m. to 1.45 p.m., and Sunday Afternoon.  
Rev. J. Chaffers-Welsh—"Confession of Sin."

REV. CANON KEMMIS.  
Mon., Feb. 23.—"Let us go with Jesus."  
Tues., Feb. 24.—"Jesus delivered to their will."  
Wed., Feb. 25.—"Jesus the Way to Calvary."  
Thurs., Feb. 26.—"Weeping for Jesus."  
Frid., Feb. 27.—"The Forgiving and Victorious Jesus."  
Sun., March 1.—3.15 p.m.—"Pardon of Sin."

LAY HELPERS' ASSOCIATION.—LENTEN LECTURES by the Most Rev. the PRIMATE, at St. Andrew's Cathedral.

CHURCH WORK.  
Tues., Feb. 24.—7.30 p.m.—Distinction between Clergy and Laity.  
Tues., Mar. 3.—7.30 p.m.—Co-operation between Clergy and Laity.  
Tues., Mar. 10.—7.30 p.m.—The Need and Range of Lay Help.  
Tues., Mar. 17.—7.30 p.m.—Constancy in Work.

DIOCESAN.  
Sun., Feb. 22.—Christ Church, St. Leonard's, 7.30. Preacher—The Primate.

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Melbourne Age, September 26, 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 Kennan (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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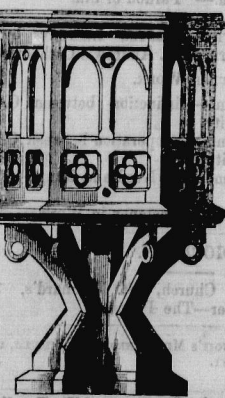
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## Notes.

THE annual harvest festival was conducted last Sunday at Holy Trinity Church, Orange.

A meeting of the Executive Committee of the Centennial Fund was held at the Chapter House on the 16th inst.

Miss Jessie Ackermann has been conducting a successful temperance mission in the Lithgow district.

A society has been established in England for promoting Jewish Agricultural Colonies in Palestine.

The Archbishop of Canterbury has sent £100 towards the Church Army Social Scheme.

A meeting of the Sydney Diocesan Committee was held on Monday afternoon at the Book Depot.

In connection with the Lay Helpers' Association, the Most Rev. the Primate preached the first of a course of lectures at the Cathedral on Tuesday evening. Subject: "The Church. What is it?"

The late Archbishop of York was loved by many, revered by all, and among his warmest friends were working men. It has been decided to raise a working men's memorial to the Archbishop. A committee has been formed to carry out the arrangements.

A Missionary Studentship Association is being found in the Diocese of Liverpool (Eng.).

The Most Rev. the Primate will attend at the Registry Office on Tuesday and Thursday in each week from 11 a.m. to 1 p.m., and from 3 to 4 p.m.

The first anniversary tea meeting in connection with the pastorate of the Rev. Fred. Binn took place at the Reform Congregational Church, Cleveland-street, on the 17th inst.

In connection with the Goulburn Cathedral dispute a meeting of the members of the Church was held at Goulburn on the 19th inst. to consider the action of the Bishop with reference to the building trouble.

The Rev. Canon Creighton has been appointed to the See of Peterborough.

It has been decided in Melbourne to use every means to check the importation of Chinese Lottery tickets and thus prevent the spread of gambling.

Canon Kemmis delivered a lecture on Tuesday evening on "The life and times of Archbishop Laud" at the Temperance Hall.

The problem of what to do with "Gutter Children" was discussed by a deputation to Sir F. C. Sargood on the 16th inst.

The Rev. T. W. Whetley, recently appointed Principal of the new Baptist College, Melbourne, will shortly leave London for Victoria.

A special meeting of the committee of the Church of England Temperance Society was held at the Chapter House on Wednesday last.

The Petersham branch of the Auxiliary to the Bible Society held its annual meeting on the 19th inst.

The annual meeting of the Directors and Shareholders of the *Australian Record* has been postponed until Monday next at 4.30 p.m.

The Rev. B. Smith, Visiting Deputy to the Grand Lodge Good Templars, commenced a week's mission at Goulburn on the 16th inst.

The Rev. Thomas Skirton, of Inverell, and the Rev. David Bruce, of Sydney, have been elected honorary doctors of divinity by the Senate of the University of St. Andrews.

The fourth anniversary of the Baptist Church, Merrickville, was celebrated on Wednesday evening.

## Lay Helpers' Association.

### LENTEN LECTURE

BY THE MOST REVEREND THE PRIMATE.

THE CHURCH. WHAT IS IT?

EPIH. 2, xix.

"Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

In his introductory remarks, the Primate said:—My purpose in delivering the course of lectures of which this is the first, is not to read elaborate essays to you, but to hold friendly conferences concerning things belonging to the Church. You are here as members belonging to the Church, and I am here as a member belonging to the Church. We must not consider ourselves off duty on the cricket ground, the tennis court, at the evening party; there can we perhaps do a part of real pastoral visitation among some whom we cannot meet at other times.

But, admitting that, I propose to restrict myself this afternoon to what is more generally known among us as pastoral visitation the going from house to house, to visit our people.

Let me first touch on some of our difficulties, at least such as have come to be so to me.

1. Physical fitness. Admittedly, we would rather spend an afternoon in a comfortable chair in our studies than tramping about a parish on a hot, dusty afternoon. The inclination may lead us to find a ready excuse, thus we may lose, if not the whole, a great part of our afternoon. To meet this, we must make up our minds to get outside our front door, then we are bound to go forward. It is taking the plunge, making the start, that constitutes the difficulty. We should consider it as much our duty to go about among our people, as it is the duty of a clerk to appear daily at his desk; to put it on a higher ground, we are paid to do so. That the work is, in a way, subject to no direct inspection, and rests almost entirely upon ourselves, should lead us to be all the more strict and exacting with ourselves in this matter.

2. The tendency to make a secular, rather than a pastoral call. We must visit, not only as friends, but as pastors; and in order to this, we shall do well, if possible, before leaving home, to kneel in prayer for guidance and blessing; and, as we come to each house, we shall use the Church's Benediction. "Peace be to this house, and to all that dwell in it;" that will tend to keep alive within us the spiritual object of our calls, to remember that we are all curates, charged with the cure of souls. And so, when we enter, we shall be prepared to speak as pastors. We may not always be able to have prayer with those whom we visit, (always of course with the sick),

but we shall almost always be able to leave indirectly some message of our Master; this is more difficult among the well to do, than among the poor, but even there it can be done with the exercise of tact and discretion. 3. Another difficulty is want of method. We visit in the parish regularly, but some of our charge complain of not being visited; it is not that we have intentionally ignored them, but, unconsciously, we have visited more frequently than others, or our visiting generally has slackened. We can best guard against this by keeping a strict list of parishioners, the date of visiting them, with any special matters that need to be remembered. Naturally, with a shifting population, this cannot always be done, but with a regular population it can be; and, if, at the end of the week, we add up the number of visits paid, we shall see whether or no we are keeping up our standard visiting.

A few rules, simply made, but religiously adhered to, with regard to methods of visiting all parishioners, will be very helpful, indeed all such efforts will have to be made for extra visiting, the sick and special cases, and for rainy days when it is impossible to visit.

4. Yet another difficulty I often have to meet is that of being disheartened and despondent; the same daily round of visiting, the same idea of foolish and shifty excuses to be met with; the same counting hypocrites and formal, ungodly religiousness, put on for the time in the clergyman's presence; it makes one often sick at heart. What is the good of it all? I can make no impression, shall I not give it up and employ myself in other ways? So the Devil suggests. We need patience, we need steady, plodding perseverance, we need unbounded faith in our cause. Yet I am convinced that visiting does "pay," it is an instance of casting bread upon the waters and finding it after many days, perhaps only in the days of eternity. All may seem to us to be fruitless, but then perhaps we shall find—often I believe we do even on earth find—that our painstaking, regular, conscientious visiting does tell in the end.

We find it in the hour of trouble, of sickness, of death, then are we able to meet our parishioners as friends, even though before we may have been able to say scarcely one word of personal religion to them. They will welcome our visits then, because we shall know them, they will know us, we shall not have then first to make their acquaintance. And then, too, we shall for our comfort remember that experience verifies the old statement that "a house-going parson makes a church-going people."

But further, what do we require to make our visiting really profitable?

1.—Prayer. That goes without saying; all will hinge on that. Prayer before and after prayer for individual parishioners.

2.—A high conception of our work, that we are God's Messengers, that we carry a message from Him. That knowledge will solemnise our words and actions, and make us zealous in the work. I am ashamed to confess that often I am very thankful when, on knocking at a door, I receive no answer; I satisfy myself with the thought that I have paid my visit, and although nobody is at home, I have yet done my duty. However natural this feeling may be, it is not a man, it is unworthy of the minister of the Gospel; he should feel I have lost an opportunity of speaking for my Master. We must be sensible of the dignity and opportunities of our Ministry.

3. We must have as the goal before us that of bringing all our people to the Holy Communion. We must not rest satisfied with anything short of that; attendance there being viewed as the true sign of a vigorous and flourishing spiritual life on the part of our people. If we find that we are not advancing by degrees nearer to our goal, we must sift our methods carefully, lest the cause of failure be found in us, in any cowardice or natural reserve on our part to speak out faithfully.

Again, we must have wisdom. To visit successfully is no easy task. Think of the variety of people we may meet with in one afternoon's round; a worldly fashionable lady, an anxious enquirer, one in trouble, in sickness, a freethinker, an argumentative Nonconformist, a drunkard perhaps! It is no easy matter to deal wisely with all such as these, yet the clergyman must strive to deal with each according to his special needs; and in order to do this, he must

(a). Be a good judge of character.

(b). Be faithful and brave.

(c). Be able to act readily with discretion and tact, knowing how to say the right word at the right moment.

Such are a few points, somewhat hastily put together, I fear, that may serve to start a discussion on this important part of our work. You, doubtless, will suggest other points which I have omitted, such as, for example, how we may best visit the men in our parishes; how we can most profitably deal with the sick, especially those whom we visit regularly and frequently.

I have simply touched upon what appears to me to be some of the essential elements of all true pastoral visitation, although I must confess I do not personally observe all that I have ventured to bring forward for your consideration.

A MOVEMENT is on foot in the diocese of Rochester to commemorate in some permanent form the thirteen years' episcopate of Bishop Thorold. It appears from a circular that has been issued, that at a recent meeting it was resolved that there could be no more fitting memorial, or one more likely to be acceptable to the Bishop, than the completion of some definite portion of the restoration of St. Saviour's, Southwark. It was decided that choir stalls or a choir screen, in harmony with the choir, might suitably be adopted. The Earl of Darnley is chairman of the general committee, which includes the Dean, the Chancellor, and the Archdeacons.

THE GERMAN EMPEROR AND RELIGION.—In addressing the final meeting of the School Reform Committee, the German Emperor made a further speech on education, in which the following passage occurs:—"I hear that you were struck by my silence on the subject of religion when we first met. Gentlemen, I thought that my ideas and views on religion—that is to say, on the relation of every man to God—what they are, and how sacred and exalted they are in my eyes, were as clear as noonday to every man in this country. I, as King of Prussia and *Summus Episcopus* of my Church, shall, of course, make it my highest duty to see that religious feeling and the light of the Christian spirit be cherished and increased in schools. May the School respect and honour the Church, and the Church, on its part, help the School in its labours. Together, we shall then be able to train the young to cope with the demands of modern life. I think that I have now fully decided this point."

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

**BRAY BROS.,**

Marvels of Cheapness. Tea Services from 10s 6d. Dinner Services from 21s. Tete-a-tete Sets from 10s 6d. 402 & 404 George-street. Other Goods equally Cheap.

## 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.

## HELP FOR THE UNEMPLOYED.

To the Editor.

Sir.—In the daily papers there is the account of a sad ending of a very sad story. Under the heading of "killed on the railway," is a report of the inquest of a man named William Henry Palmer, who was working on the line when struck by an engine, and killed on the spot. This man left a sort of diary behind him, which shows that for months he has been half-starved. The man was a carpenter by trade, and was working for me some time ago. He was a steady, respectable man, and a fairly good workman. After he had completed the job he had from me, he went on the weary miserable tramp seeking for work, day after day, only to be disappointed. No employment was to be obtained. When his money became exhausted, he appears to have almost starved. I was not aware of his destitution, although I knew he was out of work. But about a month ago he came and asked help from me, which I gave him, and last week he came to see me in consequence of the report in your columns of my scheme for the unemployed, asking me to aid him in getting employment. By the aid of a kind friend I got him this work on the railway, and the day after, when he came to thank me, he told me that he was very badly off, and I again gave him help. It now appears that the man was frequently without food, that on Christmas day he had nothing to eat. Let Christian men and women think of that. He was not an idle loafer, or he would have been richly provided for that day; he was a decent, hardworking man, who wanted work and could not get it, and was too proud to beg.

Now, sir, I appeal to my fellow-citizens and ask, does not this case prove what I have again and again asserted, that there is a great, crying need for such help for working people as I ask for?—men who do not want charity, but ask for the means of earning an honest livelihood for themselves and their families. Shall they ask in vain?

I am prepared at once to start a Labour Bureau and Labour Agency to help the needy to employment, and a Labour Home where they can temporarily find food and shelter as the result of their labour. Mr. Robert Hills, Bridge-street, and Mr. W. Hammond, Burwood, have consented to act as treasurers and to supervise the expenditure. Subscriptions can be forwarded to them or to myself. There are plenty of kind-hearted people who want to know how they can aid persons really in distress without encouraging loafers. I invite them to give me the opportunity of testing my experiment.—Yours, &c.

J. D. LANGLEY.

L. ABRAMOWITZ: Crowded out; will appear next week.

## In Darkest England.

PRINCESS CHRISTIAN has sent a message to the authorities of the Church Army Social Scheme, in which she expresses "a very great interest in the work," and hopes later on to be able to contribute towards it.

The Bishop of Exeter writes to the authorities of the Church Army: "After reading your excellent letter of November 21, I have great pleasure in enclosing you a donation of five guineas to your Church Army work. I am sure it becomes Churchmen to rally round an agency like yours, which, while grappling with the ignorance and vice of our age, carries on its holy warfare on the lines which the Captain of our Salvation laid down for us. He, with an infinite and perfect knowledge of the evil that is in the world, founded His Church on the Rock of Ages with the two Sacraments of His grace and an ordained ministry as the best organisation Omniscience could devise for her warfare till His return in glory. This organisation does not exclude but embraces lay help with its countless appliances. But to speak slightly of, and to ignore in practice, those Sacraments and to substitute military officers for ministerial orders seems to me an attempt to be wiser than the Allwise. But your Society fully recognises Church discipline, and as such has my heartiest sympathy and prayers."

We are requested by the Rev. W. Carlile, Hon. Sec. of the Church Army, to state the following explanation of the paragraph that appeared in our last week's issue of the Anniversary Meeting of the Church Army Social Scheme. Earl Meath did not find that the German "labour colonies" had been established six months before General Booth commenced his rescue work, but he found on returning from Germany that General Booth was proposing his social scheme, and that the Church Army had their Labour Home Colony in full action six months before General Booth commenced his labour colonies and before he proposed his Scheme. The scheme of the Church Army is equally comprehensive through confederation with agencies already in the field, and is more economical by the use of already existing parochial machinery.

Mr. T. Martin Tilby, Secretary of the Church of England Scripture Readers' Association, writes to us:—To Mr. Booth's plan must, I fear, be attributed the serious falling off in the income of other and older agencies for elevating the condition of the people. I believe that the various diocesan funds have suffered in this respect, and writing on behalf of the Church of England Scripture Readers' Association, I regret to report a considerable diminution in its funds. The work of this old-established society does not pretend to novelty, nor are its methods sensational; our aim being to deal personally and individually by house-to-house visitation in defined areas, under the direction of the parochial clergy, with the poor and degraded; to bring to them the knowledge of the Gospel and the ministrations of our Church, whilst at the same time seeking out cases of distress for relief, and endeavouring in every way to ameliorate and raise the social condition of the people. Testimony to the value of this work, and the great need there is for its extension, is borne by those who know its utility, viz.: the Bishops of London, Rochester, Bedford, and Marlborough, and the clergy under whom the Readers are placed. We have now 137 Readers labouring with marked efficiency in poor and populous parishes throughout the metropolis, and I would earnestly plead through your columns for speedy and liberal help, without which I fear we shall have to curtail this quiet but most useful and encouraging work among the poor and outcast. Contributions will be gladly received by the Treasurer, Sir Walter Farquhar, Bart., 16 St. James's-street, or they may be sent direct to me at 56 Haymarket, S.W.

The Rev. H. Bloomer, Secretary of the Thames Church Mission, 31 New Bridge-street, E.C., writes:—In the anxiety to serve the poorest of the poor, let it not be forgotten that there exists amongst those who are better off as far as this world's goods are concerned tens of thousands who are in ignorance of the saving truths of the Gospel, and whose condition presents a problem as difficult as that of the submerged tenth. In my own work of the Thames Church Mission, I am convinced that greater effort is needed, that the indifferent, the openly profane and ungodly, in fact all who are living without Christ, and without hope in the world, may have presented to them the glad tidings of Christ the Lord. Amongst the sailors, emigrants, bargemen, passengers, steamboat men, and dockworkers, it has pleased God to give us a year of much spiritual success. Alas! the income of the Society is altogether out of proportion to the amount and importance of the Mission. I earnestly appeal therefore to your readers for special donations and annual subscriptions, so that a Mission which has been so signally blessed by God may go forward unhindered.

The Rev. Geo. S. Reaney, Assistant Curate, Riverhead (late Minister Stepney Meeting House), writing in the Christmas number of the *East London Church Chronicle*, thus describes the influence of Church work at the East-end:—In scores of parishes the church is but the vestibule to the parish, like the porch to the grand, sacred, and beautiful edifice beyond. The congregation may seem small, and is; but the number touched, influenced, cared for, helped, and saved—socially and morally—in their homes, will count hundreds where the congregations only count tens. This is true not only of Whitechapel, but of St. George's-in-the-East, Limehouse, Wapping, Stepney, and other parts of the vast East-end. I was first enlightened as to this fact during the administration of the last Mansion-house Fund. As might be expected, the clergy necessarily took a full share in that administration, but not in the way in which some suppose. I was sufficiently Non-conformist then to take care that, had there been any disposition on the part of the clergy to use the fund for Church purposes, such an attempt should not succeed. But there was no such disposition. The only instance of the kind came from my own side. Now this fact came out time after time, as we sat at Stepney interviewing the applicants for help. Some one among the clergy knew all about the people who asked for relief. I confess that I was astonished that such was the case. It was not so with any of us; it is not so now. Let the event occur again; let the clergy take the part they took then, and let Mr. Booth's "Captains" sit upon a Relief Committee, and then let the test of "efficient work" in the East-end be the knowledge possessed by those present at the Relief Committee, and I would stake my reputation for having any acquaintance with the East-end, that the clergy of the Church would be found to be the masters of the situation. It may be said that I am writing with the fervour of a "vert." If such were the case, it would not give much cause for criticism. Someone may even suggest that I hold a "brief" for the clergy. What I write now I have said, and written, years ago. It is my "Nonconformist conscience" which pricks me to write as I have done of the too much unknown work of the East-end clergy, and certainly I am not a little surprised that Churchmen, Bishops and others, should rush into print with admiration and help for the "Salvationists," yet fail to evince even an ordinary curiosity to know what their "brethren" are doing east of Aldgate pump.—*London Record*.

## Selected Article.

## The Late Archbishop of York.

The death of the Archbishop of York has left a blank greater than can be gauged by the ecclesiastical rank of the departed prelate. For a period, the beginning of

which carries us back to a time when men who are now in active middle life were little boys, Dr. Thomson has been a personage both in the Church and in the nation. His early distinction was due to his own industry and ability, unassisted by the influence of great connections. His rise was rapid, until in 1863, at the age of forty-four, he was placed in the great primatial throne of the North. Most successful men have enemies, and the Archbishop was no exception. His promotion to York made him fresh ones—some, perhaps, jealous of his progress, many, certainly, bitterly opposed to his views. In the responsibility of his vast charge for twenty-seven years he has from time to time found new antagonists who have done their best to harass him, with the result, usually, of giving themselves much needless trouble, and often of making themselves rather ridiculous. For even if we confess that the Archbishop had a tendency to find himself in conflict, it must be admitted that he had a fine faculty for winning. It was not only that his blows were heavy, but they were uncommonly well-aimed. It has been said that the Archbishop was generally successful because he chose his ground with judgment; but the truth is that he was successful because in nine cases out of ten he was right. When the ecclesiastical history of the Northern Province during the last twenty years comes to be written it will be found that the feuds of the time were forced upon the Archbishop by men who objected to his acts without being competent to judge of them, and throw themselves into antagonism without perceiving the inequality of the struggle. The worst that can be laid to the Archbishop's charge is that he not only appreciated, but rather too obviously showed that he appreciated, the littleness of his assailants.

But, while it is unavoidable that something should be said as to the contests in which the Archbishop was at times involved, it is far pleasanter to turn to the noble record of a long episcopate, distinguished not only by the hard work which is now the special mark of all episcopal careers in England, but also by a consistency, a courage, and a wisdom which have seldom been rivalled. Whatever may be heard elsewhere in disparagement of the late Archbishop, it is rare indeed to meet a Yorkshireman to whom the Archbishop was not an object of respect and admiration. In Sheffield and Hull, and the other large towns of his vast diocese, the working man long ago recognised in their Archbishop a great Englishman no less than a devoted Christian man. He won their enthusiastic regard, and it has never been withdrawn. Somewhat cold and stately to those who were strangers or merely in official contact with him, the Archbishop showed a very different side of his personality to those brought nearer to him. Of the warmth of affection which he elicited from friends and paid back with interest it is scarcely fitting to speak publicly. His powerful mind was attracted by questions of law and history as well as philosophy, although it was in the latter that his works gave him a reputation with the reading public. But there have been few prelates in modern times who took so strong a personal interest or exercised so intelligent an influence in the legal and constitutional difficulties which are constantly arising in connection with a great ecclesiastical office in the Established Church. His successful argument before the Queen's Bench a few years ago was the most public illustration of his capacity in such matters, but by no means the only one. Although tenacious, like all strong natures, of his own opinions, especially when they had been formed after consideration, Archbishop Thomson was too wise and too generous to resent correction, and no man was more patient of remonstrance when it was prompted by good feeling and supported by good sense.

To the Evangelical cause the Archbishop's death will be a great loss, for his sympathies were unmistakably on the evangelical side and he never faltered in opposing the Romish teachings and observances which have grown so fashionable during the last generation. The Archbishop was mentally and morally incapable of the prevalent sacerdotal tendency. He belonged to the best type of English clergyman—a type little cultivated, we regret to say, amongst the young clergy—which does not seek to merge English citizenship in clerical caste. He was first and foremost the minister of the Gospel and the servant of Christ, but that did not prevent, it rather helped him to interest himself and to exert an influence in society, in literature, in art, in science, in politics, in the great economic problems of the day, and, in fact, in everything which concerns the country. The Archbishop's character, his manifold work, and the simplicity of the faith which made it possible were sketched so powerfully and truly by Dr. Wace, at Lincoln's Inn, last Sunday that, instead of adding words of our own to complete this article, we prefer to give two or three sentences from his sermon:—

"He was eminently a man who lived a strong and rejoicing life, under the conviction that he was the 'servant of the Lord' Who is a great God, and a great King above all gods; that the cause of the Church of which he was so able and vigorous a representative, 'the cause of the Gospel of which he was the minister, was the right cause, the victorious cause, and ultimately the triumphant cause. For this reason there was a courage and directness about him which won the hearts of the strong countrymen among whom his chief labours were spent. He looked facts of all kinds in the face; his mind was ever on the watch to follow the movements of thought and the course of discovery; he lived in the life of his day, and sympathised with its developments; he was certain that the Lord—the Lord Jesus Christ—

"was overruling and directing them, and he knew that, 'so long as he trusted to that Lord in dealing with them, his work could not fail to turn to good. He was a strong man in himself; but his strength in the arduous work of those thirty years was not in himself, but in the thought and joy of the Lord. In that conviction he was ever ready to meet the claims and burdens of life, and was proud and thankful to be the leader of the Church of the living God in one of the two provinces of this realm.'—*London Record*.

## Practical Papers.

## A Parable.

There was once a man who went to church somewhat irregularly. And when he did go he dropped into a seat very near the door. Then, as soon as the service was over, he took his hat and hurried out of church and scarcely ever shook hands with anybody. After a while this man began to complain of that church for its coldness. He met another man on the street one day, and began telling him about it.

"Why," said he, "it is the coldest church I ever knew" (he didn't say how few churches he really knew anything about). "Nobody shakes hands with a man. There is the minister, he never shakes hands with me, nor the office-bearers, nor any of the leading men. They'll talk about it, but I'd like to see them do it. I believe in practising what you preach. No, sir, I tell you it's the coldest church in this town."

And he really believed he was telling the truth. And his manner was so earnest that the other man was quite convinced, though he had never been to this church. So he went and reported this fact to a third man, with some pretty severe criticisms upon church members not living up to their professions. Of course he told it to a fourth, and the ball went on rolling. Pretty soon quite a strong feeling was developed in various parts of the town, especially among those who did not attend church, that this church was very cold, "high-toned," "stuck-up" and "a sort of club for the rich folks, you know."

But, one day, the man who started this talk got to thinking about it. Now, the fact was that he didn't often get to thinking very hard over religious matters. But this time he did. And the more he thought the more surprised he became at himself. For this was about the line his thoughts took: "Here I've been a telling how cold the minister and the office-bearers and the leading men of the church were, but how do I know it's so? Have I ever given them a chance at me? No! I've just hurried out of the church and never let the minister get within fifty feet of me, nor the office-bearers within thirty or forty, nor any of them very near. Is it fair to think they did not want to shake hands? No, it isn't! Suppose they wanted to shake hands, could they do it if my hand wasn't there to shake? Of course they could not. Now I believe I will just try them once."

The next Sunday morning he just stood in his pew and faced the stream of people coming down the aisle. (He wanted to run, but he had just grit enough not to.) And really how pleasant they looked at him. First one man shook hands. And then a second gave him a grip and a "Glad to see you, John." (Why, it was the very man he worked for!) And then a lady wished him "good morning." (Bless her!) After her two men tried to shake his hand at the same time. And the rich Mr. B— stepped up and gave him a cordial grip. How the blood tingled in his ears as he thought of the hard things he had said about Mr. B's stiffness and selfishness.

Soon the office-bearers and the minister came along and shook hands in good, hearty man fashion, and were real glad to see him. And how ashamed he felt when the minister said: "I've noticed your face frequently in the congregation, and wanted to shake hands with you and learn your name. But I never succeeded in reaching you, till now, before you got out of the church."

So, of course, he had to tell the minister his name, and where he lived, and the latter said he would call on his family very soon. But, perhaps, the best of all was to have an old lady with such a kindly face put out her hand and say: "I don't know your name, sir, but I'm real glad to see you at church to-day. And wasn't it a good sermon and bright service."

That man went home with his heart in his mouth. He told his wife all about it, and fairly cried when he acknowledged how he had misjudged those good people. And he wound up by saying: "Fact is, wife, it's mighty easy to misjudge people."

Then, he went out and met some of his former friends and told them what an experience he had just had. "Why, to think," said he, "that I was such an idiot as to go around telling you that those church people were all cold and selfish, when I didn't know anything about it. Don't any of you ever tell anybody, after this, that I said such things about any of them. I was just a fool, that's what I was. But I'll tell you what I'm going to do. I'm going to have two seats in that church and be there every Sunday morning with my wife. See if I don't. And the minister's coming to call on us. And I'm going to get acquainted with him and the rest of them. For I tell you, boys, I've just learned one thing. You can't get acquainted with folks, and you can't shake hands with them, if your hand isn't there to shake."—*Advance*.

## The Bishopric of Peterborough.

## CANON CREIGHTON APPOINTED.

The Rev. Canon Creighton, M.A., D.C.L., Examining Chaplain to the Bishop of Worcester, has been appointed to the See of Peterborough in succession to Bishop Magee, who was elevated to the Archbishopric of York.

## Missions.

CHRISTIAN MISSIONARY PERIODS.—The continuity of the Evangelization of the Non-Christian World by Oral Preaching and Written Translation of the Word of God, was the subject of an interesting lecture recently given by Dr. Cusi, in London. He first divided the Christian era into five periods:—the struggle for life, ending about A.D. 400; the Evangelization of Europe, ending about A.D. 1000; the Medieval Darkness, ending about 1500; the Post-Reformation Torpor, ending about A.D. 1800; and the Missionary Revival. In each of these periods he showed that the work of preaching and translation went on, though sometimes to a very small extent. Ulfilas was, he considered, the first missionary of the modern type, and the first translator of the Bible into a Teutonic language. The career of Frumentius, the apostle of Abyssinia, presented a close parallel to that of Patrick two hundred years later. In treating of the second period, the lecturer referred to the work of Patrick, Columba, Columbanus, Aidan, Boniface, Wilfred Willibrod, Fulda, and Anscar, especially calling attention to the wonderful work of Columbanus in Burgundy, Switzerland, and North Italy. It was interesting to learn that in the libraries at St. Gall and Bobbio copies of the Vulgate, with an interlinear translation into the Old Erse language, were still extant. After briefly touching on the third period, the lecturer spoke of the labours of Xavier, Schwartz, Ziegenbalg, and others. He condemned the Romish Missions, since they had not given the Word of God to the people while praising the self-devotion of their missionaries. In consequence, their missions on the Congo and elsewhere had entirely lapsed. Incidentally, he mentioned that the minutes of the first meeting of the S.P.C.K. showed that the first efforts of that society were directed against "the pestilential sect called Quakers." The lecture was concluded by a summary of the points in which ancient missions were praiseworthy or the reverse. They were condemned for their reliance on the arm of the flesh and on the sword; for the ignorance in which the laity were kept; for their intolerance; for their promiscuous baptisms; and for their purchase of slaves to educate and make priests of them—a practice still indulged in by Romish missionaries. They were to be praised, generally, for their self-devotion.

A DUBLIN University Mission is about to be founded at Chota Nagpore, India, in connection with the Society for the Propagation of the Gospel. Already a university mission is at work in China.

BISHOP TUCKER has reached the Victoria Nyanza, Central Africa. He and his party when last heard of, were in good spirits.

THE C.M.S. have demands for new men from the existing agencies in Asia alone to the number of 410. Truly the fields are white unto harvest, but the labourers are few.

THE C.M.S. have assented to a new diocese out of the vast area of the Mackenzie River, N. W. America. Bishop Bombas may himself commence pioneer episcopal work for the third time, he having first done so as Bishop of Athabasca, and then of Mackenzie River.

THE setting apart of specially talented linguists as literary missionaries, one for each language—area of India is being again urged. As education spreads the power of publications is vastly increased.

CHRISTIAN PROGRESS IN INDIA.—The report of the Calcutta Auxiliary of the Bible Society affords striking testimony to God's work in India:—"Looking at the millions of non-Christians in Bengal, one may be tempted to despair of the influence of our holy Bible ever reaching them; but if one looks below the surface, and considers the various movements that are going on among all classes, the agencies at work shaking and destroying their belief in their own religions, the many who are reading the Bible, and the numbers who are worshipping Christ secretly, the desire for something higher and better which pervades the minds of thousands, one cannot but feel quickened and stirred up to greater exertion. It is the general opinion of every worker who knows the people that this is no time for halting and standing still, but for girding up the loins for more determined and persistent efforts. In these efforts the press will undoubtedly play an increasingly important part."

THE Church of England Zenana Missionary Society held a valedictory meeting at Midway Conference Hall, on October 2nd, to bid farewell to twenty-four ladies, who were about to sail for India and China. Sir C. W. Aitchison occupied the chair and referred to the great blessings which had been bestowed on the Society during the year, and to the losses which it had sustained by the deaths of Dr. Fanny Butler, of Kashmir; Miss Davidson, of Unjpur; and Mr. Ahok, the Christian mandarin of Foochow, whose wife had visited England, and stirred the hearts of English women to sympathise with their less-favoured sisters in China. He concluded by appealing for more lady doctors to carry on the work which had been begun.

## Books.

THE new monthly mission paper projected by the Church Missionary Society, the first number of which, sent to us in advance, will appear in January, will make a delightful addition to the Society's publications. The children are sure to claim it as their own, as the contributions are written in simple style, and are freely illustrated. There are eight small quarto pages of the magazine, and it is printed in large type, and it is to be sold at a half-penny per copy, or 3/6 per hundred. For parochial and district use it will meet a want which has long been felt by the supporters of the Society, and we predict that it will leap into popularity. The children's magazine proper will of course continue to be published, but will, for the future, appear as the *Children's World*. It will also be enlarged. So will the *Church Missionary Intelligencer*. The title of the new magazine is the very happy one, *Awake!*

A NEW Biblical romance, dealing with the story of Esther, will be shortly published by Mr. T. Fisher Unwin. The book will be called *Hadasah*, after the Hebrew name of the heroine. The author, E. Leuty Collins, claims to have not departed from tradition in the telling of her story.

An "automatic railway library" has been projected. A case of books is to be placed in a railway carriage, and by putting a coin into the "slot," a traveller will be able to obtain the books he requires.

In *Blackwood*, for December, Mr. Haskett Smith discusses on "The Druses of the Holy Land," whose name is derived from Druzi, a disciple of the fanatic Caliph Hakim, 996 A.D., and conjectures that they are the direct descendants of the Lebanon subjects of Hiram, King of Tyre, who assisted Solomon in building the temple. Their religious rites and customs indicate a close connection between their ancestors and the originators of Freemasonry, which is supposed to take its rise at the building of Solomon's temple; they have similarly their degrees of initiation, signs, passwords, and hand grips, and an outer and inner guard to watch the closed doors.

The *Tablet* states that the Hon. William Gibson, eldest son of Lord Ashbourne, has been received into the Roman Catholic Church by the Rev. W. D. Strappini, S.J., at Oxford.

GENERAL Booth feels that men should be cured in families. The family was the Divine ideal. If you want to make men Christians, he was more and more coming to the conviction that you must give them a home.

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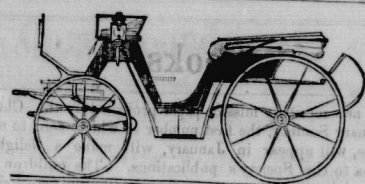
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22d. Genesis 27 to 41 Matt. 28	Gen. 28 or Gen. 32 Romans 6
23d. Ex. 31 to 34 Mark 1 to 21	Ex. 34 to 40 to 27
24th. 1 Sam. 24 to 30	Isaiah 22 to 15
25th. Exod. 34 to 37	Ex. 35 to 40 to 27
26th. 1 Sam. 31 to 34	Lev. 19 to 25 to 10
27th. 1 Sam. 35 to 38	Lev. 26 to 30 to 10
28th. Levit. 14 to 23	Lev. 21 to 25 to 10
29th. Genesis 37	Mark 4 to 35 to 6
	Gen. 39 or Gen. 40 Rom. 11 to 25

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, FEBRUARY 21, 1891.

### INDUSTRIAL SCHOOLS.

THE remarks of the Magistrates on several occasions with reference to the need of providing a suitable place to which children of tender years might be sent instead of committing them to prison received additional emphasis from the remarks of His Honor Mr. Justice WINDEYER during the past week. A deputation also waited on Monday and interviewed Sir F. C. SARNOOD with reference to the "gutter" children of Melbourne, and he has promised to consider the question and give a reply in the course of a short time. Surely some better provision should be made for the education of vagrant and destitute children, and thus save the little human waifs from the "Vernon" or from prison. It would be a painful study to trace the degrading influence exercised upon young persons by the criminal population of the country, and we are therefore advocates for the establishment of Industrial Schools; institutions which have been eminently successful in effecting good in England. When the first Industrial School was opened at Ramford Speke, with ten boys, the whole neighbourhood was seized with fear. All kinds of crime, it was anticipated, would be committed by the boys. But the difficulties once faced in a trustful spirit vanished. The result has been that gangs of juvenile criminals, which formerly existed in great towns and amid centres of population, have in consequence of the establishment of the schools, been broken up, and the percentage of youthful offenders has, statistics show, surprisingly decreased. It may be said that at Randwick we have an institution which is doing good service, and that it deserves more fully the attention of those who are interested in the work of saving the young from crime. But Randwick differs materially from the Industrial Schools of England. The latter are intended to be homes, and therefore too many children are not crowded into one institution. Rather than provide fresh accommodation in existing schools they open new schools. This may not be economical in one sense, but the test of economy is efficiency. The establishment of Industrial Schools worked according to the English method would, we are sure, check juvenile crime and provide a place where the wild tendencies of the larkie might be tamed, and his mind brought into order by healthy discipline. The Industrial Schools Act, 1866 (England), consolidates previous legislation, and has not been much altered by subsequent Acts. A certified school under the English Act must be inspected by the Inspector of Industrial Schools once every year. Its rules of discipline must be approved by him, or its certificate may be withdrawn by him or resigned by the managers. The prison authority, whether in county or in borough, may contract with it for the maintenance of so many children as are sent there by the order of the Justices. The parent or other person legally liable to maintain the child must, if able to do so, contribute for his maintenance. Any person may bring before a Justice any child under fourteen years of age who is found begging or wandering, or homeless, or destitute, or living in the company of prostitutes or reputed thieves; and the Justices, if satisfied, may send such child to an Industrial School. A child charged with a criminal offence and less than twelve years of age, and a refractory child, under fourteen years of age, whether in the care of a parent or guardian or in the workhouse, may, if the Justices are satisfied, be sent to such a school. Religious instruction is given by clergymen. Upwards of 140 of these schools are in existence in England and Wales, and 20,500 children are under discipline and instruction, and the total expenditure yearly amounts to £400,000; of this sum the parents contribute £17,000, the subscriptions amount to £37,000, while the balance is provided by rates, school boards, and the Treasury. The Reformatory Schools are also doing a great work. They are for (a) Children who have been convicted of crime and undergone imprisonment; (b) who have committed some petty crime, or are likely to fall into crime; (c) whose offence consists, under the Education Act of 1876, in non-attendance at school. The character of the work done by these institutions may be estimated by considering that out of 46,000 children who have passed through these schools, 15,000 have been sent to employment or service, 12,000 to friends, 2,700 have emigrated, 4,700 boys have been sent to sea and 750 enlisted as soldiers, 650 were discharged on account of disease, 326 were discharged as incorrigible, 1000 transferred, 1250 died, and 1,200 absconded, while 6000 remained under detention. The cost of these schools amounted to £124,000, of which £6000 was paid by parents, £4000 had been received from subscriptions and legacies, and the balance was contributed by rates and from the Treasury. Not less successful has been the work of the Reform Schools in the United States. There are 100 Reform Schools in which children are received by commitment from Court surrendered by parents and guardians, being in danger of falling into habits of immorality, lawlessness and insubordination to parents, stubbornness, truancy. After their discharge from these schools the most careful measures are taken for their welfare. Boys are required to communicate with the institution from which they have been discharged once in

six months, and failing to do so they are at once looked after by the authorities of the school; others are visited regularly by an agent, and correspondence and guardianship are continued until they attain the age of 21 years: from others they are not discharged, but are provided with a "ticket-of-leave"; those taking charge of the children are required to report periodically to the superintendent, whilst in other cases a written report is required by the institution every month until the boy is 18 years of age. With regard to the success of these Reform Schools, we select, as an example, the following from a score which lies before us:—

The Indiana Reformatory Institution for Women and Girls, Indianapolis, has penal and reformatory departments. Children from six to 16 are admitted. During 1882-'83, of the 138 inmates 34 were committed on the reform side and 16 discharged, and 17 committed on the prison side, and 25 discharged. Since commitment, about one-third have learned to read and one-half to write. Inmates are in school one-half the day and are taught the ordinary branches of the common school. In the industrial department, on the reform side, the training is in general housework and sewing; on the prison side, making overcoats and shirts. Of the 539 committed since foundation 82 per cent. are known to have become orderly and useful members of society. When discharged, they are usually placed in Christian families.

The Indiana Reform School for Boys, Plainfield, under State control, employs 17 male and 13 female officers and teachers; admits boys from eight to 16 years of age for crime, and from 10 to 17 for incorrigibility. Of the 385 inmates, 143 were committed and 166 put out on trial in 1882-'83. Of the 1,930 committed since its establishment, 93 per cent. are known to have become orderly and useful members of society. None are discharged, but such as promise well, are put out on trial. In school, the ordinary common school branches are taught; in the industries, farming, brickmaking, carpentry, baking, cobbling, tailoring, plumbing and plastering. Earnings from 1882-'83, \$6,000 dots; total expenditure, \$45,000 dots.

With such convincing testimony of the value of these institutions, why is it that in this colony we are so dilatory in their establishment? The regret is again and again expressed by Justices of the peace, and Judges that such schools do not exist, and that they are compelled to commit boys and girls of tender years to prison to consort with those who are steeped in vice and hardened by crime. It is also well known that there is an organized band of law breakers who send forth children to steal, knowing that by reason of defective legislation that children, in some cases, instead of committing to prison, are released and placed under the care of benevolent persons or societies. From these they soon make their escape, and the influence of old associations is again exerted, and they find their way once more to the police court and at last to prison. Such a system is simply graduating them in vice and preparing them for long sentences. It is a scandal that the buildings near to Rookwood, which have been erected at great cost for a reformatory, are allowed to stand unoccupied as a monument of the apathy of our legislators while our magistrates and judges, together with all the true-hearted, are appealing with the roundness of emphasis which the necessity of the case demands. "Save the children" is a cry heard from one end of the colony to the other. Surely New South Wales will no longer remain deaf to the children's cry.

#### IRRESPONSIBLE WEALTH.

THE vigorous article of the Hon. W. E. GLADSTONE published a short time ago in one of the reviews, was of itself sufficient to arrest the attention of thinking men, but it has commanded a larger share of public attention from the discussion it has provoked, and the able articles which have been drawn from the pens of other distinguished writers. We are glad to find that an evening contemporary has published these, and we trust they will produce a good effect on the public mind. "Irresponsible Wealth" is a most important subject, and it is a happy sign of the times to see that men now are fearlessly declaring a truth which too long has been kept in the background. In this direction of duty the Church must be prepared to take her fair share of blame, and her neglect of the poorer classes in years past justifies in some measure the charge which has been levelled against her that she is the church of the rich, and not the friend of the poor. The possessor of wealth is invested with a trust to which there is attached serious and solemn responsibilities. The rich man has not to cast away his wealth or give all that he has to the poor, but there are duties to be discharged in connection with it which no other man can perform. It has become common to denounce capitalists by those who forget that trade requires capital. The tyranny of wealth is a favorite subject with those who, in the majority of instances, never did well, and who, if they had a thousand opportunities, would still maintain the character of miser-do-wells. Sir SAMUEL GRIFFITH very pithily put the truth in another form in his address to a deputation of the unemployed the other day, when he said that "the men's complaint had been of the tyranny of the master, but the remedy they proposed was to substitute the tyranny of the man." It can never be expected that the holders of wealth will permit themselves to be dictated to, as to how that wealth shall be applied. The only hope is that "irresponsible wealth" may be taught, the Gospel of our Lord Jesus Christ, which inculcates that a man has not to disinherit himself and engender idleness, leanness, and bitter discord among those who never exercise forethought and self-denial—who ignore responsibility and laugh about self-help. While this is true, men of wealth have too long forgotten that their riches ought to be a permanent and inestimable factor in the elevation of men. The non-recognition of

this principle has made wealth hard and exacting—it has beumbed the conscience, dwarfed the aspirations, extinguished the sympathies, and brutalised the moral sense, and thus we have had a *Dives* in every age and a *Shylock* in every walk of life. Toward the close of the articles already referred to there is a truth which, if truly laid to heart, would meet the wants of the needy and help forward every philanthropic and religious organisation. The writer says, "Let us tell men frankly, on the authority of the Lord Jesus Christ, that they really possess nothing, that they are not owners, but trustees, and that for every penny that passes through their hands they will have to give a minute and exact account, not to a harsh and unreasonable judge, but to One who wishes them to enjoy richly what he has lent them, but who, at the same time, will not overlook a gross neglect of their duty to their neighbors. The real question is, not how much we ought to give away, but how much we dare retain for our own personal gratification." Here we have a noble and profound interpretation of the language of Christ. He did not condemn wealth. He did not teach that a man should strip himself bare of all his belongings in order to obtain life, but He did teach that a man should be willing to be stripped bare because a human heart is not large enough to hold two thrones. We have instances in connection with the infant Church which show us that wealth is not inconsistent with the spirit of religion, but that its possessors used their trust wisely and well. There was JARUS, and CORNELIUS, ZACCHÆUS and JOSEPH of Arimathea, AQUILA and PRISCILLA, DORCAS and LYDIA, the hospitable generous PUBLICUS in the Island of Malta, RUFUS and GAIUS the princely freemen of Rome, and ERASTUS the chamberlain in the imperial household. Here we have men and women who were ready to part with all rather than be parted from Christ. This is certainly a phrase of teaching which needs to be emphasised in the present day, when so many are making haste to be rich, when hundreds are trying a "short cut" to easy fortune. The very mode in which some people part with their money, tells the world the need there is, now-a-days, that all classes to whom there is entrusted gold need education. To some it is their life, and they part as reluctantly from it as they would from the life that now is. It is identified with them, it is money and the man; the man and his money. It has hardened them against their fellows, and against every movement which has for its object the uplifting of mankind. The worship of mammon has blotted out goodness and nobility of mind, has robbed God of His glory, and Christ of "the travail of His soul." Its disastrous effect is to be seen in the shrivelled lives and starved souls which abound—in the blinded vision and hardened heart. Those who profess Christ's religion should show Christ's spirit. He was rich yet not selfish, hence He became poor that we through His poverty might be made rich. He sought to brighten lives and comfort sorrowful hearts, and the Christian of to-day has to learn the lesson that He will not regard man's possessions as an equivalent for good deeds, but He will look for those works which will prove their value, by broken hearts which have been bound up, sorrowful lives which have been healed, and moral evils which have been rectified by the gifts of love and the service which knows no wearying, and the labour which knows no toil. The church needs to purge itself of guilt. She has adopted in too many instances, ways and means that are discreditable to her profession, and dishonouring to her Lord. Men of the world see it and laugh her to scorn. Her own members, in many cases, hang their heads with shame and mourn the desolation of Israel. We need a higher standard, in fact the highest standard, of loving loyalty and cheerful service must be established, and we must press onward toward the great ideal. The view of what we have—be it little or much—must be elevated, enlarged, sanctified. Then there will be no such thing as "irresponsible wealth," for gratitude to God, the giver of every good and perfect gift will turn the eye and heart heavenward, and on the first day of the week every man will lay by him in store as God hath prospered him. The measure of each man's offering will be God's gift of power to him. Where that gift has been large there will be unusual liberality, where it has been small there will be loving proportion. There ought to be a settled and fixed principle by which our offerings as Christians should be regulated; thus the fickleness and fitfulness which seems now to prevail would be done away with. It is well-known that some men give according to their means and it is as well-known that some give according to their meanness. Did all practice as they pray, then the reality of the word which pleads for the Kingdom of Christ would be emphasised by the practical value of the offering made to God. Much of the spiritual poverty that abounds may be traced to the fact that man is not real toward God. Some think that they can hide the Lord's money, forgetting that in doing so they put it into a bag with holes. There are unjust stewards who owe the Lord a hundred pounds, and who are ready to write four scores. There are those who owe God a sovereign, who hoodwink their souls, and try to deceive God by giving Him a silver coin. I will throw in my mite, says one, fancying he is imitating the poor widow in the Gospel, forgetting that to be like her he must double his contribution, for she cast into the Lord's treasury two mites—aye, in fact to imitate her and win her renown there must be not simply two mites, but silver mites must blush into solid gold. "Bring ye all the tithes into the storehouse and prove Me now herewith, saith the Lord of Hosts,

if I will not open you the windows of heaven and pour you out a blessing." Those who hold that they are responsible for what God has given them and give to Him in sincerity and faith will have the largest and most liberal measure of His best and choicest gifts. "Irresponsible wealth" among Christians an impossibility, says one—and yet how true it is, may be seen when you look at the useless silver and golden gewgaws which are stored up in their houses, doing no earthly good, and diminishing their ability to give to the cause of God. Let these be put to service. Let those humble ones, who never contribute because they do not want the right hand to know what the left hand doeth, and yet who are conscious that the left hand never does anything and therefore there is nothing to know, be ashamed of their hypocrisy, which prays that God may open the hearts and pockets of others that His glorious work may go forward, and all the while button tightly their own and refuse personal endeavour. The luxury of earning and receiving is ought to be compared to the exalted blessedness of giving and sowing fruitful seed. Recognising and discharging the duties of our stewardship, we will find ourselves everywhere working side by side with God and do our share to rid the world of one of its greatest curses, "irresponsible wealth."

#### THE NEW DIOCESAN INSPECTOR.

IN view of Mr. CHAFFERS-WELSH's appointment it will interest our readers to learn something of his previous work. He was trained at St. Aidan's Theological College, and was one of the earliest students under the principalship of the Primate. He was the Senior Student of his year, and was at the head of the First Class in the final examination. Mr. WELSH was ordained at Chester by Bishop Jacobson in the year 1872, and was the Gospeller on that occasion. After two years' service as curate in the first instance to one of the well-known family of BARDSLEYs, he was appointed to the incumbency of the church of St. Martin-in-the-Fields, Liverpool; and afterwards became vicar of Widnes, an important manufacturing town in the south of Lancashire. A temporary failure in health led him to undertake work in the diocese of Christchurch, New Zealand, where he spent nine years in charge of country and suburban parishes, and took some part in diocesan work as member of committees and one of the editors of the *New Zealand Church News*. In 1888, Mr. WELSH returned to England, and for two years had charge of the parish of St. Paul, Shanklin, Isle of Wight, when the appointment of his old Principal to the see of Sydney led to his coming to this diocese as the Primate's Chaplain. We understand that Mr. CHAFFERS-WELSH, during the whole of his ministerial life, has taken an active part in religious instruction both in Church and State schools, and has been in the habit of teaching the children daily himself. He has also frequently undertaken mission work both in England and New Zealand.

#### NORTH QUEENSLAND.

SOME surprise has been created by a statement made in one of the morning papers with reference to the appointment of the Bishop-elect of North Queensland. We believe that we are correct in saying that the PRIMATE is conducting the proceedings which are required in accordance with the Constitution, and that no such serious interruption as reported has yet taken place. The substance of the statement made by the PRIMATE to the ubiquitous newspaper interviewer may be substantially correct, but the presumption is absolutely wrong.

### Australian Church News.

#### Diocese of Sydney.

**THE PRIMATE.**—The Most Reverend the Primate will attend at the Registry on Tuesday and Thursday in each week from 11 a.m. to 1 p.m., and from 3 to 4 p.m. **Appointment.**—We are authorised to state that the Primate has appointed his chaplain, the Rev. J. Chaffers-Welsh, Inspector of Religious Instruction and Mission work in the Diocese. **Baulkham Hills.**—At a meeting held in the School Church, Baulkham Hills on Tuesday 17th inst., it was decided to build a new brick Church on the site occupied by the present weather-board building. For some months the accommodation in the present building has not been sufficient for the congregation; and frequently persons have gone away not being able to find seats. The building which it is now proposed to erect is to seat not less than 120 persons. As it has been decided not to commence building until an amount equal to half the estimated cost has been subscribed, contributions are solicited from any who may feel disposed to assist in this work, and will be thankfully acknowledged by the Incumbent of the Parish, Rev. F. Elder, Castle Hill.

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February 21, 1891.

**Castle Hill.**—At Rouse Hill, on Friday evening, the 13th, the Rev. Copeland King was entertained at a tea meeting, at which about 200 persons attended. Afterwards at a public meeting, when the Rev. E. Elder presided, he was presented with an illuminated address and a purse of sovereigns on behalf of the parishioners and friends, and with another address and field glasses by the children. Among those present were the Revs. G. D'Arcy Irvine and Cecil King. The Rev. Copeland King leaves the parish at the end of the month and proceeds in a short time to New Guinea.

**Sutton Forest.**—His Excellency the Governor read the lessons on Sunday morning in All Saints' Church, Sutton Forest.

**Moss Vale.**—A sale of work was held on Thursday, the 12th inst., in aid of the Ministering to Children's League, and the comic drama "Bear Prince!!!" was repeated to a full house. The proceeds of the sale of work and drama amounted to about £40, which will be spent in bringing children from the Globe Hospital, Sydney, into the country districts. The Rev. A. W. Leech, B.A., of Bong Bong, Moss Vale, was prime mover in the matter.

**Centennial Fund.**—At a meeting of the Executive Committee of the Centennial Fund held on Monday last, under the presidency of the Primate, the following grants for Church extension by living agents were made for the year commencing on April 1 next:—£100 for one year Religious Instruction in Public Schools towards providing for the employment of a teacher in the country districts £100 for one year in each of the following cases:—for the stipends of a clergyman in the mission districts of Ultimo, and Eveleigh with Chippendale, £100 a year toward the employment of a clergyman at Glenmore Road, to work under the direction of the Primate, £100 per year toward the stipend of a clergyman for Annandale, and the same amount for the stipend of a clergyman for the South Coast, provided the Primate can take the necessary steps to create these places into mission districts; and £50 for a year towards the stipend of a deaconess for East Sydney, to work under the direction of the Rural Dean. With regard to the unexpended balance of interest for the year just closing, it was agreed that it should be devoted to church extension by material machinery. The claims of the following districts were considered:—Ultimo, Holdsworth, Yarrunga, Mission Church, Petersham. A new district situated between Neutral Bay and Mossman Bay, Annandale, Lilyfield, Camden College Estate and Manly. The following grants were made:—£64 for interest on Mission Church, Ultimo. £10 for cost of transfer of site for church on Silex's Estate. £50 toward purchase of site at Lilyfield, provided that a sum of £100 be raised to complete purchase within twelve months, and the property transferred to church property trustees. £100 toward the purchase of a site for church at Annandale, and £25 toward the employment of a Chinese catechist to work in the Diocese of Riverina. The treasurers were empowered to grant loans on adequate security to assist parishes in paying off their debts, such loans to be arranged for fixed periods, or by repayment of interest and principal by regular instalments, covering a period not extending over five years.

**English Church Union.**—Under the auspices of the New South Wales Union, a lecture was delivered in the Temperance Hall, Pitt-street, last evening by the Rev. Canon Kemmis, entitled "The Life and Times of Archbishop Laud." There was a fair attendance; by Mr. C. E. Joannet presided. Upon the platform were seated the Revs. E. M. Saliniers, S. M. Child, W. Hough, D. E. Jones, J. J. Olley, C. J. Byng, P. R. Bailey, C. S. Smith, and H. Horton. The lecturer stated that in defending the character of Archbishop Laud, who had been subjected to severe persecution because it was alleged he wished to bring the Church of England under the sway of the Romish Church, he was well aware he was taking the unpopular side. The subject of his lecture, his life work, and his motives had for long years been a proverb of reproach, whilst his noblest aims had been wholly misrepresented. He had been stigmatised by his enemies as an example of all that was inhuman in tyranny, desperate in superstition, and diabolical in temper. The lecturer pleaded for religious principles which were in all essentials those delivered to our fathers by the Apostles. He referred to a lecture delivered in the same hall a few months ago by a gentleman who declared that the sole object of Archbishop Laud was to bring back England under the sway of Rome. In support of this assertion the lecturer had quoted some alleged extracts from Dean Hood. He (the speaker) must confess, after a careful perusal of Dean Hood's writings, that he could find nothing to warrant such a cruel assumption. The Rev. gentleman then traced the life of Archbishop Laud, dwelling upon his onward career, and warmly defending him from the cruel aspersions, misrepresentation, and slander which had been heaped upon him. He was frequently interrupted by applause, and at the close of his eloquent address, a hearty vote of thanks was accorded him. A motion of sympathy and congratulation with the Bishop of Lincoln, England, for the signal vindication of Catholic ritual which had resulted from the late trial at Lambeth, was unanimously carried. An address, to which over 200 names had been appended, was in the hall for signature.

**St. Thomas', Balmain.**—On Tuesday evening, the first annual meeting of the Branch of the Church of England Temperance Society was held. The School Hall was well filled. The year's report was most satisfactory, showing an enrolment of 121 members. Officers were elected for the ensuing year, and addresses delivered by

the Revs. J. Dixon and P. N. Hunter and Mr. Arnold. The programme consisting of music and recitations was an excellent one.

#### Diocese of Newcastle.

**The Bishop.**—The *Armada Express* of Feb. 10 says:—On Sunday morning last, his Lordship, Bishop Turner, preached a sermon in the Anglican Cathedral before a large and attentive congregation, and at night Bishop Stanton, late of North Queensland, where he was most popular, and now Bishop of Newcastle, delivered an extemporaneous sermon that was listened to with rapt attention by a large congregation. The address while eloquent, was soundly practical and argumentative, and appealed strongly to the feelings of the congregation, who appeared to fully appreciate the pulpit utterances of the Right Reverend gentleman in question. We are pleased to welcome his Lordship, Bishop Stanton to Armadale, and are pleased to learn that he is charmed with our admirable climate, though not very much impressed with the condition of our roads and streets. The *Newcastle Herald* of yesterday 11th inst., says:—The Right Rev. Bishop Stanton, Bishop-elect of the Diocese of Newcastle, arrived here on Tuesday upon an informal visit to his new episcopate. The Bishop intends to return in a few days to Townsville, where he has yet many matters to arrange before his final departure, and it is expected that he will again come to Newcastle in about a month, when he will be officially welcomed by the synod of the diocese, and installed in his newsee. The Bishop, who is very popular in North Queensland, was much pleased with the apparent prosperity of the city. On Tuesday, he was closeted for some time with the Rev. Canon Selwyn, and with him discussed diocesan business, afterwards proceeding to Sydney, whence he will return in a day or two. The Bishop was to leave Sydney on his return to Townsville early in the week, arrangements having been made with the Primate and the Vicar-General of Newcastle Diocese for that welcome function, his installation in his new see.

**Cathedral.**—Mr. J. Horbury Hunt, of Sydney, is the architect and author of the plans of this fine edifice. A local builder, Mr. Straub, who has executed some extensive works in Newcastle, has signed the contract and agreement for its erection. The amount of the present contract is £17,000, towards which the Building Committee has £8,000 in hand. A general meeting of the Committee is called for the 25th inst., to enable all members to affix their signatures. When this is done, the work will be proceeded with very little more delay.

**Lochinvar.**—A sale of work, and garden party, and concert for church purposes took place at the Parsonage on the 10th inst. Though the latter part of the day turned out unfavourably, £50 was taken, and it was decided to complete the programme on some future occasion.


**Departure.**—The name of the Rev. P. S. Lusecombe was among the outgoing passengers by the P and O steamer "Victoria" on 9th inst.

#### Diocese of Bathurst.

**Rockley.**—The annual harvest thanksgiving service was held in St. Peter's Church, Rockley, on the 5th instant. The church was filled, so that there was only standing room for late comers. The Right Rev. the Lord Bishop of the diocese preached the sermon from Ruth ii. 19. The church was very tastefully decorated for the occasion with all kinds of cereals, fruit, and flowers. The Bishop was very pleased with his visit, and was hospitably entertained by Mrs. Browlow. The churchwardens and leading members of the congregation were invited to meet him on his arrival at 1 o'clock p.m. A deputation of the parishioners met the Bishop some distance from the town. The harvest this year is above the average, the weather being favourable for getting it in. It is feared that Mr. Egerton is responsible for not having a larger area under tillage.

**St. John's, Mudgee.**—The pleasing celebration, which annually commemorates the conclusion of harvest, and records our gratitude to the Giver of all good, took place on Sunday, the 8th inst., in services, morning, afternoon, and evening. The church was decorated in a manner which spoke volumes for the patience and taste of those engaged in the work. A new Communion Table and small retables had been constructed by Mr. John Miller. The latter was necessarily restricted as to height by the chancel window, which it would be a piece of vandalism to obstruct, and considering this limit, the most has been made of the opportunity. The design is in three panels, each containing a circular recess, and the whole surmounted by a cornice of chaste design. For the harvest festival fruit and miniature wheat sheaves appeared on the retables, and the Communion rails had received attention. There was a large attendance at the morning and evening services, but the most interesting feature of the day was the children's afternoon service, when the building was filled by the Sunday-school scholars and friends. Many of the children went up to the chancel with small baskets of fruit, which were afterwards to be despatched to the hospital. A simple and interesting address was then given by the Archdeacon on the subject of the offering of Cain and Abel. The musical portion of the day's proceedings were of a special character, the choir being prepared a number of anthems for the occasion.

**Holy Trinity, Orange.**—The harvest festival held last Sunday at Orange, was an unusual success, the con-

  
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gregation as well as the offertories, being large. The services were conducted by the Rev. C. C. Dunstan and A. N. Burton, Mr. Dunstan being the preacher. The choir and orchestra (50 voices and 10 instruments), were under the charge of Mr. J. W. Marshall, choirmaster. Miss C. Heathcote rendered the solos, and the duets were given by Misses Heathcote and Davidson.

#### Diocese of Melbourne.

**Trinity College.**—In connection with Trinity College Women's Hostel, a studentship has been offered by a member of the Church of England, who desires to assist a student who aims at supporting herself in the future, but whose means are insufficient to do more than defray college and University fees. The studentship is of the value of 60 guineas for three years, and covers the cost of residence and commons at the Hostel during that period. Preference will be given to the daughter of a clergyman of the Church of England, though members of other churches are also eligible.

**Prahran.**—We understand that the Rev. R. Poynder has accepted the curacy of St. Matthew's, Prahran, as a temporary appointment.

**Inverleigh.**—On Tuesday last the Bishop of Melbourne consecrated the new church at Inverleigh, in the presence of a large congregation. We congratulate our friends in having so beautiful a church free from debt.

**St. Paul's Cathedral** is open daily, from 9 a.m. to 5:30 p.m. Morning prayer is offered at 10 o'clock, and evening prayer at 4:45, daily, except on Wednesdays and Fridays during Lent, when there will be choral evensong with sermon at 7:30, instead of evening prayer at 4:45.

**Temperance Sunday.**—The fourth Sunday in Lent, March 8, has been set apart for Temperance Sunday for this diocese. It is hoped that temperance sermons will be preached in all the churches on that day, and that the Church at large will awake to her responsibility in this most important matter.

**Caulfield.**—The effort to raise funds to support a Chinese catechist for the instruction of his fellow-countrymen at Caulfield and Little Brighton has been highly successful. A catechist has been appointed, and commenced work last week. The friends of the mission are looking forward with joy to the future result of this obedience to the Master's last command.

**Morwell.**—The quarterly meeting of the Guild of the Good Shepherd was held at Morwell on the 27th and 28th ult. There was a large attendance of clergy and readers. Proceedings were commenced by the administration of the Holy Communion, and in the evening a service was held which was well attended. The Ven. Archdeacon Langley preached a most impressive sermon from Numbers xvii. 8.

**Bishop of Melbourne's Fund.**—The Bishop has issued a special appeal on behalf of the Bishop of Melbourne's Fund, from which we make the following extract:—"Let it be borne in mind that, while we have been making ready for the opening of the Cathedral, marching round it in imposing procession, joining in its worship, and admiring its architecture, the stipends of hardworking clergy and readers in the bush have been becoming due as punctually as of yore, and they must be met. I appeal for those men. I cannot bear to think that many of them should have flocked to Melbourne from distant parts of the diocese because they believed that the Cathedral is the Mother Church, in which every one of them had a personal interest, and then should find that this Mother requires so much support that she is compelled to impoverish her own children in order to exist. The books of the Bishop of Melbourne's Fund should have been closed for the past year on Saturday last. But it is proposed to keep them open for a short time, in the hope that in the midst of our rejoicing and congratulations on the success attending the inauguration of the Cathedral, the friends of the Church will not prove unmindful of their charities, and especially of the one for which I now plead."

#### Diocese of Perth.

**The Cathedral.**—An important meeting, convened by the Bishop, was held last month in the Cathedral school-room, to inaugurate the new Home Mission Society, whose aim it is to extend the work of the Church into the newly settled and remote parts of the colony. The Bishop having explained the objects of the Society, addresses were given by the Dean, Dr. E. Scott, (the Mayor), Hon. J. W. Hackett, Hon. T. Burges, Mr. F. A. Canning, M.L.A., Canon Brown, Mr. J. B. Roe, J.P., and Archdeacon Watkins. Meetings are shortly to be held in various parts of the colony. The following course of sermons will be preached in St. George's Cathedral during Lent:—Thursday evenings, 8 p.m., "True and False Penitents."—Feb. 12th, Esau; Feb. 19th, Ahab; Feb. 26th, Judas; March 5th, Manasseh; March 12th, David; March 19th, St. Peter. Friday afternoons, 5:30 p.m.,—"Thoughts for Church Workers." Feb. 13th, "The Preparation for Work; Feb. 20th, The Charge; Feb. 27th, The Power; March 6th, The Life; March 13th, "The Oblation of Self; March 20th, The Retrospect. Sunday Mornings, 11 a.m.,—"Common Sins." Sunday Evenings, 7:30 p.m.,—"On the Love of God." On Sunday evenings after the usual service and sermon, there will be a course of short lectures on the True Story of the Church; Feb. 15th, Her Primitive Polity, Faith, and Worship; Feb. 22nd, Heresies, Councils, and the Great Schism; March 1st, The First Millennium of Christianity in Britain; March 8th, Papal Encroachments and Anglican Resistance; March 15th, Our Church in the Last Three Centuries.

#### Caring for Number One.

It isn't always that Number One is classed A1 at Lloyd's; therefore let us look to ourselves. "Self-preservation" is said to be "the first law of nature;" but in the spiritual sphere there is unhappily many an exception to this rule. The man who makes for the nearest gate when the bull is after him, leaving his wife to do the best she can, is unworthy of the name he bears; but the man who groans for the salvation of his family, and yet neglects his own, is as censurably wrong as the other, only in an opposite direction. First and foremost it is the duty of every man to get right with God. Until this be done every right thing is wrong; for whatsoever is not of faith is sin.

Our first obligation is to our own waggon. I like to see a man busy with his neighbour's team; but I respect him all the more if I know that he has first put his own cart securely in the shed. 'Tis the act of a fool to play "horse" for a friend, when your own chariot is in the mud.

The apostle goes to the root of the matter when he asks: "Thou therefore which teachest another, teachest thou not thyself?" It is sadly possible to cultivate another's vineyard at the expense of one's own. There have been some mournful illustrations of this, at one time or another, in our own neighbourhood: a preacher's family disgracing the street in which they lived; an abstinence lecturer shaking from tobacco poison; a mother of a large family neglecting her home to lecture on "Social Purity;" a professing Christian giving himself largely up to worldliness with the avowed object of winning the world to Christ.

All such seem blinded to the inconsistency of their conduct, and work better for others than they do for themselves. They overlook the importance of Number One. Like the antediluvian carpenters, they build arks for others, and all the time are in danger themselves of going down beneath the wild waste of waters. No wonder the apostle wrote: I buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected."

To speak with permanent advantage to the crowd we must have an experience; and the "make-belief" is sooner or later, sure to be found out. Unless the truth is filtered through our own charcoal, it will soon become impure. No one willingly drinks contaminated water; and truth adulterated will as speedily be rejected. In order to benefit others we must judiciously care for Number One.

I am impressed with the fact that each man owes his own personality something. I bow to myself. If I am a true man, I know myself better than others know me. I have a shrewd idea as to my own capabilities; there is something in me, and by the grace of God I mean to develop it.

Of course there are two sides to every question, and to this as to every other. To guard against undue self-esteem: "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly." To guard against self-depreciation, I say, through the grace given unto me, that every man has received his gift from God. There is no law against a just estimate of our own powers, nor is there any Scripture against thinking of ourselves as we know ourselves to be. "Know thyself" is the old exhortation, and the value we put upon ourselves is generally the value others will put upon us. The individual who puts away sin from his door, and acts the manly part, learning to care for himself, and showing a becoming anxiety to establish a good reputation, will speedily find that others rise to his estimate, and put him down to what they know he is anxious to become.

Matthew Arnold says that conduct (which he styles the object of religion) is three-fourths of life. Many people imagine that if they look after that fraction they do their full duty by themselves; whereas, as a matter of fact, they are doing nothing of the kind. To test it, put the case thus: say that Number one is a whole number made up of seven parts. The eating part of the man is one-seventh of the whole; the drinking part one seventh; the sleeping, working, thinking, playing, and the immortal part each one-seventh. Now it is clear that when people say that they are caring for Number One, having an eye to the main chance, or what not, and they are only attending to what they shall eat and what they shall drink, into what society they shall go, and by what means they may make a fortune; they are only looking after three, five, or, at most, six-sevenths of the whole, and are all the while leaving out the most important factor in the calculation—that part which is immortal. I surrender a point to the unbeliever when I put immortality on a par with six finalities; but it is only to show by a figure that it takes six-sevenths to make a whole; and when men talk about looking after a whole, and in reality only look after six-sevenths of it, they are far less wise than they give themselves out to be. Believe me, none of us can afford to lose sight of our souls.

In religion we begin with ourselves. We may be credited with selfishness, but is not a certain amount of thought of self indispensable to the beginning of all things? Is any wrong righted without more or less of personal interest in it? And so religion, at the outset, partakes of the same "personal" element. "What must I do to be saved?" But religion ceases to be religion when the "personal" continues as the overruling, predominating idea. So the apostles threw in a kind of

corrective, when, in answer to the jailer's enquiry, they said: "Believe, . . . and thou shalt be saved, AND THY HOUSE." The addendum was unexpected; but it was marvellously stimulative and suggestive.

"If I can only get to heaven by the skin of my teeth I shall be satisfied," says some one. Then settle it at once, brother, that you will never get there; for heaven bargains for more than a man's skin: "Without holiness no man shall see the Lord." And the tree you are about to plant will never produce fruit unto everlasting life. A low ideal means a low reality; and only those who aim high will get anywhere within sight of the pearly gates. "For whosoever will save his life shall lose it," and only those who are willing to lose their lives for Christ's sake shall save them. I must in the nature of things, begin with myself; but if mine be a true conversion, I shall soon be the "first-born among many brethren."

My advice in closing is, be independent in the treatment of yourselves. Fight shy of "cure-alls." Avoid all new-fangled teaching. Be satisfied with the pure milk of God's word. Be a Bible Christian. Be much in prayer. Seek for a clean heart. Don't rest satisfied with anything short of a thorough display of God's power to save. Give Christ the key of your soul. By caring for these things, for God and for heaven, you will best care for Number One.—*Haughton.*

#### Home Notes

**SOCIETY AND ROULETTE TABLES.**—A STRANGE STORY.—The *Young Man* for January contains several important letters on gambling. Major Seton Churchill writes:—

"Temptations to gamble are, I am sorry to say, terribly on the increase. The other day I observed several roulette tables in the Army and Navy Stores; and when I made inquiries about them, I was informed that ten years ago one was hardly ever sold, but that now they were sold by dozens. This shows that there must be an increasing amount of secret gambling. I was shown a table that had been returned that very morning on account of some flaw, to which cause the purchaser attributed the fact that he had lost £800. I am told that roulette tables are so made that the owner or person who acts as banker is bound to win, unless he has frightfully bad luck. No wonder, then, that some are anxious to acquire roulette tables, and to invite their friends to come and play. I hope that the directors of the Army and Navy Stores will consider whether it is not their duty to put a stop to this pandering to a growing evil; for I feel sure that many of the shareholders would oppose their re-election if they realised the fact that they were directly or indirectly aiding and abetting one of the greatest evils of the present day. To put it on no higher ground, gambling is illegal; and the directors of such an institution as that of the Army and Navy Stores have no right to try and increase their dividends by selling instruments which lead to the violation of the laws of the country."

**THE VATICAN AND SOCIALISM.**—The Paris correspondent of the *Times* says:—"It is reported from Germany that the Roman Catholic clergy have received secret instructions to combat Socialism in every way from the pulpit and by lectures, and that they have entered on the campaign, which will become very formidable for those against whom it is directed. The news seems very probable. Socialism in Germany, as in France, is the ally of Freemasonry, which the Vatican considers a menace to the Roman Catholic Church. The Holy See is for that reason the adversary of Socialism and combats it as an enemy."

**A "DOSSER" FUNERAL.**—The first funeral of a Salvation Army "dossier" took place in December last from the Army's shelter in the Whitechapel road, London. The deceased was George Chessings, aged 38 years. He went to the shelter some six weeks ago, and had been a regular visitor since that time. The poor fellow belonged to a well-to-do family, but in consequence of his life of drunkenness he had become an outcast of society, and his friends refused even to bury him. Under the command of Staff-Captain Potts some 250 "dossers" joined in the procession to Bow Cemetery. Notwithstanding the snow, which fell heavily the whole time, the procession attracted much attention, and was the subject of respectful comment. The rougher element doffed their hats as the coffin passed them, and one man was heard to say, "Well, they are giving the poor chap a decent funeral, and that's more 'an a good many would do." There were two wreaths on the coffin, sent by the "dossers." The scene at the grave was a very impressive one, and the reverent attitude of the "dossers" was most noticeable.

**THE KING OF ITALY'S NOBLE WORDS.**—The following are the exact words of that portion of the King of Italy's speech to the newly-elected Chamber of Representatives, which referred to the relations of the Church and the civil power. The King said:—"Following the traditions of my House, I have, during my twelve years of reign, strictly upheld the civil power. Expression of the nation's will, only the enemies of the constitution can plot against, or fear this power. Jealous guardian of the rights of all, I have guaranteed those of the religion of my fathers, without offending the liberty of other religions, and with the greatest respect for that liberty of conscience which is the first honourable title of our times"—here there was loud applause—"I would never allow that offence to my sovereign authority should be put forward in the name of that religion for political ends." Enthusiastic cheering greeted these words.

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## Children's Column.

LEFT ALONE; OR, THE ORPHANS OF  
PINWOOD COTTAGE.

## CHAPTER VI.—(Continued.)

"Poor boy!" said little Sally, who had stolen into the room unobserved by the others, and, putting her hand into Roland's she looked earnestly into his face. "Have you got a mother in heaven too? She won't never cry any more, will she? Mine won't, neither; I am so glad; and I am going to her some day; are you?"

Roland looked into the loving, pitying eyes, but he could not say he was going to his mother, and he saw the look of sorrow on the little face at his silence.

"Oh, Sally!" said Polly, clasping her hands, "there's that dreadful man coming to take you away!" and at that moment there was a loud knocking at the door.

Roland saw the look of white shrinking terror that passed over Sally's face, as he started up to open the door. He opened it so suddenly, and passed out so quickly, shutting it after him, that he almost upset the man who was standing on the step.

"Well, what do you want," asked Roland in no very gentle tone.

"I want to come in and take possession of this cottage, young master," said the man surlily, setting his hat on. It had almost fallen off his head.

"Then look here, I think you ought to be ashamed of yourself, coming here to turn poor little orphans into the street. How would you like it yourself?" and Roland flushed very red with indignation.

"Hush, Roland!" said a gentle voice, and before the man could make answer, they turned to see Mrs. Stanley, who had just entered the gate with Maud.

"I think," said Mrs. Stanley, turning to the landlord, "you will not object to letting the children have the cottage a week longer. I will be responsible for the rent."

"Certainly, ma'am, certainly," said the man. "I did not know the children had any friends, or I should not have been so anxious to have them out."

"I suppose not," Mrs. Stanley could not help observing. "It is only the utterly friendless and desolate ones that you can afford to treat so heartlessly."

The man sneaked off, while Mrs. Stanley called to the children to open the door.

Oh, what a joy it was to Sally, when she lifted her little face from her sister's lap to see the loved face of Mrs. Stanley bending over her, and to hear her voice, saying, "Little Sally, poor little Sally, I have come to take you all away to live near me, and to make you as happy as you can be, now that your mother is gone."

Polly, who could scarcely speak for joy, clung sobbing to her dress. But Sally just laid herself into the kind arms that were open for her, and with an inexpressible look of love in her eyes said—

"Jesus told you to come and help us, didn't He? I told Him all about it, and I knew He would take care of us."

"Yes, dear," said Mrs. Stanley, kissing the little face that was lying so trustfully on her bosom, "Jesus sent me to help you."

## CHAPTER VII.

## DICK THE POACHER.

Near the big gates at the entrance to Mr. Stanley's grounds stood a little quaint cottage, with gabled roof, and tiny diamond-pane windows. It was almost smothered in creeping plants, and in June was crimson with roses that hung around it in clusters.

If you had peeped into the exquisitely clean little parlour you would often have seen a sweet, placid-faced old woman, seated by the open door, busily knitting, while ever and anon she took a peep at the open Bible, that was placed beside her on a little table. She was Mrs. Farmer, the lodge keeper, and it was to her motherly care that Mrs. Stanley had entrusted the little orphans. They had been with her some weeks now, and had grown happy and contented. Polly went every day to the "big house," where she was being trained to become a little servant of Mrs. Stanley's, and she learnt well and quickly, for all her heart was in her work. There was nothing she would not have done to prove her love to her dear kind mistress, and little Sally was a great help, too, to Mrs. Farmer, in keeping the little lodge spotlessly clean, and in running

out to open the gates when the carriages passed in or out. She had plenty of time to give to her dear little Peter, whom she seemed to love more than ever now that her mother was gone. Although the spring flowers had come, contrary to all expectations little Peter still lingered on. It seemed as though the Lord had spared him for a little while that he might testify to those around of the Saviour's love. And very sweetly, and often very silently even as the violets and valley-lilies give out their fragrance, did the dying boy tell out to those around of that same wondrous love.

His mother knew of it by the patience and meekness with which he bore his suffering, for all his irritability was gone now. "Jesus helps me to bear the pain, mother," he would say sometimes, when the tears were streaming down her face to see him suffer so. And the mother felt that there must be something in the wondrous love that sustained her boy.

On his better days, when he sat at the open door to breathe the fresh spring air, it became a common sight for the neighbours to see him with his bible on his knee, drinking in the words he loved so well, and often old men and women, weary with their toil, and bent with age and sorrow, would stop and rest awhile beside the crippled boy, and he would read to them about the beautiful land to which he longed to go, and they would pass along their way refreshed with the draught they had received of the Water of Life. And such was his sweet influence, that many a wicked oath and ribald jest was hushed, lest they should reach the ears of the gentle boy.

He loved, now that the hedges were full of the hawthorn flowers, for Sally to wheel him in his little chair, out into the fragrant lanes, and many happy peaceful hours the children spent on some sunny slope, filling their hands with flowers, and watching the soft clouds sailing calmly over the clear blue sky.

They were seated so one day when suddenly Sally started up with a slight scream.

"Oh, Peter," she said, "there is Dick the poacher coming towards us. What shall we do?"

Now Dick was the terror of all the village children. He lived in a tumble-down shanty, close to the dark pine wood, and at night when he stole out, with his gun over his shoulder, and crept stealthily down the dark lanes, the children would rush in and creep close to their mothers until he had passed. He was a big, dark-browed man, with powerful limbs and flashing eyes. He lived alone, and cared for no society and none cared for him. How he lived in that lonely cottage none knew. At times, when the fit was on him he would go to the village inn, and drink until he became almost maddened, and then none dare approach him. He was like the man among the toms whom none could bind or tame. You will understand now Sally's fear when she saw this man approaching.

"Poor man!" said Peter, I am so sorry for him."

"Why, Peter?" said Sally.

"Because he must be so lonely and unhappy. Do you know, Sally, he was not always as he is now. Once, long ago, he brought a wife to his little cottage, and it was bright and comfortable then, and the garden that is a wilderness now was gay with flowers, and he worked so hard to give her everything she needed, for he loved her very much. And they had a little baby, and after it came his wife began to fade away—consumption I think it was—and when the baby was a year old she died, and soon the baby died too, and he has never been the same since. He went to the bad, then, people say, but I think his poor heart is quite broken and wild with sorrow."

While Peter was telling Sally this the man approached, and Sally, still half trembling with fear, hid away among the bushes. Peter did not shrink, but as he passed looked up into the dark wild face with infinite tenderness and love. It seemed to arrest the man, for he stopped and gazed at the ethereal face of the little cripple.

"Why do you look at me like that?" he said, in his deep voice. "Why don't you try to creep away from me as the other children do? Don't you know that all stand in fear of Dick the poacher? I say, why do you always look at me like that?"

"Because I love you, poor Dick," said little Peter, putting his transparent hand into the great palm of the man, "and because I am very, very sorry for you."

(To be continued.)

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## The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 28, 1891.

## CADBURY'S COCOA — ABSOLUTELY PURE — CADBURY'S COCOA.

## The Week.

The Governor. During his stay at Bowral his Excellency engaged in a game of cricket, but added only one to the score. This may be for want of practice, for our new Governor is said to be an athlete of no mean proportions. However, it is gratifying to know that the Earl of Jersey is a lover of outdoor sport, and among them all we hold none in higher estimation than that which is essentially the Englishman's pastime, "the game of cricket."

A Reformatory for Boys. We notice with pleasure the fact that once more the important question of a Boy's Reformatory is to be brought before the Minister for Justice, under whose department the matter lies. Sir Alexander Stuart's dying wish was to see the completion of his comprehensive scheme at Rookwood; but this establishment, which would form the best memorial of the deceased Statesman, has remained incomplete and unoccupied for many years. Such neglect reflects on the various Governments that have taken office since Sir Alexander's death.

Mr. Edward Knox. A pleasing testimonial of regard was given by the members of the Standing Committee on Monday last to Mr. Edward Knox, who is about to visit Europe. Universal respect is felt for Mr. Knox throughout the community, and Churchmen in particular know how to value his many services so freely rendered, both in Synod, on committees and in many divers ways of contribution and charity.

Bank Managers. Another bank manager is arising, and the books show defalcations. The system of inspection evidently was imperfect to permit of fraud. The salary paid to a responsible officer, such as a bank manager, in whose charge large sums are entrusted, was, in Bradley's case, £215 per annum, with house rent free. Surely, it is not just to the staff, as well as to the community, to make the pittance of pay so small. Banks return their shareholders large dividends and vie with each other in the number of their branches, but the staff may be said, in many cases, to be very inadequately remunerated.

Disestablishment. The motion to disestablish the Church in Wales was lost by a comparatively large majority in the British House of Commons. The attitude of Mr. Gladstone is noticeable in that he voted for the measure, giving as his reason that the time was ripe for disestablishment. The indication afforded may be taken that some politicians deem the time as politically opportune for the effort.

The Unemployed Question. Mr. Langley, addressing the unemployed in the open air, brings a new feature on the scene. Hitherto politicians and agitators have done their utmost to excite, and it remains for religion to soothe the unfortunate. The plans of beneficence proposed by Mr. Langley will, we trust, help to solve in a practical way the serious distress so chronic in our midst. Helping men to help themselves is the best way, but the effort costs money, and until funds are forthcoming a commencement cannot be made.

The Mercantile Clerks. At last mercantile clerks are beginning to combine in a Union. No class in the community are paid less wages or work longer hours, and continual overtime is demanded of most of them. The first paper read before the newly-formed Association was "high rents and low wages." This opens up the question of rent which takes so large a sum out of the weekly wage, and it is one in which all classes are more or less interested.

Shop Assistants. Under the title of "White Slaves" the long hours and grievances of shop assistants are from time to time aired in the daily press. There is a "Shop Assistants' Union in existence, and one of its aims is to secure the passing of an Early Closing Bill. The fact has been frequently mentioned that numbers of young persons commence work at 8 in the morning, and are kept on duty till 9 p.m. The only possible remedy seems to be compulsory closing by all tradesmen. It is the mean advantage of some to keep open shop when their neighbours would close, that prevents universal closing of an evening.

A Sad Spectacle. The superstitious native christians of Goa, the Portuguese colony in India, have had provided for their veneration a solemn function. The Church of Rome adopts itself readily to every environment

and can surpass the religious rites of heathen India when it pays to do so. Francis Xavier, a founder of the Jesuits, died at Goa some three centuries ago, and his remains are exposed every ten years to the veneration of the ignorant, who kiss the shrivelled feet. The degradation of humanity is perpetrated in the name of religion, and Roman Catholic bishops and priests are its most active promoters. Is it not sad?

Fruit and Flowers. Displays of flowers and fruit were prominent features of the previous week in the Metropolis. The exhibition of beautiful flowers and plants by the Horticultural Society showed an interest in the refining art and the collection of fruits brought together under the auspices of the Department of Agriculture from all the districts of the colony was a proof of the capabilities of our land.

Swimming Baths. Why should not ladies learn to swim? forms a topic of correspondence in the S. M. Herald. The proprietors of existing swimming baths in the Metropolis appear to have overlooked the most influential section of society. In the near future may we not look forward to bathing establishments in all the suburbs, owned by the Municipalities, and furnished with a constant inflow of salt water taken from the purest depths of the ocean. Cleanliness is a great social duty.

Railways in Palestine. The locomotive has already commenced running at Jaffa. On the day of the trial trip thousands of persons assembled to witness the great event. All went off most satisfactorily, the French engineers were delighted with the performance; but the hero of the hour in the eyes of the populace was the driver of the engine. The man who could make such a machine move being deemed infinitely superior to those who laid out the line. America consequently ranks as a great country in the eyes of the natives of Palestine.

Egypt. The improved condition of Egypt under British influence cannot fail to be a matter of sincere gratulation. This ancient kingdom has for centuries past played the part of the basest among nations, but new life is being infused, justice prevails, and the down-trodden peasantry now enjoy the fruits of their toil, protected from the exactions of the Turkish tax-gatherer. May we not look for a still more striking revival of national life when the blighting rule of the Turk is withdrawn from Palestine? Presently the railroad will be open to Jerusalem, and already thousands of Jews are flocking back to their own land.

Members of Parliament. Messrs. A. G. Taylor and Willis, M.P., succeed in keeping their names before the public, and the latter received the severest possible strictures on his conduct from Mr. Justice Windeyer. An individual threatened him with a law suit, and Willis, it is stated, knowing of a crime committed by this person, used it as a lever to get him out of the country, and so abandon the appeal to law. Keatinge would not go, and now, in order to effectually silence him, the crime is sheeted home, and 5 years' penal servitude incurred. How long will public opinion remain unmoved, when Members of Parliament and public men are so openly rebuked?

Another Disgrace. Another Member of the Legislative Assembly has also figured before the Courts and given testimony to dissolute conduct of a shocking nature. The notorious fact, thus made public, should preclude offenders of this character from holding the position of legislators. The men who make the laws should, when proved to be law breakers, be compelled to resign their trust. Disgrace will rest upon the Assembly itself as well as on the public generally, if evil men remain unrebuked.

Lawlessness. Organised lawlessness prevailed when Messrs. Bruce Smith and McMillan attempted to speak at the Glebe. This spirit of violence is likely to grow to yet fuller lengths, and each instance will doubtless impress the public with a sense of increasing danger. It is difficult to determine what influences are at work beneath the surface, but Social Democrats and Liberationists are merely fine sounding names covering elements hostile to modern civilization.

THE Bishop of Adelaide considers that modern Wesleyanism has very greatly departed from the position John Wesley took up.

A meeting in connection with the Women's Christian Temperance Union was held at Macdonaldtown on the 24th inst.

On Wednesday last the Primate paid a visit to Liverpool. A series of meetings was held during the week in Sydney and suburbs in connection with the departure of the third band of missionaries from Australia to China.

## 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., Mar. 1.—Holy Communion 8 a.m., and Mid-day. Preachers—11 a.m., the Precentor; 3.15 p.m., Canon Kemmis; 7 p.m., the Precentor.

Tues., Mar. 3.—7.30 p.m., Lay Helpers' Lecture, by the Primate.

Wed., Mar. 4.—7.30 p.m., Bible Lecture, by the Precentor.

DAILY HALF-HOUR SERVICES, 1.15 p.m. to 1.45 p.m., and Sunday Afternoon.

Rev. Canon Kemmis. Subject—"Pardon of Sin."

## Rev. J. DIXON.

Mon., Mar. 2.—The Body and the Soul.  
Tues. " 3.—The Flesh and the Spirit.  
Wed. " 4.—The Seen and the Unseen.  
Thurs. " 5.—The Known and the Unknowable.  
Fri. " 6.—The Fading and the Unfading.  
Sun. " 8.—3.15 p.m., Deliverance from Sin.

LAY HELPERS' ASSOCIATION.—Lenten Lectures by the Most Rev. the PRIMATE, at St. Andrew's Cathedral.

## CHURCH WORK.

Tues., Mar. 3.—7.30 p.m.—Co-operation between Clergy and Laity.

Tues. " 10.—7.30 p.m.—The Need and Range of Lay Help.

Tues. " 17.—7.30 p.m.—Constancy in Work.

## DIOCESAN.

Thurs. Mar. 5.—Cathedral Chapter, 4 p.m.

## The Church's Year

## The Third Sunday in Lent.

## THE HEALING OF THE DUMB AND DEAF.

"He that would be healed by his spiritual infirmities, must be sequestered from the throng of the world. There is good use in due times of solitariness, that soul can never enjoy God that is not sometimes retired. The Bridegroom of the Church will not impart His chief blessing to His spouse before company."—Bishop Hall.

"The deaf may hear the Saviour's voice,  
The fetter'd tongue its chain may break;  
But the deaf heart, the dumb by choice,  
The laggard soul that will not wake,  
The guilt that seems to be forgiven—  
These battle e'en the spells of heaven:  
In thought of these, his brow benign  
Not even in healing cloudless shine!"

From idle words that restless throng  
And haunt our hearts when we would pray—  
From pride's false chime and jarring wrangle,  
Seal thou our lips, and guard the way;  
For thou hast sworn that every ear,  
Willing or loth, Thy trumpet shall hear,  
And every tongue unchanged be  
To own no hope, no God, but Thee."

—Kehle.

## Notes.

THE Most Rev. the Primate preached last Sunday evening at Christ Church, St. Leonard's. Towards the east of the new Missionary lugger "Nine" the natives of the island after which it is named contributed £900.

The annual conference of the Primitive Methodist has continued its sittings during the week in the Albion-street Church.

The Bishop of Bathurst visited Cowra lately and inducted the Rev. J. Everingham to the charge. A harvest festival thanksgiving service was held in the Church in the evening, when the Bishop preached.

The Bishop of Newcastle visited his See on Saturday last and remained for a time at Bishopscourt, Moppeth.

J. HUBERT 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 clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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