

Children's Column.

LEFT ALONE, OR, THE ORPHANS OF PINWOOD COTTAGE.

By FANNIE EDEN.

CHAPTER III.—(Continued.)

First, there was "Fox and Goose," and Mr. Stanley was the "fox" and Mrs. Stanley was the "goose." A long row of little ones placed themselves behind Mrs. Stanley, and then Mr. Stanley, who was the "fox," tried to get them away; of course the "goose" tried to save her goslings, and oh! what screams of laughter followed each attempt of the awful "fox" to dodge behind and steal one of them; and how the long line swayed to and fro, as the clever "goose" bounded backward and forward, in attempts to save her little ones. Little Peter lay back on his couch and laughed till his sides ached at all the fun; and then followed "blind man's buff," and "hunt the slipper," and many more games that children love so well, until they were quite worn out. "And now for the Surprisement," said Mrs. Stanley when they were all seated, enjoying a rest and some refreshment after their merry games. The children looked at one another with eager wonder. What fresh joy had their kind friend in store for them?

Suddenly the thick curtains at the end of the long room were drawn aside, and cries of "Oh, how lovely!" "Oh, how beautiful!" burst from the children's lips; for there, spread out before their wondering view were all sorts of the most lovely things: dolls for the girls, wheelbarrows for the boys, work-boxes, toy cradles, baby houses, books with splendid pictures—oh, I could not tell you half!

And there was something for each. Mr. Stanley called Maud and her little sisters, and baby-boy (who was not a baby at all now, but a sweet little chatterbox of three), to him, and handed them the presents, and then they carried them to the delighted children, and I cannot tell you which enjoyed it most, those who gave or those who received. Sally and Polly got just what they liked best—a doll that could open and shut its eyes, and a tiny baby house fitted with every necessary for housekeeping.

And what has little Peter got that he is bending over with looks of eager delight? It is a beautiful Bible with large type, that he can easily read. His name is written on the fly leaf, and underneath it he reads, "Jesus said, I am the Way, the Truth, and the Life."

But now the exclamations of joy are hushed, the toys are put aside, and the children rise, in obedience to a word from Mr. Stanley, to sing a hymn, and as they rustle to their feet, with their rosy cheeks and white pinafores, Mrs. Stanley is reminded of a field of fresh, bright daisies.

And now their clear young voices rise and fall to the sweet words of the hymn beginning—

"There is a land of pure delight,
Where saints immortal reign."

A bright spot of colour beams on Peter's white cheeks as the thirty soul drinks in the words of the hymn. He listens eagerly, for are they not telling of the beautiful land to which he is so anxious to go?

As the last sweet sound died away Mr. Stanley opened his Bible and read slowly and clearly, so that the least child could understand, the wonderful description, in the Revelation, of the New Jerusalem. There was a tender tone in his voice, as his eyes turned instinctively to Peter, when he read—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

When he had finished reading about the fair, bright land prepared for those who love the Lord, he paused awhile, and then, turning to the Gospels, he read in solemn tones the pitiful story of the crucifixion, ending with the words of the Lord: "It is finished."

Big tears were stealing slowly down Peter's cheeks ere Mr. Stanley had finished, and yet he held his breath lest he should lose a word. "Dear children," said Mr. Stanley closing his book, and looking kindly round at the listening up-turned faces, "it has given me and my dear wife much pleasure to have you with us to-night. It is very pleasant to see your bright young faces, and to be the means of giving you happiness. Young as you are, many of you know what sorrow means. You know, at times, when your parents' work is scarce, what it is to suffer from cold

and hunger, and although you, brave young children of the poor, often meet your hardships as hardily as the wild flowers do the stormy breezes of the hills, yet you know what it is to weep, and so I have read to you of a fair, bright home, where there shall be no more pain, or sorrow, or hunger. Can you tell us why we asked you to come here and enjoy the pleasures of our home this evening?"

"Because you loves us," said a bright-eyed little girl who was sitting close to Mrs. Stanley.

"You are quite right, dear—because we love you. And why does the Lord Jesus prepare such a beautiful place for you above the skies?"

"Because He loves us so," softly and reverently said little Sally, who was listening with eager interest.

"Ah, yes, because he loves you. He was surrounded in His glorious heaven with joy and bliss; bright angels were about Him who ever did His will, and yet he was not satisfied—the great love of His heart (for He is love) yearned for you. And I have read to you what it cost Him, that He might put away your sins and bring you to His home of light and love. Was ever love like His? Was ever friend so kind and true? Oh, children, can you go on sinning when you think of what God's only Son endured that He might put them far away?"

And thus, in a few simple words, Mr. Stanley strove to reach the children's hearts and lead them to the Saviour's feet, that he might lay his hand upon them and bless them as he did the little ones of old. When he had finished, Mrs. Stanley sat down at the piano, and, striking a few soft chords, sang with great pathos and feeling Miss Havergal's beautiful hymn—

THE SAVIOUR'S APPEAL.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransom'd be,
And rescued from the dead;
I gave my life for thee,
What hast thou given for me?"

"I suffered much for thee,
More than thy tongue can tell,
Of bitter agony,
To rescue thee from hell;
I suffered much for thee,
What can'st thou bear for me?"

And I have brought for thee,
Down from my home above,
Salvation full and free,
My pardon and my love,
I brought great gifts for thee,
What hast thou brought for me?"

"O let thy years be spent!
Thy life to me be given,
Earth's fetters all be rent,
Then endless bliss in heaven;
Bring thou thy worthless all,
Follow thy Saviour's call!"

Then Mr. Stanley commenced the kneeling children to the keeping of the Saviour, and earnestly he prayed that each one would receive Him as their own.

That night, as little Peter lay in his bed gazing through the curtained window at the starry sky, he said to himself, "I do not fear to die and go up there now, for Jesus, who died for me, will take me safely home."

And his dreams that night were of flowers and fields, and children's happy voices, and angels seemed to hover round him, whispering to him of the blessed Lord. And then, with all the strange inconsistency of dreams, the angels would always change into Mrs. Stanley, who seemed to sit beside him while she sang to him softly—

"There is a land of pure delight
Where saints immortal reign."

(To be continued.)

THE REV. R. P. ASHE, the companion of the Mr. Mackay, at Uganda, has recently occupied a curacy in Dorset, but has resigned in order to return to Africa.

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

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The Australian Record.

SYDNEY, SATURDAY, JANUARY 31, 1891.

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

The Week.

29th January, 1891. A gloriously bright day was the 103rd anniversary of the foundation of the colony. Multitudes went holiday-making, and the well-dressed throngs of Sydney pleasure-seekers gave no indication of the misery that so closely underlies the surface. There is much distress in the metropolis, and yet who would think it?

The Lang Memorial. His Excellency the Governor made a capital speech at the unveiling of the Lang memorial. The occasion was worthy of his well-spoken words, for no name will live longer in Australia than that of the great statesman and, withal, minister of religion.

Australian Aspirations. Lord Carrington's paper will commend itself to Australians and doubtless direct closer attention to Colonial aspirations at home. We already enjoy independence and freedom, taxation is unfair, no standing army absorbs millions of pounds, and the monies obtained on loan are spent in permanent improvements. We are too closely bound to Old England with ties of blood to render a severance possible, but sometimes parents forget when boyhood has passed into manhood.

The Safety of a Trust. The lesson to be learnt from the recent appointment at St. Aidan's Theological Training College is that an endowment collected from Evangelical sources may be wholly transferred to the support of the extremist section. If it is a fact that the Moore College of the future is awaiting an endowment before resuscitation, would it not be as well to secure the administration of the fund by a trust deed?

A Suggestion. Is it drink, gambling or impurity that most hopelessly degrades mankind until they sink into that social residuum to effectually deal with which perplexes the philanthropist? The inverse order to that above-mentioned is probably the correct one. If Christian efforts against drink are so actively pursued, ought not the campaign against other evils of greater magnitude to be equally sustained. Instead of multiplying agencies, the existing C.E.T.S. might enlarge its borders and warn the young against the other two kindred evils.

Women's Work. The Evangelical Home Mission Society, "The Church Pastoral Aid," was the first to introduce lay agency into the English Parochial system, and has now added "Female Agents" to its staff, so that lady district visitors can be supplied to any parish in England that may apply for their services, or a sum of money may be granted for their support. The recognition of female agency is a step forward, and supplies a distinct need of the day. One strong claim is that curates in their duties of visiting should not be called upon to undertake rescue work, for who can understand the temptations of women better than their own sex?

Wanted, "A Home." There is at the present time an urgent need for a Home for rescued women and we know as a positive fact that several are desirous to leave their present unhappy life. It is useless to make organized efforts at rescue without such a Home. Surely there must be some wealthy persons who require but their attention directed to the need in order to help forward so Christ-like a movement.

A Big School Book. A School History of Australia extending over 433 pages octavo pre-supposes that a great deal of time will be devoted to its study. The Island Continent is large in area, its population exceeds three million persons, and in its one hundred and third anniversary this big book is published. Yet School histories of countries whose record extends over 2,000 years seldom exceed half the number of pages.

Real and Professional Distress. Indiscriminate charity tends to pauperise the community. The shifty who know the by-ways of begging can find so many arenas of relief open to them that lazy slumbers in Hyde Park can be enjoyed interminably. These schemers will never work as long as they can get food, and yet there is such real distress in the city that the magnitude is appalling to those brought into contact with it.

Expediency before Morality. The split amongst Irishmen over the Parnell leadership question appears not to heal. The astuteness of the "discrowned King" and his wonderful power of leadership is now pitted against the influence of the priesthood. The question, "Who will win?" will be anxiously watched and yet, does not the

plea that expediency comes before morality indicate a deplorable state of worldly wisdom? The Australian Branch of the National League which met during the week in Sydney extenuates immorality in order to secure a political aim.

Y.M.C.A. The opening of the great buildings of the Melbourne Y.M.C.A., is an important event. The enthusiasm of the friends of the Association has overcome all preliminary obstacles. The sphere of its usefulness widens daily, and the good that will result from such an institution cannot be over-estimated.

Work in the Sudan. Australian will notice with regret that the C.M.S. cannot take up the opening for a new agency at Suakin. An English Missionary has done much unaided to teach the poor Sudanese that an Englishman can do them good. Dr. Harpur has received but little money for his venture of faith; yet the greatest good has been done. His has been the only work of conciliation and pacification since hostilities broke out in 1888. Cannot some Australian help be sent him?

Domestic Services to be Preferred. A letter in the Herald states that whereas pupil teachers receive a salary of 12s per week, domestic servants get 18s and their board. The writer complains moreover that the examination test applied to pupil teachers is too severe. But why should it not be severe? The public service has a right to get the best talent available, and if young women despise domestic service and crowd the teaching profession, who is to blame but themselves or their friends.

The Pestilence that Walketh in Darkness. A murrain amongst horses is perplexing the veterinary surgeons of the city. The euphonious name of "pink-eye" applies to a severe attack of equine influenza, which, when introduced into a district carries off many a victim by death. The cause has not yet been minutely studied, but sufficient is known to lead to the suggestion that a tiny germ of infection is the active propagator of the disease.

South American Turmoil. What can the Central American States have to quarrel about? Perhaps the example set in Argentina finds imitators elsewhere. It may be that the facility of borrowing loans and their lavish waste of money brought about by politicians has induced such a misery of discontent that the common people rise up in arms against corruption. The cause must be a galling one to lead to revolution—the last resort too frequently of the oppressed.

Critics Wrong Again. The attack upon the Bible delivered by those who want to disprove its truth crumbles on all sides. The latest decipherments of inscriptions of ancient Babylonia show an advanced state of civilisation and literature. People read and wrote fluently, the children were carefully educated and women were neither jealously secluded nor untaught. Probably boys and girls learnt at the same school, and the ancient world was as full of literary activity as the world of to-day. If, then, the Israelites in Canaan were surrounded by such an educated people, is it likely that they alone remained uncultured?

Rome Rule. The denunciation by Lord Salisbury of the power of the Roman priesthood in Ireland is a remarkable fact, yet hitherto those who said that Home Rule was synonymous with Rome Rule were counted fanatics. The feature at a recent Irish election of the priests leading bands of voters to the poll has at last opened the eyes of politicians who had fondly hoped that a self-ruled Ireland would be a model of toleration and justice.

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., Jan. 18.—Holy Communion, 8 a.m. and Mid-day.
Preachers—11 a.m., the Dean; 3.15 p.m., Canon Kemmis; 7 p.m., the Precentor.

DIOCESAN.
Sun., Feb. 1.—St. Mary's, Balmain. German Service, 9.30 a.m.

Notes.

THE Rev. J. D. Langley preached a special sermon at St. Philip's Church on Sunday evening on the subject of "The needy and the unemployed."

THE annual meeting of the Surry Hills Wesleyan Juvenile Missionary Society was held in the Bourke-street Wesleyan Church on Sunday afternoon.

GAMBLING, it is said, is very prevalent among the middle and upper classes of Japan.

THE most Rev. the Primate, during his absence from Sydney, visited Ballarat and was the guest of the Bishop. His Lordship preached on Sunday last.

THE usual monthly meeting of All Saints', Petersham, Parochial Council was held on Monday evening.

THE annual meeting of the Benevolent Asylum took place on the 27th inst. at the Institution.

THE members of the Evangelical Alliance met at the Y.M.C.A. rooms on Tuesday last for prayer and conference.

MR. HINDS SMITH has been lecturing at Adelaide on behalf of the Y.M.C. Association.

THE new buildings of the Y.M.C.A. in Bourke-street, Melbourne, were opened on Tuesday afternoon by the President, Mr. J. M. Davies, M.L.C.

A BAZAAR in connection with the Presbyterian Church, Bowral, was opened at the School of Arts on the 27th inst. by Mr. Bruce Smith.

THE 17th annual harvest home festival in connection with the Church of England was held on Monday last at Emm's farm, Carcoar.

MESSRS. Entwistle, Joyce and Goold, missionaries en route to China, delivered several addresses in various localities during the week.

THE Rev. Thomas Hanton, Wesleyan Minister at Gladstone, was drowned while crossing the Upper Macleay. THE Primate preached at Melbourne Cathedral on Wednesday evening last.

THE annual meeting of "The New South Wales Home Teaching Society for the Blind, and the Industrial Home for Blind Women" was held at the Y.M.C.A. Hall on Thursday evening.

THE annual meeting of the Randwick Asylum was held on the 29th inst at the Institution. There was a large attendance.

HIS Excellency the Governor opened a bazaar in connection with Trinity Church, Goulburn, on Thursday last.

THE Bazaar in aid of the Church at Menindie was a great success.

THE Bishop of Goulburn held a confirmation service in St. Matthew's Church, Albury, on Wednesday morning. At the close of the service the Bishop preached a short and appropriate sermon.

AN address was delivered on Wednesday evening in the Pitt-street Congregational School Hall by the Rev. G. J. Allen of Macleodfield, England, on "Christian Endeavour Societies." THE object of the Society was to keep young people from drifting away from the Church.

IT is reported that Canon Edwards, of North Queensland, has received the offer of an important living at the Blue Mountains in the diocese of Sydney; but out of allegiance to the Church in his present diocese coupled with the desire to assist the Bishop Elect, he has declined the offer.

A Contrast.

THE NEW CANON OF S. PAUL'S.—A correspondent from home writes as follows:—It is so nice being in England and to see the wonderful work going on in the Church, Canon Newbolt is a very worthy successor to Canon Liddon. His sermon yesterday on "The message of the Prophets," in which he spoke admirably of Dean Church, was splendid. He will soon be known as a power at S. Paul's.—Australian Guardian.

Many Christian men will regret to learn that the antecedents of Canon Newbolt, the new Canon of St. Paul's, do not hold out much hope at this crisis. According to Rev. L. Holland, at the late meeting of the Church Association in Hull, he introduced to the Ely Theological College a book called, "Lesser Hours of the Sarum Breviary." The book contains the Feasts of Corpus Christi, of "Relics," of "St. Thomas of Canterbury"; also days to be kept in honour of Papes Clement and Sylvester, and which contains in an appendix a "Full Service of the Blessed Mary," with the words, "Holy Mother of God, ever Virgin Mary, intercede for us with the Lord our God." It is not to be wondered at that cries of "shame" greeted this statement in Hull.—The Christian.

J. HOBERT 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 High 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 a tint peculiar to no other artists."

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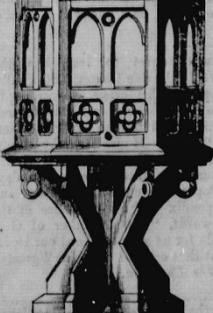
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The Church's Year

Sexagesima.

THE HARVEST OF THE FUTURE.

"A slight recess in the hillside, close upon the plain, disclosed at once, in detail, and with a conjunction I remember nowhere else in Palestine, every feature of this great parable. There was the undulating cornfield descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it or upon it itself—hard with the constant tramp of horse and mule and human feet. There was the 'good' rich soil, which distinguishes the whole of that plain and its neighbourhood from the bare hills elsewhere, descending into the lake, and which, when there is no interruption, produces one vast mass of corn. There was the rocky ground of the hill side protruding here and there through the corn fields, as elsewhere through the glassy slopes. There were the large bushes of thorn—the nabk, that kind of which tradition says that the crown of thorns was woven—springing up, like the fruit trees of the more inland parts, in the very midst of the waving grain.

—Dean Stanley.

St. Paul's Cathedral, Melbourne.

HISTORY.

DESCRIPTION.

CONSECRATION.

SERMON BY THE PRIMATE.

The first proposal to erect a cathedral in Melbourne emanated, many years ago, from Bishop Perry, first Bishop of Melbourne, who convened a meeting at Bishops-croft to consider the subject. The encouragement given to the proposal was, at first, however, so insignificant that it was abandoned for some time, and in August, 1862, a second attempt to awaken enthusiasm for the undertaking was attended by a similar result. In 1864, owing to the increasing scope and influence of the Church, the necessity for a cathedral became more apparent, and it was decided to build a church which might ultimately be transformed into a chapter-house for a cathedral. In accordance with this resolution, Trinity Church, East Melbourne, was built, but the Church, as a body, remained dormant in the matter until 1867, when the motion of Canon Handfield, in the Church Assembly, a committee was appointed, plans were prepared, and a report was presented to the assembly. The report contained a number of valuable suggestions, and ultimately formed the basis of the first cathedral act, but no practical result followed until 1868, when Mr. Speesley, a pupil of Sir Gilbert Scott, visited Melbourne, after having superintended the erection of a cathedral in New Zealand. His arrival renewed the interest which had been shown in the undertaking, and he was employed to prepare fresh designs in conjunction with Mr. Terry, of St. Peter's, Eastern Hill, and St. Paul's, at the corner of Swanston and Flinders streets, and Trinity Church, East Melbourne, were mentioned. There began what has been termed the battle of the sites, and an extraordinary session of the Church Assembly was held in November, 1877, to select one. The East Melbourne site was not approved of by Bishop Moorhouse, and the three sites submitted to the assembly were St. Paul's, St. Peter's and St. James'. In favour of St. Peter's it was urged that its name formed the battle of the sites, and the cathedral, if built there, would be in time, be left as desolate on Sundays as St. James' was at that time. St. Peter's was also objected to on the principle that the Parliament-houses would hide the cathedral from view, while for St. James' it was pointed out that it had been specially reserved for the site of the cathedral, that it had a valuable endowment, and that the site was an excellent one. The speakers in favour of St. Paul's, on the other hand, asserted that its position was excellent for a cathedral, as it would be the first object to attract the attention of the many thousands who would pass it daily. After a prolonged discussion, a final vote was taken, and the site of St. Paul's was selected by a large majority. This site was therefore adopted and embodied in a Cathedral Bill.

Educational. "ATHERSTAIN," 470 DARLING ROAD. MRS. and the MISSES McLIN FOCK have vacancies for Young Lady Pupils; English, Music, French, Drawing, Dancing, Fancy Work taught. Painting Class assisted by Mr. Wilkes, Artist. Prospectus and Terms on application.

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according to the design furnished by Mr. Butterfield, the local architect being Messrs. Terry and Oakden. After a time a high ceiling, owing to the difficulty experienced by the Council of the diocese and the local architects in exactly meeting the views of Mr. Butterfield; and, finally, that gentleman resigned, and Messrs. Reed, Smart, and Tappin, architects, were appointed to replace him. In 1868 another crisis was reached, and the assembly was again divided on the question of the site, although considerable progress had been made with the building. Mr. W. E. Morris, the registrar, had brought forward a motion that a portion of the land belonging to St. Paul's should be let on building lease, in order to provide funds for the cathedral services, when it was suggested by the Rev. J. Carlisle that the cathedral site itself had been valued at £300,000, and that it might be advisable to sell it and build the cathedral elsewhere, devoting the balance which would remain over to the advancement of church work in other directions. This view was supported by the Dean of Melbourne, Canon Vance, and others, but on agreement to without amendment. In accordance with that resolution, the portion of land upon which the diocesan registry now stands has been let on a building lease to the Metropolitan Gas Company, and plans for the erection of new offices for that corporation have been drawn out by Mr. Smart. The building, which will be a handsome one of Gothic design, will be commenced in about six weeks from the present date.

THE INTERIOR OF THE CATHEDRAL.

On entering the Cathedral the first thing that strikes the eye is the happy appearance of the combination of blue and yellow stone in the building. The effect is striking, but is more suggestive of the grandeur of an emperor's palace than the chaste magnificence of a cathedral. The effect is striking, but is more suggestive of the grandeur of an emperor's palace than the chaste magnificence of a cathedral. The effect is striking, but is more suggestive of the grandeur of an emperor's palace than the chaste magnificence of a cathedral.

CONSECRATION. An event fraught with deep religious interest took place on Thursday, the 2nd inst. A vast crowd of people collected about St. Paul's Cathedral in the forenoon to witness the ceremonial of the consecration of that edifice. The footways at the southern end of Swanston-street were closed, and the roadway was reserved for the clergy, who were quite blocked soon after 10 o'clock, and the utmost difficulty was experienced by the police in keeping the roadway clear of the building it was known that a great deal of ecclesiastical pomp and circumstance was to be seen outside. Curiosity was whetted by observation of the demand for cards was enormously in excess of the space available inside the building. First amongst the official dignitaries to arrive were the Mayor, aldermen and councillors of the city of Melbourne, who drove down in open carriages. Every member had on his official robes, knee breeches, black silk stockings, buckled shoes and frills at the throat and wrists. The Town Clerk wore his wig, as recorder and barrister at law. The Mayor appeared in silk and robes. They were received by the officials of the city, and conducted to the sitting specially set apart for the Melbourne City Council. The whole seating accommodation of the building was fully occupied before the proceedings of the day had commenced. At 10.30 the clerical assembly in full canonicals in the Chapter House yard, where they were marshalled by the Rev. Canon Terry, the local architect (Mr. Stuart).

Clergy of the Diocese of Melbourne.—Deacons: Revs. J. B. Johnston, G. M. McDonnell, E. Vanston, H. Hitchcock, J. A. Priestly, G. A. Park, H. Peppercorn, D. B. Hewton, F. J. Price, E. P. Sutton, H. J. Mitchell, Priests: Revs. G. H. Gladstone, L. Fitzgerald, H. H. Vale, A. Edwards, A. P. McFarlane, J. M. Evans, A. Maxwell, W. McKie, C. C. Walker, R. Buchanan, E. S. Hughes, E. D. Fethers, W. Hancock, C. A. Brewer, H. Braddock, C. J. Chambers, Yandell, G. Pennicott, C. H. Barnes, J. Cameron, N. Jones, L. J. Spraling, H. W. Lewis, W. A. J. Wells, F. Webb, G. J. Taylor, A. C. Kellaway, W. G. Marsh, A. P. Chase, E. J. Barnett, R. H. Pater, T. W. Davis, P. Ballinchee, F. W. Wilcock, J. S. Woods, H. J. Howell, J. E. Frowin, A. J. Drevett, W. E. H. Pennington, J. Standrin, G. E. South, E. H. Scott, R. Stephen, W. T. Price, A. R. Raymond, H. E. Potter, J. B. Gason, E. C. Knox, T. Moorhove, J. H. Hill, W. L. Lewis, W. H. Shields, H. Fairbrother, G. N. Bishop, J. A. White, H. Collier, W. G. Hindley, B. N. White, J. Davorn, J. R. Walker, H. S. Sharp, E. A. Allant, S. G. Kent, J. A. Ross, E. H. Rodin, W. Green, D. Wilson, R. G. Burke, J. Lewis, T. H. Rust, A. J. Picketing, J. Brindley, C. P. Thomas, A. Cuffin, F. A. Crawford, C. J. Godby, T. Quinlan, E. Rodda, R. Short, J. Allen, R. W. Cooke, W. W. Mantell, H. F. Tucker, G. M. Celland, S. B. Scott, G. I. Armstrong, W. G. Ford, C. Vaughan, C. E. Drought, J. Eaton, W. Cooke, R. Rodda, M. F. Cahill, Dr. W. Stacey Chapman, H. F. Scott, G. P. Cross, H. Finer, J. M. Watson, G. W. Kelley, J. K. Hall, H. B. Macartney, B. Poydner, Dr. Torrance, A. W. Crosswell, J. Arden, A. Braxator, B. Poydner, Dr. H. J. Wilkinson, H. W. H. Adney, H. N. Wallaston, W. Fallover, I. Freeman, H. J. Poole, J. H. Gregory, C. P. M. Bardin, W. A. Brooke, J. E. H. Williams, Rural deans: Revs. S. Sandiford, John Garlick, A. Toomath, J. Stanley Low, Digarties and canons Canon McMuray, Mercer and Radcliffe, Bathurst, The Dean of Bathurst, Ambrose Dunstan and Bourne, Goulburn, the Dean of Beacon Parrell, Adelaide; The Dean of Adelaide: Canon French, Green, Andrews and Withington, Tasmania; Archdeacon Hales; Canon Adams, Sydney; Archdeacon King; Canon Kemmis.

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Canons of St. James's, Melbourne.—Canons Watson, Dickinson and Farjeat; Archdeacon, Herring.

The Registrar of the Diocese.—Mr. W. E. Morris. The Secretary of the Cathedral Election Board.—Rev. C. T. Perks. Lay Canons of St. Paul's.—Messrs. W. R. Locker, W. E. Morris, W. F. King, F. R. Giffney, F. C. Smith, Wm. Cain, C. A. D. Pasco and Henry Haines.

Canons of St. Paul's.—Archdeacon Langley, Canon Chalmers, Canon Goodman, Canon Cheese, Archdeacon Stretch, Canon Caselle, Canon Potter, Canon Vance, Canon Handfield and Archdeacon McCullagh.

The Dean of Melbourne, the Rev. H. B. McCartney. The Lord Bishop of Riverina, Dr. Lenton, and his Chaplain. The Lord Bishop of Bathurst, Dr. Camidge, and his Chaplain. The Lord Bishop of Adelaide, Dr. Kenion, and his Chaplain. The Lord Bishop of Ballarat, Dr. Thornton, and his Chaplain. The Lord Bishop of Goulburn, Dr. Thomas, and his Chaplain. The Lord Bishop of Tasmania, Dr. Montgomery, and his Chaplain. The Chancellor of the Diocese, Mr. Justice Hodges. The Pastoral Staff of Melbourne, borne by Rev. H. E. Taylor. The Lord Bishop of the Diocese, Dr. Go, and his two Chaplains. The Primate's Pastoral Staff.

The Most Reverend the Primate, Dr. Sumner Smith, Bishop of Sydney, and his two Chaplains.

In due time the order was given to advance. At half-past 10 o'clock the chimes died away to a single warning bell, and then ceased altogether. As the last stroke ended, the chorists raised the processional hymn, "Blessed King, Heavenly Salem," which was immediately taken up by the whole choir as the procession passed slowly round the building to the main entrance in Flinders-street. Simultaneously His Excellency the Governor, attended by Lord Rosellhill and Captain Wallington, arrived at the entrance gates. As the procession reached the front door it divided into two lines, the chorists taking their places on each side of the steps, while the Bishop of Sydney and the Bishops of Melbourne and other dioceses passed through the centre to the entrance. His Excellency was then formally received, and remained habited on the steps during the brief opening ceremony.

Standing before the closed doors of the cathedral the Bishop delivered the prayers "Remember not, Lord, our offences," and "Prevent us, O Lord in all our doings." Then facing the doors, he repeated the formal ritual:—"Lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." From within the doors answered, "Who is the King of Glory?" and the Bishop replied, "The Lord of Hosts, He is the King of Glory," the response being repeated by the chorists. Then taking his pastoral staff in his right hand the Bishop knocked upon the door, which was opened at the command, "Open ye the gates," and the Bishop, passing across the threshold, gave the salutation, "Peace be to this house."

At the entrance to the nave the Rev. C. T. Perks, secretary of the Cathedral Election Board, presented the petition for consecration, with the following verbal request:—"My Lord, in the name of the Cathedral Election Board, and in the name of the diocese, I desire that you will be pleased to consecrate this cathedral to the use set forth in the petition." The Bishop answered, "I am ready to do as you desire, and I pray God to bless and prosper this your work."

The petition was as follows: To the Right Reverend Father in God, Field Flowers, Bishop of Melbourne.

The petition of the undersigned trustees of certain land, being Allotments 1 and 20 of Section 6, in the city of Melbourne, which has been set apart under the provisions of the act of the Parliament of Victoria, number 391, and of the act of the Church Assembly, number 5, 1878, for the erection thereon of a cathedral church for the diocese of Melbourne, sheweth:

1. That the building intended to be the cathedral church of the said diocese and to be called and known as St. Paul's Cathedral, Melbourne, containing in breadth from east to west 108ft., and in length from north to south 278ft., inclusive of the exterior walls, has been erected on the land aforesaid, but has not yet been consecrated.

2. That the said building has been fully furnished with all things necessary for the decent performance of divine service and administration of the holy sacraments.

Your petitioners therefore pray that your lordship will be pleased, by virtue of your pastoral and episcopal authority, to consecrate and set apart the said building from all profane and common uses, and to dedicate it to God and divine worship, and consecrate it for the celebration of divine service therein, and the administration of the holy sacraments according to the rites, ceremonies, and usages of the Church of England, and assign it to be perpetually the cathedral church of St. Paul at Melbourne aforesaid.

And your petitioners will ever pray, &c. (Signed) H. B. MACARTNEY, S. LEVY CHASE, HENRY HEVY, H. E. A. HODGES, F. R. GOVEY, F. G. MOUTLE, W. E. MORRIS.

As soon as the procession entered the nave His Excellency the Governor and his suite were conducted to their seats, which were placed immediately in front of the lectern on the dextera side, and the procession, which included the Rev. A. Tarnold, carrying the Primate's pastoral staff, and the Rev. H. E. Taylor carrying the Bishop of Melbourne's pastoral staff, passed up the nave. The Bishop of Melbourne's pastoral staff was recently presented to him by Lady Clark, on behalf of the subscribers, and is a very handsome piece of workmanship. The top, which is of solid silver, is shaped like a shepherd's crook, and bears a representation of St. Paul and of Agnes Dei, with symbolical scenery. The procession marched up the middle of the nave, singing Psalm xxiv. "The Earth is the Lord's," and the clergy took up the positions assigned to them. In ecclesiastical language, the transept in which the organ is placed is called the dextera side, from the fact that the deacon, or dean, has his stall there, while opposite it is the cantoria side, so called because the precentor or cantor is placed there. On the cantoria side, then, of the sanctuary were stationed the Bishop of Tasmania, the Bishop of Bathurst, the Bishop of Riverina, the Bishop of Adelaide, the Bishop of Ballarat, the Bishop of Goulburn, the Bishop of Sydney, and the Bishop of Melbourne, while opposite to them were ranged their respective chaplains. The canons and archdeacons occupied the next row up into the choir, the general body of the clergy, Minor-canon nation, the precentor, being next to the pulpit, and the Dean of Melbourne next to the lectern. The uniformity of the white surplices was broken all along by the many-colored hoods, indicating the different university degrees of the wearers, which ranged from the gorgeous robes of the doctor of divinity to the simple robe of a bachelor of arts.

When the clergy and the choir were in their places the Bishop of Melbourne read the prayer for the Governor, after which, while the congregation knelt, the hymn, "Come, Holy Ghost, our Sula Inspire," was sung from the choir as a solo by a boy's clear soprano, with the whole of the voices joining in after the first two verses. The title deeds of the land were then presented to the Bishop by Mr. W. Cain, chairman of the building committee, and were laid upon the holy table, after which the special prayers appointed for the occasion

were read. Upon the conclusion of these the Bishop, preceded by the Rev. H. E. Taylor, carrying the pastoral staff, and followed by the Rev. Canon Goodman and the Rev. D. M. Berry, his chaplains, visited the different points of the cathedral designated for the performance of the several offices of the church, and pronounced over each an appropriate verse of Scripture. The last, the lectern, the pulpit, the place of marriage and the place of consecration were each visited in turn, and then, approaching the holy table, the Bishop of Melbourne read special prayers, and the Bishop of Sydney invoked the Divine blessing. The sentence of consecration was next read by Mr. Justice Hodges, the chancellor of the diocese, and was signed by the Bishop and ordered to be laid up in the registry among the monuments of the see, and to be registered.

The sentence of consecration was as follows:—"In the name of God, amen. Whereas we did lately receive the petition of the trustees of certain land, being allotments 1 and 20 of section 6 in the city of Melbourne, which has been set apart for the erection thereon of the cathedral church for the Diocese of Melbourne; and a building intended to be the cathedral church of the said diocese, and to be called and known as St. Paul's Cathedral, Melbourne, has been erected on the said land, and the aforesaid trustees have prayed that we would be pleased, by virtue of our pastoral and episcopal office, to consecrate the same; and whereas we have taken such petition into our serious consideration and complied therewith: Now, therefore, we, Field Flowers, by Divine permission Bishop of Melbourne, do, by virtue of our ordinary and episcopal authority, separate and set apart the said building, being in breadth from east to west 108 feet and in length from north to south 278 feet, from all profane and common uses, and do hereby dedicate the same to God and divine worship, and consecrate it for the celebration of divine service therein, and the administration of the holy sacraments according to the rites, ceremonies and usages of the Church of England; and we do openly and publicly pronounce and declare that it shall continue for ever hereafter so separated, dedicated and consecrated as the cathedral church of St. Paul, Melbourne, by this our definite sentence and final decree, which we make, pronounce and promulge in these writings, publicly read and read to us and our successors, Bishops of Melbourne, all ordinary and episcopal jurisdiction, rights and privileges. In testimony whereof we have caused our episcopal seal to be hereunto affixed this twenty-second day of January, one thousand eight hundred and ninety-one, and in the fourth year of our consecration. (L.S.) "F. F. MELBOURNE."

The hymn, "Holy, holy, holy," was sung by the choir and congregation, after which the order of the holy communion was read, with a special collect, epistle and gospel. The Nicene Creed was then sung.

THE PRIMATE'S SERMON.

The Primate took as his text:—"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii, 13.

He said an occasion like the present ought to have a solemnising and stimulating effect upon all concerned. The consecration of any church to its proper use, both of worship, general and sacramental, and the authoritative reading, proclamation, and exposition of God's word is a pledge of Christian faith and a witness to Christian hope. The consecration of a cathedral gives additional emphasis to ideas of central authority, and of common fellowship, for a cathedral, when rightly regarded, is not a mere place of assembly, but a centre of federative sympathy which binds together the churches of various localities in a blended bond of ecclesiastical order and spiritual harmony. Solemnising and stimulating, I say, should be the effect of an occasion such as that on which we are now assembled; and this is so not merely on abstract grounds of church sentiment. The local and historical grounds of congratulation and hope may well quicken our sense of responsibility and encourage our resolve to maintain and extend church work. Of these grounds for gratitude and encouragement persons more competent than myself to describe them will doubtless speak and write. I can only say that, as I think of the extraordinary progress within a few decades of years which has been made from small beginnings in this colony, and indeed in all Australia, in respect of the civil and ecclesiastical development which matures national growth; and as I see the numerous congregation before me, and take my part in the impressive ceremony in which we are now joining with so many bishops of our church—representing the various dioceses of Australia and Tasmania—my mind is filled with feelings both of solemnity and hope. We are generally recognised, that the Church of England in Australia holds a foremost position of responsibility and opportunity among the Protestant churches in the land. May we, who rejoice to be members of that church, and value its unique historical claims and prerogatives, have our minds and consciences aroused to-day to a keener sense of the obligations which membership in such a church involves. It is not, however, to the particular work of our own church that I direct your attention now. I prefer, on this opening day of our solemnities, and in the first of a series of exhortations to be addressed to you, to take a wider view, and to speak to you briefly of the outlook of the whole Church of Christ which St. Peter states in the text, and to remind you of its bearing upon the social needs and problems around us. These problems are the necessary accompaniment of our industrial and national progress. Growth of commerce, growth of material prosperity, increase of what may be termed national self-consciousness in Australia—not to be discovered, I trust, from an undiminished loyalty to the connection with the mother country of these colonies which have rapidly sprung into such vigorous and healthy life—these are the facts of the making of this land, and the cry is still, "Advance, Australia!" But progress, if it is to be true and genuine advance, must not be severed from religion; it needs to be sanctified, controlled, inspired, by it. And it is the high privilege and holy duty of the Church of Christ to show how the Christian religion is the safeguard of national progress, as well as the salvation of individual souls. The future of a nation depends on the character of its people, and this is most intimately connected with the maintenance of those high aims and hopes which the church has been divinely commissioned to proclaim and to propagate. Those aims and hopes may be summed up in the term, "righteousness"; that is, a condition of things where all relations of God to man, and of man to his fellow-men, are perfectly adjusted and harmonious. We may, indeed, say that in this perfect adjustment consists "the kingdom of God," "the kingdom of Heaven." In Christ the incarnate Word of God—Redeemer, Restorer, Reformer—the heavenly kingdom was brought near. A call to repent and to believe the glad tidings ushered in the long-looked-for Messianic epoch, in which the seed sown by the Divine Sower was to grow up into the mighty tree, and the hidden leaven was to transmute and to transform the mass into which it was to be put. Christendom was the result of Christ. The world's legislation, politics, social ethics came to be affected by—say, rather, wholly infected with—Christian principles, aspirations, sentiments. But many hindrances arose. Superstitions corrupt the simple truth. Ambitions in church and in state pervert it. Ignorance and immaturity of mind stifle it. And yet, the truth of Christ—the truth which the church heralds down, and holds within its treasure-house of Holy Writ for perpetual transmission and for renewed application to human souls and human society—fails not. Reformation and revivals occur and recur. Christian hope still springs afresh; Christian effort is still sustained. Sufferers of course there are (as St. Peter predicted), saying, "Where is this kingdom? Where is your Christ? All things continue as they were. Your hopes are delusions. Let us eat and

drink for to-morrow we die." Such mockers willfully forget God's judgments and revelations; they will not acknowledge the heinousness of sin, nor recognise the mood of the purgation of the world from moral evil. But the church's outlook stands steadfast. "Nevertheless, according to God's promise, we look for new heavens and a new earth, wherein dwelleth righteousness." This hope, held fast, has assuredly much to do with a right view of the way to meet social problems and perplexities. You will have noticed how prominently the subject of socialism was brought forward at the recent Church Congress in Hull, and "socialistic" ideas are, to use a common phrase, in the air. Now, whatever may be thought of the various plans and schemes for the amelioration of social conditions, and of the various theories—some of them very crude—which are put forward concerning the "reconstruction of society," the main ideas of socialistic reformers are not only not alien to Christian hope, but they are suggested by it. The idea of universal betterment, the idea of equitable adjustment of hitherto contending or conflicting interests, the idea of social harmony are Christian ideas. Apart from Christ's religion, however, these ideas cannot be permanently operative or fruitful. There is no adequate motive power; no converting energy; no reconciling influence. Self-interest is not conquered; self-sacrifice is not cultivated; the hopes and claims of a life beyond this bodily life are either neglected or denied; and "dust to dust" ends all. But the church's outlook (and it is "transcendental" if men will) it does transcend all worldly, earth-bound hopes; call it "otherworldliness" if men will—it does look for something beyond this transitory and adjudged life—it has an animating, a purifying, a consoling power. Based on the gospel of pardon and reconciliation; maintained by patient faith in Christ as Saviour, King, Judge; exhibited in a confident assurance of the triumph of good over evil, of justice over injustice, of God's love over the mystery of spiritual wickedness—the Christian believer's hope—and this is identical with the church's outlook; the redeemed soul is the unit of the elect society, which is the blessed company of all faithful people—the Christian's hope, I say, keeps philanthropy alive, checks and overcomes natural selfishness, cheers all who work for moral reformation, and stirs up in our hearts the right to resist, and who will judge the peoples righteously. This hope, to be grasped by individual faith, is not an isolated hope, a fantastic dream of some lonely mystic enthusiast. It is a common hope of all those who are conjoined by faith in Christ. "We look for new heavens, &c." It is also a sure hope, for it is according to the promise of Him who cannot fail, and it is a patient trust in the Divine love which has been manifested in Christ Jesus. For observe the way in which St. Peter associates himself with the teaching of his brother Paul concerning the Divine long-suffering. "Wherefore, beloved," he says, "seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless. And account that the long suffering of our Lord is salvation, as also doeth our beloved brother Paul also according to the wisdom given unto him hath written unto you." As if he would say, "Be not weary in the warfare; be not laughed out of your hopes for the triumph of good, and the incoming of the perfected kingdom. Hope on, work on, strive on, grow in grace and in the knowledge of our Lord and Saviour. Salvation," in its complete and widest sense, is the actual goal of the Christian's trust in our Lord." My brethren, in this Cathedral of St. Paul I would emphatically connect the words of "The Apostle of Faith" with "The Apostle of Hope," and bid God-speed to the Church of England in this consecrated day, wishing that it may from this consecrating and consecrated day date a fresh start in church work, a fresh impulse to Christian effort, a fresh inspiration of Christian devotion, a fresh strengthening of Christian charity. May God help us all to do our best to lighten society with higher than mere earthly aims and hopes, while we show that we do not deem that heavenly-mindedness means the neglect of earthly duties and obligations. In all the social problems which call for consideration there are three essential requisites, and it is in the pursuit of these that the Christian's duty lies. Our Christian faith supplies all these with a definiteness to be found nowhere else. It finds justice, love, joy unified and made permanently possible for all in Christ. It makes men righteous, considerate, glad. Through all the varied difficulties and perplexities and distresses incident upon the uneven and imperfect conditions of life as it is, it still points onward and looks for the Lord, and for the fulfilment of the precious promise which God has made, and (be it reverently spoken) pledged Himself to, in Christ Jesus. Earthly imperfection is recognised and acknowledged, but heavenly perfection is looked for and expected. The Christian neither revolts nor despairs; he perseveres and hopes. "We, according to God's promise, look for new heavens and a new earth, wherein dwelleth righteousness." My brethren, we have prayed God to consecrate this house of His doctrine and service. Font, lectern, pulpit, table have been respectfully dedicated and blessed. Do not all the portions of this consecrated house tell of the social functions and fellowship, illuminated by the light of Divine love and truth? Do not all the prayers recognised and repeated, a community of faith, work and prayer made possible, made fruitful, made effectual, by the Divine grace which, from the cradle to the grave, rests upon each member of Christ who does not repudiate his high and heaven-born privileges; the grace which gradually shapes each living stone for the place which it has to occupy in the great spiritual structure which God is raising for a habitation of His glory and His righteousness, and which, as the spiritual edifice framed, shall be no walls of partition." We are, "brethren of a common life," children of one Father, disciples of one Lord, recipients of one Spirit. O! let us make it our strenuous endeavours to keep the unity of the spirit in the bond of peace, and to help each other onward by warning them that are unruly, comforting the faint-hearted, supporting the weak, and being patient to all men. The very function of the church in the world is to keep the minds of men directed towards the highest ideal of righteousness, and to keep the hearts of men uplifted above the sorrows and sufferings of our lower life of probation, and thus to save society both from worse degradation and from spiritual despair. This function the church discharges by proclaiming Christian faith, by propagating Christian conduct, by promoting Christian worship. O! that our branch of Christ's Catholic Church, for which this Cathedral, this central sanctuary, is now constructed—a fruit of labours past, a pledge of work and worship yet to come—may never fail to contribute its quota of faithful and loving service to the best interests of mankind by holding fast and holding forth the blessed hopes which God in Christ, by His Holy Spirit has revealed and proffered; and may there be among all who love the Lord Jesus, and look for Him, an increase of brotherly regard and concord, so that differing only where we must, and combining where we can, we may all be fellow-workers in furtherance of the gospel, fellow-soldiers in the conflict with the manifold forms and forces of evil around us, fellow-labourers in all that makes for true social reform, and harmony, and amid all disappointments and difficulties and delays, still according to God's promise, look for new heavens and a new earth wherein dwelleth righteousness.

At the conclusion of the sermon the offertory was taken while the choir and congregation sang the hymn commencing "The Church's one foundation." The offertory amounted to 2433 11s. After the recital of the prayer for the church militant, those who did not intend to communicate had an opportunity of retiring.

The order of service for the Holy Communion was then proceeded with. Nearly 1000 persons communicated. The Bishop of Sydney and the Bishop of Melbourne, assisted by the other Bishops administering the sacrament at the altar rails, and also at secondary temporary rails which were erected at the entrance to the chancel. It was a quiet

and dignified when the Bishop of Sydney pronounced the benediction and dismissed the congregation, which was very marshy in procession down the nave and out of the cathedral to the chapter house.

LUNCHEON AT THE TOWN HALL.

A luncheon took place in the Town-hall at half-past 2 o'clock in the afternoon, at which about 400 ladies and gentlemen sat down. The chair was occupied by the Bishop of Melbourne, who had upon his right hand His Excellency the Governor, the Bishop of Tasmania, Sir James MacBain, the Bishop of Goulburn, the Bishop of Bathurst, Sir George Vernon, Mr. Justice Hood, and Mr. Outbrett, M.L.C. On his left were the Primate of Australia, Mr. Justice Hodges, the Bishop of Adelaide, the Dean of Melbourne, the Rev. H. B. McCartney, the Bishop of Ballarat, the Bishop of Riverina, Mr. C. J. Ham and Mr. E. G. Fitzgibbon. During the progress of the banquet, Mr. David Lee, the city organist, played a number of appropriate selections. The Bishop of Melbourne announced that he had received the following message by cable:—"21st January, Manchester. Bishop Go.—Hearty congratulations.—J. MANCHESTER, M. MOOREHEAD."

The following toasts were honoured:—"The Queen and His Excellency the Governor," proposed by the Bishop of Melbourne; "The Benefactors to the Cathedral," proposed by His Excellency Lord Hopetoun; "The Cathedral Election Board and Committee," by Sir George Vernon, and responded to by Mr. Wm. Cain and the Rev. C. T. Perks; "Our Visitors," proposed by Mr. Justice Hodges (Chancellor of the Diocese), and responded to by the Primate, who proposed "The Diocese of Melbourne," which was responded to by the Bishop of the Diocese; "The City of Melbourne" was responded to by E. G. Fitzgibbon Esq.

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."

A NEW DEPARTURE.

(To the Editor of the Australian Record.) Sir,—Week night services, as a rule, are not well attended. There is, no doubt, some reason for this. It may be from the apathy of the congregation, or that the service itself is not made sufficiently attractive. At All Saints, Petersham, last week one of a series of sermons "On the travels of St. Paul," was illustrated by means of a blackboard. It was rather a novel proceeding but added considerable interest to the subject. I am informed that it is the intention of the Incumbent to continue his discourses in the same way. Perhaps if this method were more generally adopted a growing interest might be created in week night services.—Yours, &c. PARISHIONER.

VISIBLE EXPRESSIONS OF OUR FAITH.

(To the Editor of the Australian Record.) Sir,—Your leader on "Melbourne Cathedral" has touched on many very interesting and important points which nearly affect the life and conduct of the Church. I shall be glad if you will allow me to glance at some of them.

1. The erection of cathedrals "adorned with the costliest that human hands can buy" versus the erection of churches in districts in which at present the Church is not represented.

2. The erection of the same cathedrals versus sending bread to the starving.

3. And let me add, though not referred to in your article, the erection of the same cathedrals versus the evangelisation of the Jews, the Mohammedans, and the heathen, as well as of nominal Christian lands. The questions involved in this *terram* seem to me to be such as the following:—

Is it preferable to have these cathedrals or churches where there are none, the poor fed, and the world evangelized? I presume it may be taken for granted that if the Church had to choose between such cathedrals, and full provision of places of worship for all her members, food for her poor, and the world for her Lord, these cathedrals would lose the day. Hence the next question which seems involved in this *terram* is, can the Church in this country more easily and readily attain to full provision of houses of prayer for all her members, as well as of food for her poor, and to the fulfilment of her mission towards the world by the erection of such cathedrals, or by another course of action? Your article is evidently in favour of the former alternative. I take a different view of the matter.

It is well that there should be such edifices, for they are representations of man's education in art, sacrifice of unsparring labour." But there are abundant representations of man's education in art without them. And as to representations of man's education in sacrifice and unsparring labour, full provision of places of worship in districts where the Church is not represented, the care of the poor and the evangelization of the world would, I contend, be a far superior representation of our education in sacrifice and unsparring labour. Instead, then, of encouraging the members of the Church to think that a cathedral is "God's house," I would have us emphasize the fact that "the Most High dwelleth not in houses made with hands" (Acts vii. 48), and that the only House of God spoken of in the New Testament is the spiritual house of living stones, the "habitation of God through the spirit."

"There must be that love for Christ which will seek to enrich and beautify His house." And we will best call forth that love by following in the footsteps of the apostles and building no other "costly sanctuaries" than those which they built; or at least by first building houses in which all the members of the Church can meet for prayer and praise and hearing of the word of God, by first seeking to save the hundreds nay the thousands, of our poor from bodily, and the millions of the world from spiritual starvation, before we introduce the same luxury into the houses in which we pray, praise and preach, as has already invaded our dwellings. We should remove it from the latter instead of introducing it into the former. We need not necessarily have "bare walls and iron roof" in our churches. But it were better even to have that than what we now have. "We have enormous enormous wealth—our people live in luxury and in too many instances the house has been neglected." And why? Largely, I believe, because of the extent to which our thought has been sterilised and materialised till we have ceased to remember what the House of God is. Hence the absence of smaller buildings where churches are needed"; the existence of starving multitudes under the very shadow of houses and churches "garmented and filled with costly furniture," and a world still crying in vain for our messengers of peace.

"The love we need is the love that does not count the cost." Yes! and which, therefore, prefers to provide the buildings and the bodily and spiritual food which are necessary for others than to provide luxuries for ourselves in the form of "costly" cathedrals. But these, it is said, "will be helpful to the instinct of worship and devotion. A building does not influence the mind of him who stands on knees in it." . . . The stately minister of Durham, the fretted marbles of Salisbury not only hushes with a sense of instinctive awe and wonder and reverence the footsteps and heart-beat of him who enters it, but as we come closer to them we find the loftiest motive that inspired those who reared them.

Yes, a building does influence, all the resources of art do influence men. But its such influence acting on the instinct of worship and devotion," the "worship in spirit and in truth" which He who is a spirit seeks? If so why did not the Apostles urge their converts to erect the most influential buildings in their power, so as to raise the members of the Church to a proper elevation of worship and devotion, and to fit them for the Evangelisation of the world. Heathenism in those days possessed most abundantly the influence of buildings and art on the instinct of worship and devotion; but is there any indication in the New Testament, or even in the Christian writings of the first three centuries, that the Church was intended to use such means as "helpful" to the worship God required of her members? I know of no hint even of anything of the kind. "Is any merry let him sing Psalms," in other words, let him use music—the same will apply to all art—as a means of expressing the spiritual emotion which he has from another source; not "Is any sad let him sing Psalms," in order to excite the desired emotion which is wanting to him. The fathers of the first three centuries utterly repudiated having any material sanctuaries or houses of God, much less "costly" ones. It was in order to meet in poor chambers that men had then to leave those temples, whose very ruins are so universally admired. The worship of the Church, based on that of the Synagogue—not on that of the Temple—led men to the adoration of the Invisible, without any symbolic aid, or with but little such aid, that of the divinely ordained sacraments. The Gospel turned the eyes of men who—like those of our own day—were ready only to admire external beauty, stately temples and material altars, inward and upward to that which is spiritual and unseen. The assembly of Christians (Ekklesia) is itself the only temple in which God dwells; and the humble and contrite spirit is for Him that which alone is of great price. I by no means imply that the places of worship now must be a reproduction in size, or in their furniture, of the apostolic or sub-apostolic places of worship. But I do mean to affirm that, as our Church in the homily on "The superfluities decking of churches" says, "all the external things" which were used in the temple, under the Old Testament, "were a figure to signify and not an example to follow," and have now "been turned into" spiritual realities. And, further, I believe we shall best call forth the spirituality, the true worship, devotion and love, which are needed for the accomplishment of the Church's real mission at home and abroad, by faithfully warning against the danger of mistaking man-produced effects—effects produced by the influence of outward things which act upon the senses—for that spiritual worship which God the Holy Spirit can alone produce.

It is said that "a sort of inevitable reverence, not the highest and purest, indeed, but something worth having, becomes conservator of the faith, and in the only way in which it can be conserved, through the reverence and poetry of our nature." But may it not be that because this "inevitable reverence," which is, as it is said, forced, and this "sentiment and poetry" of unregenerate human nature, is so largely mistaken among us for spirituality, that the real work of the Church is to so sad an extent being left undone, while cathedrals are coming into existence? To repeat and do the first works, to go back to first principles, and to insist upon building churches where they are needed, upon caring for the poor and evangelising the world, seems to me a more excellent way than to multiply cathedrals, after

the example of the middle ages. How far from having been built from "the loftiest motive" the great cathedrals of Europe were, history testifies. They were the symbols to a sad extent, of materialistic superstition, and of the external dominance of the great world power into which the Church in its most outwardly influential leaders had degenerated. And the same spirit of heathenism, ever characterised by external riches and magnificence, accompanied by inward and spiritual poverty and power, is amongst us in this country, in the Roman Church. Many of us feel that we are entering upon a downward road, if we adopt the same means as that church adopts in order to give to it in confirmation of our belief, which shall be a testimony to the Majesty of God. The true "visible expression of our faith," the "true confirmation of our belief," and the true "testimony to the Majesty of God," will-to-day be found to be that which was afforded in apostolic days, when the Church had no "costly sanctuaries," but blood-bought souls; and the best "bulwark against the disintegrating influences that exert, also, such cruel and effective power," will be not to reproduce the cathedrals of Europe in Australia, but to be content to suffer and to serve with Christ now in lowly love, that we may reign with Him at His coming and kingdom.

I am, Sir, yours truly, MERVYN ARCHDALL. St. Mary's, Balmain. January 26, 1891.

The Bishop of Rochester said recently to one who was going out to the mission field, "If you die men will say you have made a mistake; I shall say that the Master has excused you the intermediate service."

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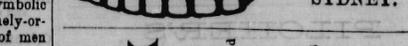
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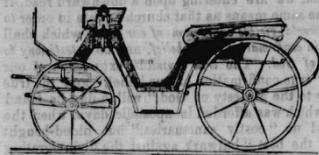
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Table with columns for Morning Lessons and Evening Lessons, listing dates and times for February, XXVIII Days, Sexagesima Sunday.

The Australian Record. "SPEAKING THE TRUTH IN LOVE." SATURDAY, JANUARY 31, 1891. SOCIAL REFORM-AND ITS CRITICS.

THE scheme proposed by the Rev. J. D. LANGLEY for the relief of the unemployed and needy has been well and honestly discussed. Mr. LANGLEY'S sermon on Sunday evening last has also been reported, and leading articles on the subject have appeared this week in the daily press. In the discussion the scheme has naturally provoked, it is gratifying to find that with but one or two exceptions, it has the cordial support and sympathy of the public. It is an admitted fact that in our land there are a number of persons who are unemployed, who are in need, consequently suffering, and in distress. It is also admitted that indiscriminate almsgiving is a pernicious waste and it

is further admitted that the mere bestowment of charity surprises the recipient. How are these facts to be met? Their admission means responsibility. Who is responsible? As individuals we can do but little to meet the aggregation of misery which confronts us. As Christians we ought to do something. That something must be practical, it must go straight to its object and strike at the root of the evil. Sentimental affection or animal sympathy may exist and find expression in relieving promiscuous cases of distress; this expression - however valuable it may be - simply touches the surface and fails to be fruitful in raising humanity morally. The great principle of love which comprehends all things good, noble, and pure is the only thing that will be active and unwearying in its operations. This is why "Mr. LANGLEY would operate through the organization of the Church" and make it one great Samaritan society. It is impossible to "deny the soundness of the doctrine so clearly laid down that Christianity and practical philanthropy are inseparably connected," and if it is true "that it is the mission of the Church to urge upon its members obedience to the command "Love thy neighbour as thyself," why should the doubt be expressed that "it does not necessarily follow that the Church is the fitting organization by means of which amongst the complications of modern life, the spirit of philanthropy can be exercised in the most practical and beneficial way." Why not? Hospitals are the creation of Christianity. This must be conceded - but that "men have instinctively recognized the principle that practical work should be done by institutions outside the organization of the Church" requires more proof than mere bald assertion; and we are bold enough to question also the accuracy of the statement that "they now rest on their own foundations, follow their own methods, and do not form part of an ecclesiastical system." We affirm that they are not simply the creation of Christianity, but that they are supported, maintained and exist because Christianity lives. Their foundation is a Christian one; their methods are Christian, and their ecclesiasticalness is wrapped up in the far-reaching scope which none but an all-wise God could compass into a single sentence - "Thou shalt love thy neighbour as thyself." Take Christianity out of the land, and the wheels of the organised and incorporated machinery of hospitals and other charitable institutions would gradually "slow down" and in a short time cease to move. It cannot be generally denied that a great deal of the present charitable and philanthropic expenditure is innocently but none the less effectually operating to increase and perpetuate the very evil which it undertakes to remedy. Facts are before us. Those who believe that "men have instinctively recognized the principle that practical work should be done by institutions outside the organization of the Church" must admit that side by side with the growth of these institutions - whether they are hospitals, refuges, asylums, and the like - there rises the growth of pauperism which is at once a perplexity. With all those institutions whose Christian motive has so warmly enlisted the sympathies of Christian people, there are those who have no home, no shelter, no work, no food, a kind of social wreckage, drifting and floating about and alone in the world. All honor to those institutions and agencies which are doing a noble work. Mr. LANGLEY'S scheme does not interfere with their objects, nor will it cripple their usefulness. There is a wide distinction between these charitable institutions and Mr. LANGLEY'S scheme, which may be better enforced by illustration. By the sea side in England, the traveller will often find the simple structures which have been reared by the forethought of the Royal Humane Society. They are provided with every apparatus for the rescue of drowning persons, and with every means for their restoration. Nobody would dream of dispensing with them, and no one, we imagine, would dream of living in them. In other words, they are meant to meet a necessity, and as soon as their purpose is accomplished their transient inmates is helped and hastened to his home. We say, God bless the hospitals and asylums, which help the sick and succor the old; but there are waits sinking in the waves, there are hungry men, women, and children - the driftwood of the life of the metropolis - and Mr. LANGLEY'S scheme is to seek and feed and employ them, and teach them how to grow up to be virtuous and self-respecting members of society, and become an element of strength in the life of the colony. Let us test in another direction the value of that practical work which it is said men have discovered by "instinctive recognition" must be done by institutions outside the Church. The London Times and the Spectator do not generally speak with undue haste, and they have characterised the report from which we are now about to quote as one of the "most valuable contributions ever made to the literature of charitable relief." It is the report of Mrs. SENIOR, a gifted lady who addressed herself to the examinations of institutions in connection with the English system for the relief of the poor. She took the task of tracing out the history of young girls who, after having been reared in seventeen schools supported by the public charities of London, had been sent out to service. The names and addresses of six-hundred and seventy girls between the ages of 14 and 16 were taken. She traced them from place to place, the answers were disheartening, and so followed them down, down into still lower depths, until many of them disappeared, having fallen lower and lower in a life of sin until at length, in the expressive phrase of the police reports, they "dropped out of sight." The result of Mrs. SENIOR'S inquiries may be soon told - out of the 670 she only received, what could

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FEBRUARY, XXVIII Days, Sexagesima Sunday.

Table with columns for Morning Lessons and Evening Lessons, listing dates and times for February, XXVIII Days, Sexagesima Sunday.

The Australian Record. "SPEAKING THE TRUTH IN LOVE." SATURDAY, JANUARY 31, 1891. SOCIAL REFORM-AND ITS CRITICS.

THE scheme proposed by the Rev. J. D. LANGLEY for the relief of the unemployed and needy has been well and honestly discussed. Mr. LANGLEY'S sermon on Sunday evening last has also been reported, and leading articles on the subject have appeared this week in the daily press. In the discussion the scheme has naturally provoked, it is gratifying to find that with but one or two exceptions, it has the cordial support and sympathy of the public. It is an admitted fact that in our land there are a number of persons who are unemployed, who are in need, consequently suffering, and in distress. It is also admitted that indiscriminate almsgiving is a pernicious waste and it

is further admitted that the mere bestowment of charity surprises the recipient. How are these facts to be met? Their admission means responsibility. Who is responsible? As individuals we can do but little to meet the aggregation of misery which confronts us. As Christians we ought to do something. That something must be practical, it must go straight to its object and strike at the root of the evil. Sentimental affection or animal sympathy may exist and find expression in relieving promiscuous cases of distress; this expression - however valuable it may be - simply touches the surface and fails to be fruitful in raising humanity morally. The great principle of love which comprehends all things good, noble, and pure is the only thing that will be active and unwearying in its operations. This is why "Mr. LANGLEY would operate through the organization of the Church" and make it one great Samaritan society. It is impossible to "deny the soundness of the doctrine so clearly laid down that Christianity and practical philanthropy are inseparably connected," and if it is true "that it is the mission of the Church to urge upon its members obedience to the command "Love thy neighbour as thyself," why should the doubt be expressed that "it does not necessarily follow that the Church is the fitting organization by means of which amongst the complications of modern life, the spirit of philanthropy can be exercised in the most practical and beneficial way." Why not? Hospitals are the creation of Christianity. This must be conceded - but that "men have instinctively recognized the principle that practical work should be done by institutions outside the organization of the Church" requires more proof than mere bald assertion; and we are bold enough to question also the accuracy of the statement that "they now rest on their own foundations, follow their own methods, and do not form part of an ecclesiastical system." We affirm that they are not simply the creation of Christianity, but that they are supported, maintained and exist because Christianity lives. Their foundation is a Christian one; their methods are Christian, and their ecclesiasticalness is wrapped up in the far-reaching scope which none but an all-wise God could compass into a single sentence - "Thou shalt love thy neighbour as thyself." Take Christianity out of the land, and the wheels of the organised and incorporated machinery of hospitals and other charitable institutions would gradually "slow down" and in a short time cease to move. It cannot be generally denied that a great deal of the present charitable and philanthropic expenditure is innocently but none the less effectually operating to increase and perpetuate the very evil which it undertakes to remedy. Facts are before us. Those who believe that "men have instinctively recognized the principle that practical work should be done by institutions outside the organization of the Church" must admit that side by side with the growth of these institutions - whether they are hospitals, refuges, asylums, and the like - there rises the growth of pauperism which is at once a perplexity. With all those institutions whose Christian motive has so warmly enlisted the sympathies of Christian people, there are those who have no home, no shelter, no work, no food, a kind of social wreckage, drifting and floating about and alone in the world. All honor to those institutions and agencies which are doing a noble work. Mr. LANGLEY'S scheme does not interfere with their objects, nor will it cripple their usefulness. There is a wide distinction between these charitable institutions and Mr. LANGLEY'S scheme, which may be better enforced by illustration. By the sea side in England, the traveller will often find the simple structures which have been reared by the forethought of the Royal Humane Society. They are provided with every apparatus for the rescue of drowning persons, and with every means for their restoration. Nobody would dream of dispensing with them, and no one, we imagine, would dream of living in them. In other words, they are meant to meet a necessity, and as soon as their purpose is accomplished their transient inmates is helped and hastened to his home. We say, God bless the hospitals and asylums, which help the sick and succor the old; but there are waits sinking in the waves, there are hungry men, women, and children - the driftwood of the life of the metropolis - and Mr. LANGLEY'S scheme is to seek and feed and employ them, and teach them how to grow up to be virtuous and self-respecting members of society, and become an element of strength in the life of the colony. Let us test in another direction the value of that practical work which it is said men have discovered by "instinctive recognition" must be done by institutions outside the Church. The London Times and the Spectator do not generally speak with undue haste, and they have characterised the report from which we are now about to quote as one of the "most valuable contributions ever made to the literature of charitable relief." It is the report of Mrs. SENIOR, a gifted lady who addressed herself to the examinations of institutions in connection with the English system for the relief of the poor. She took the task of tracing out the history of young girls who, after having been reared in seventeen schools supported by the public charities of London, had been sent out to service. The names and addresses of six-hundred and seventy girls between the ages of 14 and 16 were taken. She traced them from place to place, the answers were disheartening, and so followed them down, down into still lower depths, until many of them disappeared, having fallen lower and lower in a life of sin until at length, in the expressive phrase of the police reports, they "dropped out of sight." The result of Mrs. SENIOR'S inquiries may be soon told - out of the 670 she only received, what could