

Children's Column.

LEFT ALONE; OR, THE ORPHANS OF
PINWOOD COTTAGE.

CHAPTER IX.—(Continued.)

"And do you really think he has been drawing me all this time?" said Roland, with a look of awakened hope in his face.

"I am quite sure of it," said Maud. "But Satan wants to try and make you believe that He isn't; you see, he doesn't want to lose you, Roland."

"Oh, Maud, how happy I should be if I were like you; you are always so trustful and peaceful. And then, just look at little Peter—he's not a bit afraid to die."

"It is only the Lord who can give such peace. Oh, will you not accept Him, Roland, and be happy too?"

For a time, Roland remained quite still; it seemed as though a great struggle was going on in the boy's heart, as to who should gain the victory, Satan or Christ, then, suddenly raising himself from the ground, he stood up, and making a movement with his hand, as though he were casting away from him once and for ever the world and its allurements, he said, "O God, who sent Thy Son to die for me, I have made my choice: I will be thine for Jesus' sake, Amen."

CHAPTER X
GOING HOME.

HUSHED in solemn silence is the little street where Peter lives. The children do not seem to care to play, but gather in little groups, and whisper in awe-struck whispers together. The women leave their busy work and talk sadly one to the other at the cottage doors. There is a cloud of grief on every face, and tears in almost every eye, for the news has passed from lip to lip that little Peter is dying.

They tell each other that they never knew till now how much they loved the patient, gentle boy; and they speak of all the good he has done in the little street, and how he would be missed when he was gone.

There is perfect stillness in the little room where Peter lies, white and motionless, but with the glory of the heaven to which he is going, already touching his brow. All night he had suffered agony so terrible that it almost broke his mother's heart to witness, but as the dim grey morning broke, it had passed away, and left him so exhausted, that all day they had watched, thinking each breath would be the last.

The sun was near the setting when his white lids lifted and they noticed that he kept his eyes fixed with a look of expectancy to the door.

"He is wanting something; what can it be?" whispered a neighbour to the weeping mother.

"I think he is listening for little Sally! It's just the time she always comes. But oh, dear, she does not know how ill he is; she'll break her poor little heart."

Still, with an anxious, restless look on his face, Peter's eyes sought the door.

And soon, far down the street, the step for which he had so often waited is heard, and little Sally entered, with an exquisite white rose in her hand.

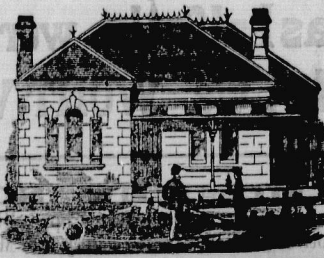
"See Peter," she began, in a tone of joy, "my beautiful rosetree has bloomed at last, and I have brought the bloom—!" Then she stopped and gazed around, first in wonder, then in terror, and her face grew white. With a child's quick instinct she took in all the scene, and understood it.

The weeping mother, the sorrowing neighbours, the pallid boy, all told their own sad tale, and she knew that that which she had dreaded so long had come—her little Peter was dying!

For a moment she stood quite still, with a word of grief in her little white face, and then, as ever, thinking more of Peter than herself, she stepped gently to his bedside, and asked her usual question in her usual tender tone, "How is my little Peter this evening?" And Peter gave his usual answer, but in a faint whisper, "I'm better now you've come, Sally." And the spark of life, which had so nearly gone out, seemed to revive into something like brightness as Sally, in her own gentle, soothing way, lifted his head upon her shoulder, and fanned his brow, and spoke words of comfort to him, as none but Sally could. He noticed, too, the lovely rose, and pressed it lovingly to his lips.



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"I'm nearly there, Sally," he whispered at last—"nearly at the golden gates; it's been a long, long way, and, oh! I'm very tired, but I'm almost there at last. I was afraid I'd go before you came, Sally, and I wanted so to say good-bye, and tell you how I loved you, and that I'd be waiting for you up in heaven; for you'll come there where Jesus is, because you love him, don't you, dear?"

"Yes, Peter," said Sally with quivering lips, "but oh, it seems so long to wait, and I will be so lonely now."

"You'll come in to see mother—poor mother, Sally, and comfort her when I'm gone, won't you? for she'll be lonely, too, and, oh, Sally! I want you to find poor Dick the poacher, and tell him that Peter thought of him when he was dying, and thought of him with love, and tell him that Jesus loves him, oh, so much; and Sally, dear will you try and love him, just a little bit? for, you see, he is all alone in the world."

"Yes Peter, I will—I will do all you tell me," sobbed Sally.

"And now I'm very tired, Sally, and want to rest."

For a time he lay quite still, with his eyes gazing out of the open window, through which the gentle perfumed breezes were wafted. The fair country lay before him, all bathed in the radiance of the setting sun. He watched it slowly sink beneath clouds of saffron and amethyst.

"How beautiful," he whispered, "but heaven will be far fairer, for it will be lit up with the light of Jesus' face."

After a time, he said, "Sing to me, Sally."

"What shall I sing, darling?"

"Sing, 'On the other side of Jordan'"

She sang it, and always when she got to the chorus, "There is rest for the weary, there is rest for you," he tried to join in. Then he asked her to sing, "There is a land of pure delight."

Softly and sweetly, little Sally sung on. "Now sing," he murmured, "'How sweet the name of Jesus sounds.'"

"He listened with a smile of peace on his face, and when she had finished he whispered, 'Kiss me, mother; I think I'm going to sleep, now.'"

He closed his eyes, but once again his lips moved, and bending down, Sally caught the whispered, "Lord Jesus, I come to thee," and then there was a gentle fluttering sigh, and the spirit had sped away, and little Peter was "with the Lord."

Bits of Comfort.

Being perplexed, I say
Lord, make it night;
Night is as day to Thee,
Darkness is light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skill-less hand may break,
Thine can make no mistake.
—Anna Warner.

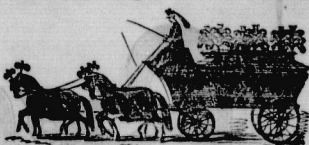
He who God's will has borne and done,
And his own restless longings stilled,
What else he does or has forgone,
His mission he has well fulfilled.
—From the German.

Sweet patience, come!
Not from a low and earthly source,
Waiting till things shall have their course
Not as accepting present pain,
In hope of some hereafter gain;
Not in a dull and sullen calm,
But as a breath of heavenly balm;
Bidding my weary heart submit
To bear whatever God sees fit;
Sweet patience, come!
—Hymns of the Church Militant.

FAMILY PRAYER.—The "Lord's Prayer Union" has been suggested in England as a means of increasing the worship of the family by morning and evening prayer in the home. The Rev. H. C. G. Moulle warmly supports the proposal in the following words:—"Most cordially do I welcome the thought of the 'Lord's Prayer Union,' and earnestly do I trust it may be widely acted upon. My own conviction is as strong as yours, that the neglect of family worship is great and lamentable; and I know nothing more likely, under God, to be a blessing to England than any plan which shall really promote its revival and its reality. Please make what use you can of the above words about the 'Lord's Prayer Union.'"

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The Australian Record.

SYDNEY, SATURDAY, MARCH 21, 1891.

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

The Week.

British and Foreign Bible Society. The eighty-fifth annual report of this excellent society is full of interest, and displays a work in the circulation of the Scriptures for which all Christians should be thankful. The great object of the Society is to encourage the wider circulation of the Holy Scriptures without note or comment. The object is a noble one, the labour immense, and yet it is gratifying to find that experience has shown distinctly and impressively the soundness of the methods by which this labour has been guided. The report contains many pleasing records of the work done by colporteurs in different parts of the world and testimonials received by simply circulating the Word of God are satisfactory and encouraging. In France especially the circulation nearly trebles that of 1889. In that country the work of the Society has been one of exceptional importance, and much will be expected in the future. The whole of the issues during the year reach a total of 3,790,000 copies, an advance on those of last year of 115,000, and on those of 10 years ago of a million of copies. Surely, this is a Society which it should be esteemed a privilege to support; may our colony be to the front in helping forward a God-honouring work.

Reverence in Church. The Bishop of Bathurst lately, preaching at Orange, said in the course of his remarks "that he was always delighted to visit the locality. He had noticed such reverence in the services and such heartiness in the worship whenever he was present in that church that he could not fail to feel cheered and encouraged." As a rule congregations behave in a reverent manner; but in many churches there is but little reverence in the service, the greater part of which, both in the singing, and the prayers, is left to the minister and the choir. If the laity would but recognise their duty and join heartily in the services it would be better for themselves and would be cheering and encouraging, to use the Bishop's words, to ministers officiating.

The Markets. The fiat has at length gone forth that those unsightly structures which are placed in the centre of the city should be demolished at once. Mr. Mayor Burdekin has acted with decision; the stall-holders received notice to quit on Monday last, and the City Solicitor and Town Clerk have now taken possession in the name of the Council. For many years the removal of these buildings has been discussed, but until the present movement nothing has been done to effect that object. There can be no doubt that the Markets are a public convenience, and will have to be continued, but they will answer all purposes by being erected in a less frequented part of the city. What will be done with the vacant land will be a subject for consideration. Many suggestions have been made, and, among others, that the ground should be held as a public reserve and planted with trees and shrubs and beautified so as to make the place an ornament to the city. If this plan be adopted, it would form an agreeable resting place and recreation ground in the very heart of the metropolis.

Deputation. The deputation that lately waited upon the Minister for Justice with reference to Sunday breaches of the Licensing Act, mentioned several instances where the law was violated with unblushing effrontery. The inquiry naturally was—What are the police doing to bring offenders to justice? Some of the speakers urged the necessity of stringent alterations in the Licensing Act, making the burden of proof to lie upon the publican. The letting of a portion of the licensed premises for other purposes than that intended by the Act was also alluded to. That some reform is necessary in this particular direction is evident, for the presumption is that if people break the law in one particular they will not hesitate to do so in another.

The late J. M. Marsh. This lamented gentleman died at Katoomba on Saturday last. His health had been failing of late, and it was evident to his friends for some time past that the departure would not be long delayed. Mr. Marsh for several years held the position of Water Police Magistrate, during which time he gained the respect of all in any way connected with the business of the Court. As a painstaking and conscientious Magistrate in the discharge of his duties, courteous alike to rich and poor, considerate as the head of an important department, he will ever be remembered by those who had the privilege of his acquaintance. On the appointment of the Stipendiary Magistrates Mr. Marsh was chosen as one of the six to do duty for the city and suburbs. The work was heavy, several important Acts had to be administered, notably the Criminal Law Amend-

ment Act, and the Licensing Act, and in the discharge of this new duty he maintained the reputation, which had long been accorded to him, of an impartial, God-fearing, and able Magistrate.

The Jews. An increased interest is year by year taken in the spiritual welfare of God's ancient people, and in England and elsewhere days have been set apart as times of special remembrance, and especially for prayer for a blessing on the efforts to bring them to a knowledge of the Saviour. A meeting for prayer will be held on the 23rd inst. (the "Feast of Purim"; see Esther, 9th ch.), at 7.30 p.m., at the Vestry, St. Phillips, Sydney. Probably many will not be able to attend, nevertheless all who are so minded can unite with those who do so meet (1), in praying for the Jews themselves (2), for Mr. Abramovich the Missionary (3), that the Churches may take a deeper interest in the spiritual welfare of God's ancient people (4), and that the God of Israel may hasten the time of promised mercy to Zion. "Oh pray for the peace of Jerusalem." Ps. 122, 8.

The Mayor. This official has been entertained at a harbour picnic by his colleagues. It is the intention of Mr. Sydney Burdekin to take a trip to England shortly, and the opportunity was taken advantage of by his brother aldermen to mark their appreciation of his services as Mayor of this city. It is well when men who hold high positions so discharge their important duties as to meet with the approval of those associated with them, and the opinion entertained of the Mayor by his colleagues will, we believe, be heartily concurred in by the citizens of Sydney. We wish him bon voyage.

Book Depot. The 54th annual meeting took place at the Chapter House on Monday afternoon. The Most Rev. the Primate presided. The report, which was read by the Rev. J. D. Langley, Clerical Secretary, showed a slight decrease from the previous year. This, however, may be accounted for by the depression in business generally, and the interference with passenger traffic caused by the building of an arcade next to the premises. A large and well-assorted stock of books is always on hand at the Depot, and if this excellent Society were properly supported by members of the Church of England there would be year by year an increase and not a diminution in its business.

Personal Effort. We have organizations many, but the need of personal effort should not be lost sight of. An advertisement appeared lately in one of the daily papers for the position of barmaid, salary no object, the desire being to acquire a knowledge of the business. The advertisement was noticed by a lady connected with 'The Women's Christian Temperance Union,' who penned a letter to the applicant, pointing out the danger of the position she was seeking, and giving kind and sisterly advice. The writer shortly after received an answer from the advertiser thanking her for her letter, stating that she was an orphan, and that she would act upon the advice given. The members of the Union have not lost sight of the young woman, and are seeking for her a better and more honourable employment than that of a barmaid.

Blizzards. There has been exceptionally rough weather in England recently causing destruction to life and property. The misery caused by the late heavy fall of snow is appalling, and should make us thankful for the prosperous seasons and the bright sky enjoyed by the people of sunny Australia. There is occasion to contrast with thankfulness our position here as compared with the severity of the weather elsewhere. Our green fields and luxuriant crops of corn noticed by travellers along the line call forth expressions of thankfulness, and as one looks upon the pleasant prospect the words, "The clouds drop fatness upon the earth," occurs to the mind of the thoughtful beholder. We have among us naturally every indication of prosperity, but there is a need of confidence being restored, a healing of unhappy divisions among us. Until this takes place we shall not appreciate as we should the bountiful gifts of God.

Appointment. The Rev. A. E. Bellingham has been appointed to the incumbency of St. Clements', Marrickville. From what we have heard of his work at Newtown as Curate to the Rev. Robert Taylor, Mr. Bellingham will be greatly missed by those among whom he has so faithfully labored, and by none more so than the young people, over whom he appeared to have had a special and beneficial influence. We are glad to recognise

the promotion, and that there has been no necessity to look to England or other dioceses to fill up the vacancy. The principle is right, and it should be an encouragement, though not the chief one, to our younger brethren in the ministry to know that faithful service will not be overlooked by the head of the diocese.

Railway Institute. The opening of this Institute on Saturday last by Mr. McMillan was a marked feature; and one of progress in the development of the Railway system of the colony. This is another of the instances and there are many of the solicitude of the Commissioners for the welfare of their employees. Books suitable for such an institution will be available to all employed on the railway, and thus an opportunity will be afforded, as was remarked at the meeting, of fitting themselves for the highest positions in the service. The gift of Mr. Goodchap, ex-Commissioner, was a munificent one, and this, added to the amount received from the Government, will form a nucleus for the establishment of a valuable library.

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., March 22.—Holy Communion, 8 a.m. and mid-day. Preachers—11 a.m., The Most Rev. the Primate; 8.15 p.m., Rev. J. W. Debenham, M.A.; 7 p.m., the Dean.
Holy Week.—Holy Communion daily, 8 a.m.; Evening Service, 7.30 p.m. daily. Preacher—The Primate.
Good Friday.—Holy Communion, 8 a.m. and mid-day. Preachers—11 a.m. and 3 p.m., the Primate; 7.30 p.m., the Precator.
Saturday Service preparatory to Easter Communion, 7.30 p.m. Preacher—The Precator.

DAILY HALF-HOUR SERVICES, 1.15 p.m. to 1.45 p.m., and Sunday Afternoon at 3.15.
Rev. J. W. Debenham, M.A.—"Victory over Sin."
Rev. A. R. Rivers, M.A.—"Figures on Calvary."

Mon., March 23.—The beloved Disciple.
Tues. " 24.—The Penitent.
Wed. " 25.—The Centurion.
Thurs. " 26.—The Christ.

DIOCESAN.

Mon., March 23.—Prayer on behalf of the Jews, at St. Phillips' Vestry, 7.30 p.m.
Tues. " 24.—Public meeting, Y.M.C.A. Chairman—Sir F. Darley. Speaker—The Primate.
Fri. " 27.—Good Friday—Missionary Collections.
Tues., April 2.—Sunday-school Institute, Chapter House, 7.30 p.m.
Wed. " 3.—C.E.T.S., Chapter House, 7.30 p.m.

Notes.

THE ARCHBISHOP OF YORK.—Dr. W. C. Magee, late Bishop of Peterborough, was on Tuesday last enthroned as Archbishop of York.
On Sunday last the Most Rev. the Primate preached at the Cathedral in the morning, Canon Sharp in the afternoon, and Canon Kemmis in the evening.
The Rev. J. W. Debenham was the preacher at the Cathedral at the midday services.
The Primate preached in St. Nicholas', Coogee, on Sunday evening.
The Sydney Diocesan Educational and Book Society held its 54th annual meeting at the Chapter House on Monday afternoon.
The annual meeting of the Church Home was adjourned on the 17th inst for one month.
Baron Hirsch has donated £500,000 towards providing for the emigration of the Jews from Russia to the United States.
It has been decided to change the name of *Weekly Advocate*, the organ of the Wesleyan Church, to the *Methodist*.
The Bishop of Bathurst preached at Oberon on Sunday last to a large congregation.

J. HUBERT NEWMAN
Photographer,

Melbourne Age, September 25, 1888:—"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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"Vision," and all information free.

W. E. TOOSE, Optician, 314 & 402 George-st., Sydney

For Passion Week.

The Crown of Thorns.

A THORN is not a normal growth, but the perversion and
degradation of such growth. A bud started. Under
healthy conditions, it would have become a branch covered
with foliage—bearing blossoms and fruit. But the soil
being impoverished could not furnish sap enough to com-
plete the process. It was arrested mid-way, and where
the growth stopped the branch hardened and sharpened to
a thorn. In the course of time such cases of arrested
development propagated themselves, and hence have re-
sulted our thorn bushes and trees.

Thorns, then, are the fitting emblem of the sorrows that
result from sin. Our blessings are perverted. Our normal
development, as the children of God, is arrested, and the
sharp spines of disappointment and anguish pierce our
hearts. The soil within is cursed as well as the soil with-
out. The very affections which should gladden our lives
with blossoms and fruit, are blighted and become instru-
ments of torture. We live not only under a clouded sky,
conscious of the wrath of God; but we live amid briars
and thorns. We need a Saviour from sorrow as well as a
Saviour from sin.

And such a Saviour was foretold by Isaiah. In his
wonderful vision of the Messiah the prophet presents Him
first as "a Man of sorrows," and then goes on to say,
"Surely He hath borne our griefs and carried our sorrows."
After this he adds, "He was wounded for our transgres-
sions; He was bruised for our iniquities." A sorrow-
bearer as well as a sin-bearer—a redeemer from the blight
of depravity as well as from its penalty. It is wonderful
that Isaiah puts the deliverance from sorrow before the
deliverance from sin. Of the latter the cross is the symbol
—of the former the crown of thorns. But as the crowning
preceded the crucifixion, we see that He who inspired the
prophecy was familiar beforehand with the order of
events.

Thus we behold in that picture, which three of the
evangelists present, of a thorn-crowned Saviour, a most
impressive object lesson. The thorns represent the sorrows
of a fallen race, and He, as the King of Glory, is bearing
them for us. The significance of the scene is that he was
not scourged with thorns. He accepted the coronation
because it signified not only that He would conquer by
suffering—that He would reign as a Lamb that had been
slain, but that His sufferings would redeem His people
from their sorrows—that the heart should be re-healed—
that the earth should be renewed—that the branches on
all the trees blighted by the curse should no more be
arrested and sharpen to thorns, but should bear fragrant
blossoms and golden fruit.

Alas, how slow we are to learn the lesson of this thorn-
crown! We believe the half of what Jesus said to His
disciples, "In the world ye shall have tribulation." But
we forget that He added, "Be of good cheer, for I have
overcome the world." We forget the legacy of His will.
"Peace I leave with you, My peace I give unto you. Let
not your heart be troubled, neither let it be afraid. Isaiah
cries "Surely (beyond all doubt) He hath borne our griefs
and carried our sorrows." If so, what right have we to
bear them? If a friend finds us staggering under a load
and takes it from our shoulders and bears it for us, do we
go on stumbling and groaning as if we were still burdened?
Nay, verily, but we thank him and rejoice. And so we
ought to treat this divine sorrow-bearer.

The crown of thorns does not mean sorrow annihilated,
but sorrow subdued and sanctified. Paul felt the piercing
of one of those thorns. He prayed earnestly for its re-
moval. The answer came, "Nay, but My grace
is sufficient for thee. Grace glorified the thorn. Grace
enabled him to take pleasure in it. And with that thorn
still in his flesh he cried, "Rejoice in the Lord always,
and again I say rejoice." No sorrow can come to a
Christian that is not symbolised by one of the thorns that
pierces his Redeemer's brow. Then let him remember
that the thorn was a jewel in the crown of redemption—
that with blood trickling from the thorn wounds, Christ on
the cross cried, "It is finished." Gazing on that scene,
can we doubt that He has nothing to do henceforth with
the sorrow of the world that worketh death—that God's
grace is sufficient for every trial of our faith, and that in
the darkest hour we can rejoice in hope of the glory of
God?

It is said that a young mother once went to Buddha with
her dead child in her arms. It was her first and her only
one. She thought that there was no sorrow like her
sorrow, and she prayed earnestly that the great prophet
would restore her child to life. He promised to do so if
she would bring him a cup of mustard from a home which
sorrow or death had never entered. The mourner set out
upon her mission. She found plenty of people who were
willing to give her a cup of mustard. But she found no
home over which a cloud had never passed, in which tears
had never fallen. So, after a long and fruitless pilgrimage
she came back with her cup empty, and Buddha said,
"You see, my daughter, that yours is the common lot,"
and that was all the comfort that Buddha could give. But
our Great Teacher is also a Great Saviour. As He cried,
"Talitha cumi" by the bed on which a dead damsel lay,
and she arose, so He speaks to the dead hopes in our hearts,
and they bloom with the beauty and fragrance of celestial
flowers. As the Hebrews at the word of the Lord cast a
tree into the bitter waters of Marah and they were healed,

so the tree on which Jesus died, the cross of Calvary,
sweetens every sorrow and enables the believer to glory
even in afflictions and distress. There is a silver lining to
every dark cloud. There is a rainbow spanning every
storm-cloud.

Someone has quaintly said, "There is no duty so
neglected as the duty of being happy." We have no right
to be sad and sorrowful when Jesus has borne our griefs
and carried our sorrows. As we lay our sins upon Him,
and believe in present pardon, so we should lay our trials,
disappointments, doubts and fears upon Him, and believe
in present peace—the peace of God which the world cannot
give and cannot take away.—Interior.

Church of England Temperance Society.

ANNUAL MEETING OF THE CHURCH HOME.

[BY OUR OWN REPORTER.]

The annual meeting of the Church Home was held in the Chapter
House on Tuesday last, at 4 p.m. The Most Reverend the Primate
presided, and there was a large attendance of Clergy and Laity. The
proceedings having been opened with prayer, the Rev. T. B. Tress
(Clerical Secretary) read the report and balance sheet which showed
that the institution was in a satisfactory state, that good work had
been accomplished and practical help rendered in a large number of
cases during the past twelve months.

The Primate said that pressure of work had made it hard to find
time to premeditate upon the subject which had brought them
together. The vice of intemperance had been referred to as one of
the social evils with which they had to contend. With regard to
those given to drink attempts must be made to rescue them. Success
was not always granted, but still they should continue their efforts.
The statistics showed a certain measure of success, yet statistics could
never show the real work accomplished, but whatever statistics may
show, of one thing they might be assured, that in all they did for the
benefit of their fellow man, God was working through them. He was
always comforted with the knowledge that one's own prayers and the
prayers of others were ensuring some measure of success and therefore
he hoped that all would pray for strength in order that they might
push on and overcome the great evil of intemperance. All should be
stimulated by the difficulties which were in the way to give help in
some manner. He was glad to see many excellent names on the list
of those who were to address the meeting, and in conclusion he
trusted that the work under God might be productive of much good
for social welfare and national righteousness.

Dr. Harris (King's School) thought that the Committee should
have chosen some of the Laity to address those present, instead of
framing a programme composed entirely of Clergy, as he thought it
better for all that the Laity should have had an opportunity of giving
their views. He had to move that the report and balance sheet be
adopted. The work in comparison to other Church work was un-
attractive, and many looked upon it as something distasteful, some-
thing repugnant, and he could not help thinking that it was owing to
this repugnance that the Committee met with such difficulties, and
were compelled to resort to the means as stated in the report to raise
funds to go on with the work. If they were disciples of Him who
stretched forth His hand to touch the leper, and who associated with
publicans and sinners, they would look upon no work done for the
sake of Christ as distasteful. Was it not worth while that 12 fallen
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publicans and sinners, they would look upon no work done

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.

ARCHDEACON GUNTHER AND THE CHURCH SOCIETY.

To the Editor of the Australian Record.

SIR,—My attention has been drawn to an article under the above heading in your last issue, and the inferences drawn from certain supposed utterances of mine. Though I do not usually notice anonymous attacks, yet, as you have given such prominence in your columns to the article, I venture to ask you to allow me to state, that it is based on an incorrect report. Had your correspondent made any inquiries, he could easily have ascertained, that I sent no report to the paper from which he takes the account of the proceedings at St. John's meeting, and am in no way responsible for it. I was pleading—as I am constantly doing as an officer of the Church—for increased support for the Church Society, and stated, that, if, as some believed, the management ought to be improved, and the committee differently constituted and made responsible to the Synod, none of these questions related Churchmen of their personal responsibilities in the promotion and extension of Christ's work on earth. My attitude was that of one meeting objections, and endeavouring to excite interest and enthusiasm in a work which this parish has always liberally supported.

If the writer of your article has the courage of his opinions, let him come forward at the next monthly meeting of the committee, and I will gladly give any information required, and maintain the position taken up at St. John's. I will go further than this if I desired—and show how the Society might and ought to be more efficiently worked. In the meanwhile it would be well for your friend to withdraw his insinuations, that I threw any aspersions on the honour and integrity of the Committee, or that I implied (to use his own expression), "that they were playing false to their position." Your readers, will, I hope, compare the report you give of our proceedings with the inferences drawn from them. They will at once see how little foundation they possess in fact.

May I add, that I think it somewhat insignificant, that, such an extraordinary article should have been admitted in a paper which is supposed to represent the Church tone that should pervade our literature.

Yours, etc.,
W. J. GUNTHER.

COLIN CLOUT AND THE BISHOP'S BLACK BOOK.

SIR,—Although I admire the style of "Colin Clout," and as a rule read his "Jottings from the Bush" with a keen relish, I cannot at all times accept his conclusions. In his recent comments upon the case of the unfortunate man Crouch, *alias* Dr. Keatinge, he urges it as a reason for the existence of a Bishop's Black Book, and then as a tangible illustration of the necessity for such a Book of Doom, he refers to a certain "little township far away, about which he has been recently hearing a good deal." This township, according to Colin Clout's own admission, has a community not much given to godliness, "prone to carelessness of living," of the earth earthy, it would appear, and consequently like many another community on the frontiers of civilisation little prepared to receive the ministrations of a Gospel which strikes at the very root of injustice, uncleanness, and drunkenness.

To this community a clergyman No. 1 was sent. But by the great majority of the inhabitants he was regarded as a hypocrite. Rightly or wrongly "C. C." does not venture to say. But the strange sequel is, that the same branded person "is still working in the colonies," and, reading between the lines, it would seem acceptably. Therefore the natural conclusion is, not as drawn by "C. C." that the person stigmatised as a hypocrite by the man, was too honest and plain spoken for evil doers, and it will take a greater fatality and sounder judgment than that possessed by "Colin Clout" to decide whether Person No. 1 did nothing but harm. Indeed the great Judge alone can decide that. The "hypocritical" spiritual teacher being got rid of, No. 2 appears upon the scene, and he it would be seen, was at the antipodes from his predecessor. He "becomes all things to all men," especially the ungodly. He is "a hall fellow well met," he shuns the fatal rock of stiff sanctimoniousness. Not a bit of the hypocrite about him. He drinks with the drunken, and is doubtless regarded by the great majority of his parishioners as a model parson. But, alas, he falls into the gutter of degradation, and then they who have helped him to his sad fall turn round, and adding insult to injury, petition the bishop to remove the drunken *son*. That this is a matter of fact we have no need to go to the "Colin Clouts" "little township far away." The same thing has happened more than once nearer Sydney. But parson No. 3 takes the place of the victim of the "manner of unrighteousness." He works well and successfully. But this strange make-up of a community, even in the precious statement of this good man's character, detects the unwholesome "fly." And that "fly" is cruelty to animals. A parson, "tell it not in Gath, publish it not in Ashdod"—cruel to animals, "regardless of the life of his beast." But why? Because, judging from experience not so far away in the bush, his parishioners overlook the necessity of a change of horses to enable their parson to keep his appointments. In his earnest endeavours to meet the spiritual requirements of those to whom he ministers, he must ride long distances, in short periods, on jaded animals, and those for whose special benefit he does all this look on and condemn him as a cruel man, while at the same time they are in the position to prevent such a condition of things. Why I know a parson not so far away from Sydney who has to ride 65 miles to a certain preaching place, in readiness for his Sunday's work. On Sunday morning he preaches at 11 o'clock, and frequently after the ordinary service administers the Sacrament of Baptism, and then, without dinner, makes a dash of 18 miles to the next township, where he has to hold service at 3 o'clock, and after such service, without any refreshments, ride 14 miles further, over rough, hilly country, to fulfil his evening's engagements. I am of opinion that the residents of "the little township far away" would without hesitation brand such a parson as a "monster of cruelty."

But who is to blame? The parson or his parishioners? Many, I trow, will be of my opinion in this respect, and I am not alone in connection with "the far away township." The people were as much to blame as their parsons, and the honest conclusion to be drawn is this,

that if our Bishops are to keep a black book for inconsistent and unworthy parsons they must keep one for inconsistent and unworthy parishioners.—I am, yours, &c.

VERITAS.

SIR.—The Reverend Bishop Broughton composed a prayer for the "Governor of this Colony" to be used in all the churches in this diocese at morning and evening prayer. His successor Bishop Barker also ordered it to be used. Bishop Barry did the same, but during his Episcopate complied at the request of the different Synods with a "surrogate" to be used in the litany at morning prayer, directing the other prayer to be used when the litany was not read. At the earnest request of our good Lieutenant-Governor the word "His Excellency" was omitted from the prayer in the reprint ordered by Bishop Barker. I have long wondered why the clergy (especially the young ones) never make use of his prayer—or the surrogate either—the Embar prayer is not forgotten. Why should the one for the Governor be neglected?

A SUBSCRIBER.

16th March, 1891.

Notice to Correspondents.

ST. MATTHEW'S WINDOW.—Many thanks. Noticed last week.
O'CONNELL.—Deficient postage, fourpence. Too late this week.

Sydney Diocesan Educational and Book Depot.

By our own REPORTER.

The annual meeting of the above Society was held in the Chapter House at half past four on Monday last. The Most Rev. the Primate presided, and there were present the Very Rev. the Dean, the Venerable Archdeacon Gunther, the Revs. J. D. Langley, G. N. Wood, H. Wallace Mart, M. A., J. G. Southey, Rev. C. Child, P. R. S. Bailey, A. W. Paine, B. A., C. Baber, and Messrs. Robert Hills, Mark Alberty, Edmund Burton, H. B. Cotton, and J. Barre Johnston.

The proceedings having been opened by prayer, the President called upon the Rev. J. D. Langley (Joint Secretary) to read the report for the past year, which was as follows:—
"The Committee of the Sydney Diocesan Educational and Book Society have the honour to submit the Annual Report of their proceedings."

"They rejoice that in the consecration of our new Primate the Presidency of the Society has been again filled, and it has been their privilege to unite with Churchmen generally in welcoming his Lordship to his diocese and praying that his episcopate may be crowned with success."

Your Committee have for some years watched with much interest the attempt successfully made in some parishes of the Diocese in maintaining Church of England Schools. The strengthening and encouraging of such schools ought to have formed an important part of the Society's labours, but the small amount of funds at their disposal prevented the Committee from giving aid where it would have been of great value. During the present year, however, it was resolved that something should be done in this direction, and grants amounting altogether to the sum of £50 were made to the following schools:—St. Thomas', North Shore; St. Mark's, Darling Point; All Saints', Petersham; St. John's, Darlinghurst; St. Philip's, Sydney; St. Paul's, Redfern; St. Saviour's, Redfern.

"Letters from the Clergy whose schools received aid evidenced how valuable a stimulus even this small amount has proved. If our wealthy Churchmen and Churchwomen would place at the disposal of the Society funds for this special purpose, your Committee would gladly dispense it to the best of their judgment. Some necessary repairs in June last the mortgage on our building to Messrs. Gilchrist, Watt and Co. for £5000 came due, and it was resolved that £500 should be paid off. The balance of £5000 was obtained at a lower rate of interest—5½ per cent. per annum. The debt upon the building now stands at £5500, £5000 being due to the A.M.P. Society, and £500 to Mr. J. T. Ewer. Some necessary repairs have been incurred in the erection of a new iron awning, making internal improvements, painting, &c. The building is now in excellent repair."

"TRADE ACCOUNT.—There has again been a slight decrease in the amount of business done during the year. Books were sold to the amount of £3,137, as against £3,740 in 1889. It is hoped that there will be an increase of business during the ensuing year. The long period occupied in building the Imperial Arcade next door to the Depot, now almost finished, and the consequent interference with all trade in that part of the street will in some measure account for the decline of our business."

"Stock was taken during the year. On all former occasions this duty was performed by the Depositary and his assistants, but this time it was considered desirable to have the opinion of an outside expert. A gentleman strongly recommended was appointed, and the duty was most carefully performed. The value now stands at £3,970."

"The whole question of the mode of purchasing books in England was brought under the consideration of the committee by the withdrawal from business of our old friends Messrs. Remington and Co. A sub-committee was appointed to consider the subject, and much valuable advice was given by Mr. Neville Dowling, whose experience in other institutions was of considerable help. It was finally decided to employ for the present Messrs. Sampson, Low and Company as our English agents, and to purchase mainly through them. No addition has been made to the shop fittings beyond the purchase of a Milner's safe, at a cost of £25."

"The accounts have been kept under the supervision of Messrs. Scouller and Co., public accountants, by whom also they have been audited."

"The PRIMATE said he was sorry to find that the Society was only in a small way of business, but as trade revived he trusted that the business of the depot would also revive and increase. He was sorry also to see that they were in debt, and trusted that they would soon be enabled to clear off the debt. He was glad to be at the head of any society of the kind, and hoped that a wider interest might be felt in the objects of the Society."

Mr. EDMUND BURTON moved, and the Rev. G. N. WOOD seconded, the following motion:—"That the report, now read, and balance-sheet be printed and circulated."

The Very Rev. the DEAN considered that the Society was doing most valuable work in the Diocese. Through the depot a large amount of healthy Christian literature, in addition to copies of the Holy Bible and the Book of Common Prayer, was disseminated. He had found on the shelves a great variety of literature, and he thought that all members of the Church of England should patronise the institution, and if his suggestion was adopted the business would be very largely increased. He felt that the thanks of the Committee were due to Mr. Lushy for the economical and careful manner in which he had conducted the business for many years. He trusted that before 10 years had passed, denominational schools would be in operation, which would be largely fed by this Society."

The Rev. C. BABER thought that the depot was not carried on in a sufficiently liberal manner to induce people to patronise it. Moreover, books required very frequently could not be obtained.

The Rev. J. D. LANGLEY pointed out that in some instances particular volumes might be out of stock when required for. He was only too glad to realise that excellent volumes were so much in request as to cause the depot to run out. The Society had only a small capital, and were compelled to turn it over as frequently as possible, or otherwise they could not carry on. They could not afford to keep stock long on hand.

The Venerable Archdeacon GUNTHER moved:—"That the Officers of the Society for the ensuing year be, President, The Most Rev. the Lord Primate; Committee, the Clergy within the Diocese who are subscribers; and the following gentlemen in place of those who retire by rotation: J. Barre Johnston, George Wall, Mark Alberty; Joint Treasurers and Secretaries, the Rev. J. D. Langley, Mr. George Wall; Book Trade Committee, Rev. G. N. Wood, Rev. J. G. Southey, Rev. Dr. J. C. Corlette, Rev. Mervyn Archibald, M.A., Mr. Neville Dowling, Rev. C. Child, Rev. Chas. Barber, Mr. Edmund Barton, Mr. Mark Alberty, Mr. William Crane, Mr. E. B. Kyndon." He said that he agreed with a remark that had been passed regarding a good supply of tracts being kept on hand, and hoped the members of the Committee would have some sympathy with modern thought when making their selection. He referred to some suggestions which he had offered on a previous occasion, and stated that he was glad to notice that some of these had been put into force, but regretted that owing to insufficient funds all were unable to receive a trial.

The Rev. H. WALLACE MART seconded the motion, and in doing so referred to the great work being done by the S.P.C.K. He trusted to see a great revival of interest in the work of this Society. The book depot was well stocked, but books which were constantly required were permitted to run out, and that should be avoided if possible.

Mr. BURTON pointed out that books were required for Sunday Schools and Churches (many of these being of a different kind to those which had been in use) and it was absolutely necessary that the manager (Mr. Lushy) should receive some notice that the change was to take place, in order that he might, knowing what would be required, prepare his stock in accordance.

The Rev. J. D. LANGLEY suggested that His Excellency the Governor be requested to become a patron of the Society, and the Primate having consented to ask Lord Jersey the meeting concluded with the Benediction.

Selected Article.

The Buddhist Propaganda.

"The progress of Buddhism," M. de Roosy, an eminent Orientalist, has said at a recent meeting of the Alliance Scientifique, "is become more accentuated day by day; Paris already contains 30,000 Buddhists, and very soon we shall erect a temple to Buddha." This declaration, if it be correct, reveals a pitiable state of things indeed, and is not without value as a warning of a movement against which we shall do well to be on our guard. The stream of Oriental thought brought into Europe in modern times has produced upon intellectual development an effect as great as that of the revival of Greek in the fifteenth century. This much learning has made a considerable number of people mad, and many have allowed themselves to be carried away by a study of the religions of the East into an excessive admiration of the seemingly elevating and simple doctrines of Gautama. In the century of enlightenment there are to be found in Christian lands all over the world many minds of no little ability who are working openly for the perversion of Christians to Buddhism; and this especially in France and America, and we regret to say England. The Buddhist propaganda has its special journals. In England *Aurora*, *Luxifer*, and *Light*, in France *Le Lotus* and *L'Initiation*, *The Sphinx* and *The Platonic* in Germany, and in America *The Path*, attempt to make Christianity an object of aversion, and to reconcile it with Buddhism, and to establish from their conjunction the principles of a new doctrine. The campaign is not confined to Western countries. Our missionaries in India find their efforts counteracted by foes from among their own countrymen. The Buddhist point with triumph to the school at Galle, opened by the Theosophical Society, and supported entirely by Europeans, in which 300 children are being brought up, nearly all of whom were formerly being educated in the schools of missionaries. The *diva lues Buddhista* is spreading amongst us in Melbourne. Here every year is sold a largely increasing number of works on theosophy, esoteric Buddhism, and other forms of mysticism; and now the campaign is to be carried on with some degree of organization, and we hear of a branch of the Theosophical Society that has been founded by the body calling itself the Australian Church.

We cannot help pitying those who allow themselves to be led into such errors; and the history of their aberrations should be a warning to all not to lightly venture upon studies that have done a great deal of harm, and that seem at present to have a curious fascination for European thinkers. The true extent and power of this Eastern influence, which has been remarked, fails to be duly measured, because many of those who fall under it remain, nominally, in the creed of their childhood, and make at present no outward profession of their changed belief. These are they who speak of the wonderful resemblances that they imagine they discover between the teachings of Christ and of Buddha, and who suggest that one system may have borrowed some of its ideas from the other. These views receive confirmation through the action of a distinctive feature of Buddhism, its readiness to compromise and live a parasitic life. It has frequently, in different parts of India, become assimilated with forms of superstition near it, and there has now been a new adaption by which the plant system has formed an alliance with European Agnosticism and put on a deceptive resemblance to a purer faith. For the more educated the less creditable books are abandoned and the more philosophical aspect of the religion insisted on; to the simpler sort a simpler religion—as much Christianity as Buddhism—is taught.

The methods of organisation of the Christian churches are limited, and we hear of Buddhist missionaries, Sunday schools, Sunday services, and of carols sang by Buddhist choir-boys on the eve of the birthday of Buddha. In the exhaustive work on Buddhism of Sir M. Monier-Williams, these so-called resemblances are investigated, and the conclusion arrived at is that there is nothing more incorrect or disloyal for a Christian than to think of comparing the system of Buddha with that of Christ. In principles the two religions present an unbroken contrast. "Buddhism," says a recent writer in the *Quarterly Review*, "was false in its foundation, for it is not true that there is nothing eternal, and that existence is necessarily bad; and false in its aim, for annihilation is neither possible nor desirable, and Buddhists, with few exceptions, desire to exist, and throw over the search for Nirvana. Anything that would challenge comparison with Christianity must come forward as a religion and must offer some truth about God and about man in his normal relation to God, some practical aid to man in his desire for approach to God. Buddhism has nothing or any of these points, except that it knows nothing of God; that man has no moral relation with higher beings than man; that there is no eternal aid to be had by man in his efforts at self-improvement."

The ideal descriptions of virtue, for which Indian writers have always shown special facility, by their simplicity and beauty have caused numbers to overlook the want of any realisation of the motives and laws by which virtue is enforced. It is sad to see so many minds led astray by some of the more attractive features of Buddhist philosophy to forsake their faith for the task of disseminating doctrines that only mislead the intelligence and conscience. In the end, the truth will, as always, prevail. We need not fear that our Church can receive serious harm from the attacks of the Neo-Buddhism, but the facts to which we have called attention show the existence of a danger sufficiently formidable to many among us, who may, to their own undoing, be attracted by doctrines and theories, the drift of which they fail to perceive.—*Our Work*, Christ Church, South Yarra.

The Rev. J. D. LANGLEY suggested that His Excellency the Governor be requested to become a patron of the Society, and the Primate having consented to ask Lord Jersey the meeting concluded with the Benediction.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

WHILE I rejoice that the Bishop of Bathurst has done much towards improving reverence of worship in his diocese, I do not, of course, undertake to defend every act done by him. I approve of the result generally; but to commend every particular would be "too large an order." It is, however, gratifying to find that "Theta" apparently looks upon me as being in a sufficiently important position as to be able to give a testimonial to the Bishop of Bathurst, although, as a judge has lately said (with, I fear, too much truth) that we clergy are too ready to give testimonials, I must decline the task. But I have suspicion that the bishop can get on pretty well without it. As a digression, to prove what a clergyman is expected to do in the way of testimonials, I may mention that a book-hawker called a few minutes ago with an "adventist" book of 600 pages or thereabouts, and asked me whether I could give my "general approval" of it, so that he might be the better enabled to sell a copy to my people. He always asked this of clergymen, he said, in every town he visited! Does he get it, I wonder. If so, hereby has orthodox supporters.

As regards the practice of standing at the offertory, "Theta" asks me if I "defend" it. Well, just as King George the Third thought that the bible needed no "apology," so I am of opinion that the practice of standing at the offertory needs no "defence." The burden of defence lies on the shoulders of those who object to the old English custom of standing. I like to stand, mainly because of old associations. Twenty years of Australian life have not made me forget the habits of boyhood. In England it is the custom to stand: an English lady lately arrived, who is, and has always been, a Low Churchwoman, was expressing her disgust at me time ago at the "laziness" of the Australian mode of sitting during the collection:—"I don't remember having seen it done in any church in England." But, of course, in the case of "Theta" and many others, the force of old custom is all the other way. My own congregation, for example, prefers to sit; and the point is not, to my mind, of such importance as to warrant me in causing a division among its members by urging it upon them. To the question as to the "necessity, reason, and common sense" of the English custom, I can only say that no one maintains that it is "necessary"; it is not necessary even to kneel when one is praying; but it shows reverence. That is, of course, the "reason" for it; compare the standing when the Gospel is being read, although a little while before we have sat to hear the second lesson, which was just as sacred. The rule is that, by standing, one takes a part in the service: for example, the assisting clergyman stands during the reading of the Epistle, although the congregation does not. While "common sense" says that it is expedient to show reverence to the God to whom we are then offering our gifts, and whom we then believe to be present with us, I have thus written because "Theta" asked me to do so; and it appears to be one of those practices on which we must "agree to differ." We have enough important points of difference of opinion without making

mountains out of molehills. Let not him that standeth set at naught him that standeth not, and let not him that standeth not judge him that standeth. "*In dubio, libertas.*"

Two dissociated facts—the appointment of an Inspector of Religious Knowledge for the diocese, and the kindly and useful criticism of Dr. Corlette at the annual meeting of the Church Home—combine to make me ask the question "How can we best obtain proper inspection, fair criticism, and kindly advice in the different agencies of the Church?" It may be denied that any such criticism is needed: there are the Committees, the workers, to see to that. But it is difficult for Committee's to criticise their own work thoroughly, more especially if the same men are elected every year. To fairly judge where improvement is needed, a pair of eyes is needed that is not accustomed to see that particular work: for familiarity breeds contentment. Then, it may be said, there is the Bishop. Yes, but even if he had not already got his hands quite full enough, there is the awkward fact that an inspection by the Bishop is something like the inspection by the Premier: everything is sure to be as satisfactory as it can be, because it is known that he is coming to inspect. Another argument against the need of inspection is that as the Christian public sees the work, and the subscribers see the work, it is inferred that if it was unsatisfactory they would criticise it in the columns of the religious press or at the annual meetings. Yet if such a thing were often done, would not that critic be a marked man? He would be suspected of bias against the Committee, he would be accused of a desire to injure the work of the institution by alienating subscribers, and when he visited any agency he would be welcomed with about as much warmth as a Melbourne institution would have displayed towards "The Vagabond" fourteen years ago. Then, could the work be done by the secular press? There would in their case be doubtless strict impartiality, but no newspaper, except of the lower class, would care to incur the probable hostility of many Christian people who would be (quite wrongly) indignant at such criticisms. The "working Archdeacons" whom I have so often advocated would do the work but their address at present is a castle in Spain! I don't see a way out of the difficulty unless we could alter the character of our annual meetings. Could we turn them, after the usual speeches had been delivered, into the sort of discussion class after a Teachers' Model Lesson: that is to say, invite discussion and criticism rather than consider it ill-natured and ill-tuned. I can foresee some of the answers. The meeting would be a most disorderly one: the Caves of Adullam would send a contingent and alienate our best friends: someone would criticise in order to get placed on the Committee, and then, when he had ousted a good worker, he would do no work himself, for when put in office he would subside and "row as gently as a sucking dove." And yet I hold that kindly criticism is the chief need of many of our agencies—and I by no means except those in which I myself am concerned. How can we get it?

COLIN CLOUT.

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

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

For the Sick Room.

"Comfort Ye My People."

A CHAPTER FOR THE SICK AND INFIRM.

THOSE whom God has anointed with the consecrating oil of sorrow have a ministry to accomplish for Him. Some of His servants can go forth to preach and teach, to defend His truth, to uplift His banner, and oppose the wrong; you, perhaps, are kept indoors, and your work is given up as concerns, teaching the young, visiting the sick, standing in the forefront of the battle, the heat of the busy vineyard. Yet the Lord has not set you free from His happy service: yours is a mission as holy and blessed as that of the most active and energetic Christian worker.

To tend the vines, the grapes to store,
Then hast Thy young men at the war—
Thy little ones at home.

The anointing of sorrow, whether it has come to you in the form of sickness, infirmity, pain or need, has brought with it a glorious dowry of heavenly comfort. God's afflicted children are His witnesses how He compensates, cheers, and comforts: and those who, being cast down, prove the fulness of Divine consolation, have the ministry laid upon them to bear the gail of love and strength and cheer to other people's lives. "*Comfort ye, comfort ye my people,*" saith your God. That is His bidding to your soul; there is much weariness, much heart-sickness, much despondency, many a secret burden that the life comforted by God can help. Let it not be in vain that you have a strong consolation, who, amid, every outside storm, can stand to Jesus, the Ruler of His people, the Harbour of the drifting, the Covert from the blast.

If you are in need of comfort to-day, if depression is clouding your horizon just now, the message for you is—*try how the Lord can comfort.* Not with vain and mocking promises that will never be fulfilled, not with cold platitudes,

tudes, not with loving goodwill that lacks power to perform, will the Lord God comfort you if you cast yourself and your every trouble upon His heart. "As one whom his mother comforteth," saith the Lord, "so will I comfort you." Let the sweetness of this promise be tried and proved in your own experience. A little child can go through a great deal with the tender face of the mother bent watchfully above, with those tireless, patient arms clasping the little sufferer loved unspeakably. So the Lord takes this sweet thought of tireless eyes, of helpful arms, of fadeless love, and makes the comfort a mother brings near a faint, fair blossom of promise of the full, rich, radiant flower of His own comforting.

"To strengthen by company—that is comfort," the Rev. Mark Guy Pearse reminds us—"co, together with, and fort, meaning strength." Since you have God's strength for company, since "His love is as great as His power," and His weakest saint can draw every moment upon the eternal springs of His comfort, will you not be of good cheer, and take your rest with thanksgiving, and praise the Lord that He anoints and prepares you to strengthen the faint-hearted that pass your way? "*Comfort ye My people,*" saith your God.

Forget your own special cross for awhile—the Lord is thinking about it and you—let that suffice. Let Christian love make you quick to read the shadow on your neighbour's brow, the wistful look in the eyes, the tokens that confess the life as weary and heavy-laden. You little know how that life may be needing a message concerning God the comforter: speak a word concerning the Merciful One, the Mighty, the Pitiful, the prayer-hearing Lord—it will come like sweet music to the tired and troubled breast, it will come like an inspiring psalm. Beecher said once that when he listened to "the chiming of old Trinity," one bell came to him across the water clearer and sweeter than all the rest; so in all the Bible-music, there were words he held precious with exceeding sweetness—"The God of all comfort."

If you are too weak to speak, then strengthen the sinking heart, the troubled face that watches you, by a glorious patient, triumphant witness that the God of comfort sustains you, supports you, keeps you from repining, floods the shadows with such light that your own face catches the glow. By lip, by life, by tender word, by victorious faith and patience, take up the blessing that was breathed by one in the past who knew many comforts, yet counted religion the chief:—"He who, in answer to my prayer, has helped me when every prospect of help vanished—that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and over burning sands—may this God be thy God, thy refuge, thy comfort, as he has been mine!"—*The Quaker.*

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

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TAKE NOTICE AND READ.

Dr. R. ORMISTON, Dentist.
Late of the Royal Arcade, announces that he has started in practice at 151 KING STREET, SYDNEY (Rigney's Pharmacy).
To Patients:—As being one of the first Dentists in the colony for manufacturing 22 sets of Teeth, Dr. Ormiston begs to state that he can make Gold Sets from £10 10s (18 carat) equal to any 25-guineas sets in the world. Teeth Stopped, Gold Capped, Sealed and Extracted Painless. All Operations skillfully performed. Note Address:—Dr. R. ORMISTON, 151 KING STREET (above Rigney's Pharmacy).—ADVT.

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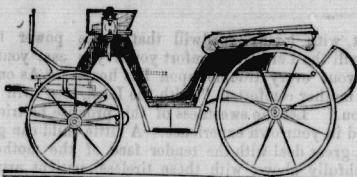
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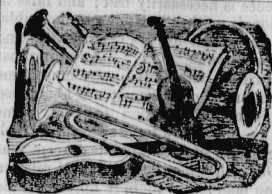
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Baskets made, also Baskets mended; Willow Cradles, for babies, splendid. Every kind of Cane or Willow Chair. Strongly made to stand long wear and tear. Try Perambulators made by me; O! see the baby laugh with glee! Note the Rattan Furniture you see.

Rattan and Reed Furniture a speciality. I guarantee to supply you 25 per cent. cheaper than any other house in Sydney. Only one deal solicited and you shall be satisfied. All Goods carefully packed and sent free to any suburb.

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[Etab. 1884.]

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Hot Sea Baths for Ladies and Gentlemen. These baths are the best in Sydney, the water being pure from the ocean, and are admirably adapted for invalids suffering from Rheumatism and Sciatica, and are recommended by the medical faculty. Private Board and Residence. Mr. J. A. FERGUSON has spared no expense in fitting up these baths and making them first-class.

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The course of instruction includes English Language and Literature, History, Geography, Botany, Latin, Mathematics, Physical Science, Arithmetic and Algebra.

Resident Pupils receive special attention, having the advantage of a well-appointed home, with careful supervision of their studies. References given to parents of present pupils.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 21, 1891.

WESLEY'S CHURCHMANSHIP.

THE attempt to prove that JOHN WESLEY was a High Churchman is not new. Again and again it has been made, with the usual result. The biographies which have appeared are more or less disappointing. That of Dr. WHITEHEAD, who had the advantage of personal knowledge, frequent and confidential intercourse, has never been re-edited and it has been superseded by those of SOUTHEY and WATSON. SOUTHEY's has been described as possessing all the merit, and attaining all the popularity which befits an elaborate effort of one of the most brilliant of English prose writers. RICHARD WATSON's was written from the Methodist point of view, and it is understood that he wrote it at the request of his brethren who were disappointed with SOUTHEY's portrait of their founder. THOMAS JACKSON dealt more particularly with the life of CHARLES WESLEY, while COKE, MOORE and HAMMOND, made ample use of SOUTHEY. Twenty years ago R. DENNY URIN, of the Middle Temple, Barrister at Law, and member at the Royal Academy, essayed to determine JOHN WESLEY'S place in Church history by the aid of facts and documents unknown to or unnoticed by his biographers. This appears to have shed a new light upon a life that was illustrious and useful, and High Churchmen of the nineteenth century claimed the apostle of the eighteenth as belonging to their party preaching and teaching their doctrines, and favoring the ritual which they hold to be that of the early Catholic Church. This exposition called forth two other biographies, of which we believe MISS WEDGWOOD'S was the first, succeeded by another from the pen of the Rev. LUKE TYERMAN entitled the "Life and Times of Wesley," which quickly passed into several editions.

The centenary of Wesley's death has given an opportunity to some to propound once again the theory that Wesley was a sacramentarian, ritualist, and we know not what else beside. They have preached DENNY URIN to their hearts content and proved to their own satisfaction, and it may be to a few others who believe with them that Wesley was a High Churchman. Supposing, however, that he was, the most masterly pulpiter deliverance in Australia upon the subject will not lead a single member of the Wesleyan Methodist body to renounce the doctrines and organisation of "the people called Methodists," and accept in lieu thereof the ornate ritual and doctrinal teaching of the High Church party of to-day. Nor will it upon the other hand lead the E. O. U. to go over body, soul and spirit, and seek for admission into a denomination who think that lightly of apostolic succession, and hold fast with a firm grip to the doctrine of conversion. If JOHN WESLEY was a High Churchman, it was certainly the High Church Bishops who drove him away from the Church of his fathers. Whatever else he was, he may be spoken of as a theologian, administrator and writer. He was a man evidently raised up in the Providence of God for the times. The religious history of England from the Restoration had been one continued falling away, and the Churches were slumbering at their posts. Wesley passed through a period of darkness and doubt and conflict, but emerged into light, confidence and victory, which served as a fitting preparation for the great mission he was to undertake. He recognised world-wide preaching as his special vocation. The truths of religion were merely forgotten, and the administration of the Church was rigidly uniform. The parochial system in nine cases out of ten was not worked; there was but little pastoral oversight, and the masses were alienated from the Church. Churches were closed against him and episcopal sanction to his work denied. The great blunder of the day was failure on the part of the bishops and clergy to recognise the full significance of the movement. In spite of difficulties which once would have been regarded as insuperable in character, yet Wesley pursued his work, and sought to incite the parochial clergy to the faithful performance of duty. The work grew, and the proportions it has attained may be gathered when it is remembered that almost wherever the English-speaking people are to be found there Wesleyan Methodism has an existence; and its missionary societies send their agents east, west, north and south, carrying with them the message of peace on earth good will towards men. In 1739, when Wesley preached daily to thousands of persons in London and Bristol, he had no idea of establishing a separate body—now it stands, so far as its essentials and organizations are concerned, a complete body having for its object the spread of scriptural holiness throughout the world. It is not for us in this day to consider so much as to what school of thought Wesley belonged, but the issue of the work he began, carried on, and which has survived his death by a hundred years. Had Wesley been a clergyman of the Church of Rome she would have utilized his ability and religious fervour and zeal, and made him director of one of the numerous societies which it keeps within itself; but the Church of England acted otherwise with this new development, and the result is there is but little hope of their ever again being included within the fold of that Church of which Wesley and his ancestors were honoured members. The success which has marked the history of

A COUNTRY INCUMBENT wants Locum Tenency for a few months in or near Sydney. Address, "INCUMBENT," RECORD Office.

REV. W. S. NEWTON, M.A., Croydon, having returned from England, is prepared for Parochial or Sunday Duty.

WANTED A CURATE, for Suburban Parish. Apply INCUMBENT, St. Andrew's, Summerhill.

TO THE MEMBERS OF THE AUSTRALIAN MUTUAL PROVIDENT SOCIETY.

Ladies and Gentlemen,—I beg to announce myself a CANDIDATE for a seat on the Board of Directors.

I have been assured with your Society for the last twenty-five years; all my family also are insured; and I have long taken great interest in the affairs and progress of the Society. I am a member of the Chamber of Commerce and of the Australian Economic Association. For many years I was proprietor and editor of the "Goulburn Herald." I have now full leisure for the duties of Director, and have experience on the boards of other public companies; so that, should you favour me with your confidence, I trust you will have no cause hereafter to think that it has been misplaced.

Yours faithfully,

W. R. RILEY.

Athenaeum Club, 12th March, 1891.

TO THE MEMBERS OF THE AUSTRALIAN MUTUAL PROVIDENT SOCIETY.

Ladies and Gentlemen,—

I beg to intimate I will be a CANDIDATE for Director at the next election in May, and solicit your votes and kind support.

For twenty years I acted as your Medical Referee for West Maitland and the Hunter River District, and thereby gained a large and useful knowledge of an extensive branch of your business while conducting one of the largest medical practices in the colonies. I have been requested by many members to come forward, as they consider it desirable to have an experienced medical man on your Board.

Before studying medicine I was brought up to mercantile pursuits at home and in India, and also to life insurance business, having spent five years in the Caledonian Life Insurance Company, Edinburgh. I am, therefore, conversant with life insurance business and mercantile and financial transactions.

I have retired from the Medical Profession, and have ample time at my disposal to attend to your interests.

Yours faithfully,

A. K. MORSON, M.D.

"Wesley," North Sydney, March, 1891.

TO THE MEMBERS OF THE AUSTRALIAN MUTUAL PROVIDENT SOCIETY.

I beg to inform you that I am a CANDIDATE for the position of Director of your Society at the next election.

I have been a member for thirty-five years, for many years occupied the position of Valuer, and have always taken a deep interest in the successful development of the Society.

The experience derived from a long business career and residence in the colony will, I believe, enable me to be of service to the Society, and having retired from business, and being now permanently resident near Sydney, I can give ample time and attention to the duties of the position.

I respectfully solicit your votes and interest.

R. P. RICHARDSON,

late of the firm of Richardson and Wrench.

Drumoyne, March 10, 1891.

Death.

PUDDICOMBE.—9th March, 1891, at St. Saviour's Parsonage, Goulburn, Mary Jenkins, the beloved wife of the Rev. Alfred T. Puddicombe, and daughter of the late Captain James Fraser Leslie, H.E.I.C.S., British Resident of Burnah, aged 56.

MARCH, XXXI. Days.
5th Sunday in Lent.

MORNING LESSONS. EVENING LESSONS.

	S. Exodus 9	Matthew 25	Ex. 10 or Ex. 11	Lu. 19 v 28 or c 29
23 M.	Lament. 1 to v 15	John 14 to v 15	Lam. 2 v 13	John 14 v 15
24 T.	3 to v 34	15 to v 24	3 v 34	15 v 14
25 W.	Gospels 340 v 16	16 to v 16	Isaiah 62 v 7 to v 13	18 v 16
26 Th.	Romans 12 to v 15	15 v 15	Romans 14	15 to v 36
27 F.	Gospels 22 to v 20	18	Isa. 62 v 13 & c 53	1 Peter 2
28 S.	Zechariah 9	Luke 23 v 50	Rom. 5 v 8 to c 4	Romans 6 to v 14
29 S.	Exodus 12 to v 29	Rev. 1 v 10 to v 19	Ex. 12 v 29 or Ex. 12 v 11 to v 19	14 or Rev. 5

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Methodism should teach all churches important lessons. One element of that success may be traced to its wonderful system of nice adjustment and wise adaptation. This is of immense importance to the life of any and of every church. The age must of necessity be changeable. Every age has its distinctive features which distinguish it in story, and give to it its mark and name, while Christ, the Head of the Church, is the "same yesterday-to-day and for ever," yet the Church changes, and for the age there must be adjustment and adaptation. The Church of Rome, which claims changelessness, is perhaps the most supple and plastic of any communion, and her history proves her to be either monarchic or popular, democratic or tyrannous as the spirit of the time or the shifting features of the flying years demand. And the lesson for those to learn who would bind the Church of to-day to the usages and practices of the anti-Nicene or primitive age, or to those of the Reformers, or even to those of the Puritan period, is that such an ideal is only a vain dream and hinders the progress of Christianity. It is our wisdom to ask, what is the need of the times in which we live? It is just here that our work lies. How shall the Church of Christ meet the wants of the day, for it is through her that her Divine Founder would influence and mould the time. The broad and general and fundamental truths of Christianity must and will ever remain; but there must be a practical, general and influential presentation of Christ to the men of to-day. The world if it has to believe in Christianity will have more than a ritualistic and scenic exhibition of Christ; it wants the witness that He dwells even now among men, touches their hearts, and inspires their conduct and life. That was the message of Wesley to the eighteenth century, and as he preached thousands hung upon his lips, drank in the truth, and felt that being justified by faith they had peace with God through our Lord Jesus Christ. It would almost appear now-a-days as if the Churches would have men live by regulation rules and schedules of observance. Codification of life is an impossibility. The consciousness of humanity calls for something more than mechanical truth. There is a ceremonialism of destruction as well as a ceremonialism of preservation. Regulations may beget a certain kind of morality—it is the Christ who gives inspiration and life. With spiritual quickening there will be activity, and with activity as exigencies arise will come adjustment and adaptation. Christ will have the heart's love, and not the hand's reluctant service. The rude hubbub of earth must be hushed into silence by the Voice which, although eighteen centuries have passed away since first it altered the truth, yet speaks to-day with all its old tenderness and with all the majesty of fullness as it declares "God is a spirit, and they that worship Him must worship Him in spirit." In this age of materialism and indifference there must be no cold, formal witness of the truth, there must be a warm and living testimony—this alone can be obtained from Christ. He is the life and inspiration which the times need. One of the characters of Wesley's preaching and work was his thorough-going faith, and from this the Church may learn a lesson. A Church may be correct in doctrine, and accurate in dogma. It may pride itself in its order and administration and yet be destitute of power. Half-heartedness anywhere is weakness; in Christian life it is ruin. The progress of decadence and corruption is silent, subtle, often invisible, and not seldom unfeeling but it is none the less real. Half-heartedness will suck the strength out of a church and leave it weak and helpless, tossed hither and thither the sport of enemies and the sorrow of friends. Thorough-going faith leads the Church to move forward with the sweep and wholeness of a majestic river. It possesses a uniting power. It never rends and tears asunder, but united by a common spirit of loyalty to the Saviour she will go on from conquering into conquer. This strong faith gave the early Church its victories, and led her in a few centuries to plant the cross of her Lord upon the summit of the imperial city of the world. It led Luther to go forth, and by his word nations were shaken from their slumber, and the work of reformation begun. It led Wesley to go forth from one end of the land to the other preaching the Gospel, and saved England from the convulsions which at the close of the last century shook France to its centre. And the Church needs now a faith full, unclouded, and undimmed. If it has to meet the wants of the age, and heal it of its ills. If it has to direct and control its destiny it must be bold, courageous, strong in the strength which God supplies through His eternal Son. Then the Church will move onward, and some day it may appear to us as if quite suddenly the consummation had been realised and the earth had been warmed into life by faith in Christ as the Saviour of the world. By the utilisation of Lay Help, Methodism gains much, and while we are talking of brotherhoods and the perpetual deaconate so as to reach the masses and raise the submerged tenth, the local preachers of Methodism are going forth on Sundays and preaching the Gospel and on week-days following their secular calling. We have lay helpers, but we need to increase their number a hundredfold. Every man who has a gift or a talent is encouraged by Methodism to use it, may he be made to feel that he must use it; and she takes that man, and however humble his occupation or inferior his position, she takes and uses him without jealousy, and counts him worthy to stand among her chief rulers. We need a more thorough recognition of this spirit in all the churches. The Methodism of to-day is not using so largely this agency as it once did, and correspondingly there may be traced diminished power.

Every Christian should be a worker. Would God that all the people were the Lord's prophets, and that the Lord did put His Spirit in them all. We need men who have had good schooling in the head, and also have a thorough education in the heart. We need noble laymen who will go forth and lay upon the world's weakness a grip that will help it. A respectable coat is not a sufficient guarantee for a respectable character; and if the churches would go forth with thoroughness of faith, there would be greater purity of life, and the masses would learn that Jesus Christ is the Saviour, Teacher, and Hope of the world. We need not simply to open the doors of our churches, but to write over every door the word "Welcome," and to use our laity in telling the humblest, poorest and meanest in the land that the Church is their friend and bid them welcome to its privileges and blessings. If churchmen do not realise their duty in this respect we need not expect that God will work a miracle to compel the outsiders to come in; but again history may repeat itself and Providence raise up a man to His work in His way. There is a section of the Church who say that ancient history comes within the claim and sovereignty of Christian faith. It is certainly more correct to say that modern activity comes within that realm. The Church must modernise itself, and forever be the youngest as well as the oldest of all institutions. We can pardon those who claim Wesley as a High Churchman if they will go forth and preach as he preached—justification by faith. They may call him what they please if they will seek to emulate his example, and tread, even at a distance, in his steps, which never wearied in doing good, living simply, and exalting Christ. We are glad to find, after a century of misrepresentation, that High Churchmen are finding out Wesley's work. They pelted him while living, they honour him now that he is dead. That is a very small miracle in the life of some men, for with marvellous rapidity they have grown and developed. Wesley is like Arnold of Rugby in this respect. When living he was counted a heretic and a dangerous person; now that he is dead he is worshipped and honoured, and men call their first-born sons Arnold, after the King of Rugby. Wesleyan Methodism, like all other organisations, has its defects; it has also its excellencies. It is for the churches to avoid the former and search after the latter, and embody them; wisely adjusting itself to the requirements of the day, and adapting itself to the varied conditions in which men live. With a thorough-going faith going forth, and with robustness declaring the truth as it is in Christ Jesus—then our buildings would be crowded with those who need sympathy and salvation. Such a sight would do the eyes good and cheer the heart of the tired and weary worker, and its result would do the world more good than just simply proving what nobody cares about—that Wesley was a High Churchman.

Australian Church News.

Diocese of Sydney.

Appointment.—The Rev. Arthur Edwin Bellingham, B.A., late Curate of St. Stephen's, Newtown, has just been appointed Incumbent of St. Clement's, Marrickville.

All Saints', Parramatta.—A ten days' mission was held in this parish by the Revs. R. H. Dillon and Mr. W. H. Dibley, from Saturday, 28th ult., to Monday, 9th inst. Prayer meetings each morning, and mission services each evening, were conducted by these gentlemen, and the Rev. John Done, the incumbent of the parish. There was a marked increase each day in the members who attended these services, until on Sunday and Monday evenings the church was crowded. The addresses were of a simple and earnest character, there was no excitement, but many were influenced, and some who had never before been present at the Lord's Table joined with other Communicants at the thanksgiving service on the last night of the mission. When after a bright and hearty service, over eighty communicated. The missionaries won the hearts of many by their kindly sympathy and encouragement to those who felt the need of counsel and advice. That much good has been done is evident from the fact that some of the more earnest workers have determined to strengthen their pastor's hands by helping in parish work, and thereby causing the good foundation laid by the missionaries to grow into a perfect and lasting work. It will, we are quite sure, be long before the parishioners of All Saints' forget the mission, and the genial, energetic and Christian missionaries.

Church Endowment Fund.—The annual meeting of the subscribers to the Sydney Church Endowment Fund was held in the Chapter House on Thursday. Mr. R. Chadwick was in the chair. The report and balance-sheet were adopted. The latter showed that the fund was now estimated at £6,386 0s 6d, against £4,601 11s 11d in 1885. A committee of management was elected for the ensuing year.

St. Thomas', Balmain.—A juvenile entertainment was given on Thursday evening in St. Thomas' Hall, Balmain. Sixty young persons had been carefully trained by Miss Dixon, and acquitted themselves creditably. The Rev. P. N. Hunter threw the oxy-hydrogen light on the platform, which added greatly to the effect. Mr. W. A. Hutchinson presided. There were upwards of 550 persons present. Music and songs were introduced at intervals.

Hornsby.—A pleasant gathering took place at St. Paul's on Saturday afternoon last, which first took the form of a luncheon, and subsequently resolved itself into a public meeting. The primary object of the meeting was to deal with the debt of the church which now only amounts to £37 10s. The chair was taken by the Rev. J. D. Langley, supported by the Revs. E. Crisford (incumbent), J. Hargrave and G. Macintosh. An urgent appeal was made by these gentlemen to the parishioners present to clear off the remnant of debt, and some useful suggestions as to the mode in which this should or could be accomplished were made.

St. John's, Darlinghurst.—A meeting of the members of the Darlinghurst branch of the New South Wales Auxiliary of the British and Foreign Bible Society was held on Monday evening in St. John's Schoolroom, Darlinghurst. Mr. Robert Hills presided, and with him on the platform were—The Revs. A. W. Pain, R. T. Hill, T. Owens Mell, A. Killworth, and S. S. Tovey. The Rev. A. W. Pain read the annual report of the committee, which expressed regret that the hopes of improvement in methods and results anticipated by the committee last year had not been fulfilled. The report further stated that the main portion of the work had been done by lady collectors, who had worked energetically and well. The ladies had collected £36 4s 3d, and after deducting 7s for expenses a balance of £35 17s 3d was left as the contribution of the suburb of Darlinghurst. The Rev. T. Owens Mell in moving the adoption of the report, said that last year's work was the most interesting and successful ever performed by the society since its establishment. He referred particularly to the good work done in China. The expenditure of the society last year was over £227,000, and the income amounted to £212,000. He reviewed the work done by the society in India, China, Spain, Italy, France, Germany, and elsewhere, and he hoped that interest in the society would daily increase in the suburb of Darlinghurst. The Rev. R. T. Hills also addressed the meeting on the subject in hand. The Rev. A. Killworth moved—"That the following ladies be elected office-bearers for the ensuing year:—President, Mrs. H. J. Stephen; hon. treasurer, Mrs. Pain; hon. secretary, Mrs. Richardson; committee of collectors, Mrs. A. Killworth, Miss West, Miss Greville, Miss Spark, and Miss Bavin, with power to add to their number." The Rev. S. S. Tovey seconded the resolution, and it was carried unanimously. Several hymns were sung during the evening.

Lay Helpers' Association.—An address to lay helpers was delivered on Tuesday evening by the Primate at St. Andrew's Cathedral. He based his remarks upon chapter iv of the Epistle to the Corinthians, v. 17—"And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it," and summed up the points which he had taken in previous discourses. He defined the Christian conception of the Church as having application to all its members, and not as being confined to the clergy only. He next detailed the kinds of work which lay helpers could take up to assist the clergy, such as teaching, visiting, and so forth, though the most important of all rested in the example of faith which they set. Subsequently he emphasised the necessity for lay help being accorded the clergy, pointing out that members of the Church ought to feel the sense of responsibility in this respect, notwithstanding that circumstances might seem to stand in the way. Then the lecturer referred to Archippus as an example of the early Christian worker, and concluded by speaking of the need for earnestness in what was taken in hand.

Australian Board of Missions.—(Executive Council.)—Sydney, March 11th, 1891.—Rev. and Dear Sir,—On behalf of the Board of Missions, I write to ask if you will kindly give one or more offertories in your church on Good Friday, in aid of our funds. As in various dioceses a Sunday in each year is set apart for special collections on behalf of local and other missions not directly connected with the Board, we feel that we may confidently appeal to our fellow-members of the Church at this holy season, to assist our work by contributing to the support of those missions which have been begun, and are being carried on under the auspices of the Board itself. We shall most thankfully receive contributions in aid of the following:—1.—The General Fund of the Board of Missions; 2.—The New Guinea Mission; 3.—The Chinese Mission in the Diocese of Sydney; 4.—The Chinese Mission in the Diocese of Riverina; 5.—The Chinese Mission in the Diocese of Brisbane; 6.—The Kanaka Mission at Bundaberg, in the Diocese of Brisbane. Earnestly hoping for generous response, I remain rev. and dear sir, yours faithfully, ALFRED ARNOLD, hon. secretary.

"I trust there will be a willing and general response to the above appeal. We all acknowledge that our Lord has commissioned His Church to proclaim His name throughout the world, and if He and His triumph over the power of evil are dear to our hearts, we shall surely be desirous by gifts, as well as otherwise, to do our utmost to spread the

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good tidings of His grace to all men. I ask you as your chief Pastor, in and for Him, to do what you can to help forward the missionary work of the Church, which is its primary function." Yours most faithfully, Wm. Sz. SYDNEY, March 11th, 1891.

St. Nicolas, Coogee.—The first visit of the Primate on Sunday evening last, was looked forward to with great interest by the residents of the parish, and it was to all a great disappointment to find such unfavourable weather. Instead of being crowded as would have been the case, the building was scarcely half full. The Bishop preached an excellent sermon from Luke xxiii. 25, last clause, and all were delighted with his visit, and will look forward with much pleasure to another at an early date. At present the church is not provided with a pulpit, and the preacher is obliged to make use of the lectern from which to deliver his sermon. This, owing to the fact that the light comes immediately between the preacher's eye and his congregation, is exceedingly inconvenient, and for some months past it has been in contemplation to procure a pulpit. The Primate approved of the position in which it is proposed to place it, and as the plan is already on hand, it will be constructed without delay—one pleasant result we may add of his Lordship's visit.

St. Andrew's, Summer Hill.—The claims of the Chinese Mission for Sydney and its suburbs were ably advocated at St. Andrew's on Monday evening. The Rev. John Vaughan presided, and there was a fair attendance. After prayer had been offered by the Rev. Thos. Jenkyn, addresses were delivered by the Ven. Archdeacon King, the Rev. Soo Hoo Ten, and two Chinese converts. It is hoped that a fresh interest has been created in the mission, and that the appeal for prayer and practical assistance will not be forgotten.

The Rev. B. A. Schleicher, B.A., arrived from England on Monday last for work in the diocese. It is rumoured that he will shortly be appointed Principal of Moore College—in the meantime he will undertake duty as preacher at St. Stephen's Newtown. Schleicher, Bernard Alexander, Trinity Church, Sheerness.—Late Scholar of Univ. College, Oxford; Taylorian Univ. School, and 2nd. class Mod., 1880; B.A. (1st class Lit. Hum.) 1882; Hall and Houghton Syriac School, 1883, M.A., D 1883, P 1884, London. Curate of Holy Trinity, Sheerness, Dio. Canterbury, 1887. Formerly Curate of Christ Church, Spitalfields, 1883—1886."

Diocese of Newcastle.

Canon Barlow.—The N. Queensland Bishopric question does not wear a very reassuring appearance, according to the *Daily Telegraph*, which seems to say that the Bishops will persist in their veto of Canon Barlow. The Newcastle Diocese is in the meantime deeply interested from the fear that Bishop Staunton may not leave N. Queensland in consequence of the hitch that has occurred. Some years ago reports were current that the Rev. A. A. MacLaren, then an Incumbent in N. Queensland, and his Curate had differed; and that the Bishop had supported the Curate, who, it appears, was Canon Barlow. One statement was that in Mr. MacLaren's absence, a parishioner who had married his deceased wife's sister had been admitted by Mr. Barlow to Holy Communion. The difference alluded to above, whatever may have been the cause, has been publicly referred to by a correspondent in the press, in connection with the Bishop's line of action; and this being so, it would be well if the writer would state in precise terms the nature of the circumstances which he considers justifies the Bishops. We should then all be able to judge for ourselves as to whether Canon Barlow has broken any and what positive law of the Church, and whether the breach (if there be any) is or is not one which cannot be condoned.

St. Paul's, West Maitland.—Canon Anderson is expected to commence his duties here on the Sunday before Easter. The Parsonage has been attended to, and the organ—which is a powerful and beautifully-toned instrument—has been put into thorough tune.

Cathedral.—A meeting of the Building Committee takes place on Friday evening, 20th March, to consider matters in connection with the above.

Diocese of Bathurst.

Orange.—Matters in connection with the debt on Trinity Church are assuming a serious aspect. The local manager of the Bank of New South Wales has written to the guardians stating that the overdraft on the building fund has not been reduced as required, and states that it is necessary to call on them for the immediate payment of the sum of £3,225, the amount of the liability under a bond of July 21, 1879. The manager says he does this with reluctance, but under the circumstances he is compelled to adopt this course. The balance of the money was to be paid not later than the 14th inst.

Canowindra.—The church at Canowindra was burnt to the ground about 3 o'clock on Monday morning last. All Saints was a wooden structure. It was uninsured, and was valued at about £300. The building was in process of enlargement, to meet the growing requirements of the district, and would probably have been out of the hands of the contractor this week. The fire is looked upon as the work of an incendiary, as no combustibles were stored in the building. It broke out in the eastern end (or new portion) of the building, and when first seen was creeping

up the wall and along the ceiling, but before assistance could be obtained, all hopes of saving the building were abandoned, the only things being saved being the church organ and three forms which happened to be stored in the porch of the Public school. The school-teacher's residence, about 30 yards from the church, was only saved through the exertions of many willing hands present by means of blankets placed on the roof, and which were kept well saturated with water. The teacher in the meantime removed most of his furniture, in case the fire should extend to his residence. The Rev. F. J. Thompson is in charge of the Canowindra parish, and was present at the fire, which completed its destructive work in less than two hours.

Beaconsfield.—On Saturday last at the opening of the new church by the Bishop of Bathurst, 200 people sat down to a free luncheon provided by the local inhabitants. Forty pounds was collected, this with previous contributions making £150, leaving the church and ground free from debt.

Oberon.—On Sunday at Oberon the Bishop conducted a harvest service, and preached to a large congregation.

Diocese of Goulburn.

Adelong Crossing.—Since the Rev. J. B. Gribble's appointment, there has been some improvement in church matters here, and if the gradual increase of attendance keeps on, there will soon have to be increased accommodation provided at Mundarlo. At the latter place on Sunday last, the church was crowded by an attentive congregation.

Diocese of Melbourne.

Preston and Epping.—The Rev. J. M. Watson has, we understand, accepted the incumbency of Preston and Epping.

Minor Canon.—In consequence of the Rev. H. Crawford declining to accept the minor canonry of St. Paul's Cathedral, that office has been offered, and accepted by the Rev. H. C. G. Hawke, curate to Archdeacon Günther, of Parramatta. Mr. Hawke is a graduate of Wadham College, Oxford.

Koorooman.—We understand that the reader's district of Koorooman, Leongatha, etc., has been divided; that Mr. Elvery will take charge of Leongatha and the surrounding district, and that Mr. Manning, who has been for some time at Poowong, will take charge of the new district, Iverloch, Tarwin Lower, etc.

C.E.T.S.—The annual meetings of the C.E.T.S. have been held, and were largely attended by members and friends of the Society. The service in the Cathedral on Tuesday evening, the 10th inst., was a fitting conclusion to the gatherings. Representatives of the temperance societies in the city were present in full regalia, and an appropriate and inspiring sermon was preached by the Bishop of Melbourne. We hope to give a report of the sermon in our next issue.

St. Barnabas.—As a result of the fortnight's self-denial practised by the members of the congregation of St. Barnabas, South Melbourne, the sum of £33 has been paid into the Church Building Fund, and it is expected that other moneys will be received next Sunday. If self-denial on the part of Churchmen were more universal, and the saving effected thereby devoted to church purposes, there would be less need of other and questionable means of raising church funds.

There has just been compiled, for insertion in the official *Statistics of the Diocese for 1890*, a return of the names of the teachers holding the diploma of the Sunday-school Association. The list is an interesting one, and, amongst other reasons, for this—that it grants an official recognition to the Association which its status gives it a right to claim. There are at the present time 68 teachers in the diocese who hold a diploma in the Bible and Prayer-book subjects, and of these 68 there are 28 who also hold a diploma in Christian Evidence, and 24 in Church History. Out of the 68 as above, there are 8 who have taken first-class honours in each of the three subjects; 3 out of the 8 are from the country. Twenty-two schools are represented on the return.

Miss Henrietta Jennings, of the parish of Holy Trinity, Balacava, has been elected to the seat at the Council of the Sunday-school Association vacated by Mrs. C. S. Perry on the occasion of her departure for Europe.

The prizes and certificates awarded in connection with the recent Diocesan Scholars' Examination will be presented by the Bishop, on the evening of Thursday, April 23rd, in the new hall of the Y.M.C.A., Bourke-street. In addition to the Bishop, the speaker will be Dr. Vance, Rev. J. Stretch, and the Rev. S. C. Kent, the chairman of the respective sections of examiners, who will give their general impressions of the character of the scholars' answers.

Diocese of Ballarat.

Lal Lal.—The new Church of England at Lal Lal was opened on the 24th ult., when the Bishop of Ballarat conducted the service. The church is a neat wooden building, intended to accommodate about 100 worshippers.

Egerton.—The Egerton folks have been trying for years past to get St. John's Church removed to a more convenient site, and being a weatherboard structure over twenty years old it was a difficult task to undertake, but by the energy of a few a suitable site has been secured, and the building removed without injury, and it was

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reopened on the 22nd ult. A tea and public meeting took place on the following Tuesday, the latter being presided over by Rev. J. C. Atkinson, who in his opening address congratulated the congregation on the successful completion of the removal. The Venerable Archdeacon Green, assisted with his lime-light illustrations by the Rev. Mr. Swinburn, then gave his well-known instructive and entertaining lecture, "My Fortnight around Naples," which was greatly enjoyed by the large audience.

Diocese of Adelaide.

Statement.—Prior to commencing his sermon at the Cathedral on Sunday morning, the Bishop of Adelaide said:—"I desire to say how intensely I regret, and, on my own behalf and that of the great body of members of the Church of England in this colony, I completely repudiate such expressions used about the Methodists in the current number of the *Review* published on Saturday. If our Church principles require us, and undoubtedly they do, to regard unnecessary separation from the Church as entirely wrong, they do not require us to attribute even to those who separate from us motives of an uncharitable nature, nor have we any right to thus label men who are good in their character and earnest in their lives."

Diocese of Tasmania.

It is proposed to erect a clock-tower on St. David's Cathedral, Hobart, and a number of citizens, who are not members of the Church, have expressed their readiness to help in erecting it.

No less than 700 children took part in collecting for the Hobart Cathedral, and already more than £830 has been received through their labours. Only five parishes were unrepresented.

The Bishop of Tasmania has issued an appeal to the Churchmen of his diocese, asking them to give an additional £700 a year to the General Church Fund, so that the Bishop-in-Council may be able to send clergymen into new districts. The amount contributed at present to this fund is £1,300 a year, and the Bishop thinks that Tasmanian Churchmen would rather raise it to £2,000 than that the grants to older districts should be reduced.

Temperance.

The Rev. J. McNeill on Booth's Scheme.

REV. JOHN McNEILL, basing his sermon on the above subject on the words "Roll ye away the stone," said:—"I want to see this scheme go on. Because I think it will succeed? No. Because I think it will fail? Yes. And why will it fail? Because of the damned drink traffic. And then, when Mr. Bancroft, and many other like him, finds that he has paid his money for nothing, or next to nothing, then they will look at the drink traffic. 'A bought whips the best,' and when men pay and don't see the results, and don't see society regenerated, and find that General Booth has no magic wand to say to these evils, 'Hey! Presto! Pass!' and they pass, then will they grip these drinking laws, and we shall have prohibition. Then we will get on! Give him the £100,000. He is a grand man; God bless him. But we all know how far it will go, and how far it won't go. Many of our converts lie jammed in behind the roaring, damning public houses, and the stone is untouched and unremoved. You can hear them shuffling behind it, and saying, 'I am coming, Lord, I am coming; but I can't get out.' The stone of strong drink. Your brother is lying behind it; are you rolling it away, or are you sitting on the top of it drinking? Take it away. Take away the stone."

I Wish I Was Dead.

"On my way home," said Mrs. Bayly, "one Saturday afternoon, I observed a woman coming in the opposite direction. The expression of her face struck me very much. It was not the quiet deep sorrow we so often see; but a look of fierce, desperate grief. I could not help fearing she was planning mischief for herself or others, and as we passed I laid my hand gently on her shoulder and said, 'I think you have some great trouble.' Without attempting a word of explanation, she said, 'He is doing it again, he is; he has expended all his money for weeks and weeks, and I know he is at it again. I know he is. We are all almost starved now, and shall soon be quite. It was the very worst thing that they ever did to make this here half-holiday. They hadn't used to have time to spend all their money, but now they have, and they spend it most all afore we see 'em. I wish I was dead, I do.' I said, 'I wish the public houses were dead, and then, perhaps, you would care to live, and be glad of the Saturday half-holiday.' 'They dead indeed!' she said scornfully. 'They'll never die. Why they gets 'most all our money.' Without being conscious of it, this woman gave, in her last sentence, the true reason for the continued increase of poverty, taxation, and crime. If it be a fact that the public houses do 'got 'most all our money,' then there can be little left for other trades."

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CHAPTER VII.

THE TORTURE.

"The Virgin Mary was blessed in that she became the earthly mother of Jesus, and thus she was peculiarly honoured among women; but I find nowhere in Scripture that prayers should be made to her; on the contrary, at the marriage feast of Cana of Galilee, our Lord says, 'Woman, what have I to do with thee?' when she ventured to interfere in a matter she was incapable of understanding. St. Mark tells us of the remark when told that His mother and His brethren waited without: 'Who is My mother, or My brethren? Whosoever shall do the will of God, the same is My brother, or My sister, and mother.' When hanging on the cross, too, and looking down on Mary and His beloved disciple John, He said, 'Woman, behold thy son!' And from that hour that disciple took her to his own home." Not a word more does the Holy Spirit reveal to us of the history of the mortal mother of Jesus. All we know is, that as a mortal child of Adam, she must have been saved by His precious blood, shed on Calvary, for without that blood shed there is no remission of sins."

The Inquisitor rose from his seat as if he would tear off his clothes, and sat down again, exclaiming, "Blasphemy! blasphemy! You deny, too, I hear, the necessity of confession and of priestly absolution?"

"I nowhere find it written that we are to confess our sins to man, but always to God. 'A broken and a contrite heart, O Lord, Thou wilt not despise.' In the Epistle of John (chapter v. 16), he says, 'Confess your faults to one another, and pray for one another, that ye may be healed'; that is to say, if you have trespassed one against another, or if one brother has offended another. Nowhere do I find, however, that on sinners coming in faith to our blessed Lord does He require them to confess to Him before He will hear them. He says, simply, 'Thy faith hath made thee whole; go, and sin no more.' I find it also written, 'Neither is there salvation in any other; for there is none other name given among men, whereby we may be saved.' When our Lord sent out His disciples, He said to them that all those who should accept the offers of the Gospel would be forgiven, or would have their sins remitted through them, or rather through their preaching; and those, who in spite of the preaching, refuse to accept the offer, would have their sins retained. Through faith in Jesus Christ only can a person obtain forgiveness of sin; and John says, 'He that believeth on the Son hath everlasting life; he that believeth not on the Son, shall not see life, but the wrath of God abideth on him.' This great truth a minister has the power to declare, but in no other way has he, according to the Scripture, the right to absolve any persons from their sins. I hold that when our Lord said to His disciples, 'Whosoever sins ye remit, they are remitted,' he said it not only to all ministers of the Gospel, but to all Christian men who go forth with the Bible in their hands, that they should declare the glorious Gospel truth that all who trust in Him, Jesus Christ, are forgiven; but that all who refuse to trust in Him still remain in their sins—their sins are retained."

"Oh, what hideous blasphemy!" exclaimed the Inquisitor, he and his associates lifting up their hands as if in horror at what Antonio had said. "But go on, go on; fill up the measure of your iniquities. How do you interpret, 'Whosoever you shall bind on earth shall be bound in heaven; and whosoever ye shall loose on earth shall be loosed in heaven?'"

"Much in the simple way that I interpret the previous passage. The apostles, as employed in preaching the Christian doctrine among the Jews, were to release or loose from them certain obligations of the Mosaic law; but they were not to release them from all, they were to pronounce what were to be retained, or by what they were still to be bound; in other words, when a thing might lawfully be done among the Jews, it was a common mode of expression to say that that thing was loosed to them, and that if anything was unlawful for them to do, it was bound to them. The meaning of the expression was thus very clear to the Jews who heard Him. So Peter understood the same expression, and he knew perfectly well that he was simply to declare both to Jew and Gentile, what was to be believed, and what was not to be believed, thus unlocking to them the doors of the kingdom of heaven, inviting them to come in, to become subjects of Christ. Such are his keys. On the great truth which he had confessed, 'Thou art the Christ, the Son of the living God,' was, Christ's spiritual Church to be founded, as on a rock against which the powers of hell are never to prevail."

"Most horrible! most horrible!" cried the Inquisitor. "Then you do not acknowledge the authority of the Church, that his Holiness the Pope is the successor of St. Peter, that the priesthood have power to forgive sins?"

"The Scriptures speak nowhere of St. Paul having a successor, nor does our Lord give authority to him to appoint one," said Herezuolo, boldly. "No Church can have authority with regard to spiritual matters, except such as is clearly derived from the Bible, which is equally open to all men, while the only priest a Christian can acknowledge is the one great High Priest standing at the right hand of God, ever making intercession for us."

(To be Continued.)

Brooke's Soap



We're a capital couple the Moon and I,
I polish the Earth, she brightens the sky;
And we both declare, as half the world knows,
Though a capital couple, we "WONT WASH CLOTHES"

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Children's Column.

LEFT ALONE; OR, THE ORPHANS OF
PINWOOD COTTAGE.

CHAPTER X.—(Continued.)

The evening after little Peter's death, his widowed mother, who had wept until she could weep no more, was seated in her little kitchen, with Peter's Bible on her knee, trying to glean some words of comfort from its sacred pages. She was poring over it, trying to spell out some of the passages marked by her dear boy's hand, when a shadow was thrown in the open doorway; and, looking up she saw, to her great astonishment, Dick, the Poacher, standing there, who said bluntly, "I want to see the little lad; where's the little lad?"

The mother never spoke, but threw her apron over her head, and began to rock herself to and fro in bitter grief.

"What's the matter?" said the man in a changed tone. "Has anything gone wrong with the little lad? where is he?"

"Come and see," said the poor woman; and she led the way into the little inner chamber where Peter lay, with a face as pure and as white as the flowers which the little village children had gathered, in their love to strew about him.

The peaceful smile that was on his lips when he was passing away still shone there; and his light fragile hand still grasped the white rose which Sally had (all unknowingly) brought to him against his burying.

A cry broke from the man's lips, and, casting himself by the bedside, he wept, while great sobs shook his frame.

The mother wept with him, till at last he roused himself, and standing up, said brokenly, while he pointed to the bed: "He loved me, did the little lad? He loved me—ay, when all the rest had turned against me! And he did more; when my poor wild heart was all mad with sin and sorrow, and hatred against God, the little lad said words that I could not but forget. He told me that the God whom I had so often cursed had given His Son from His bosom to save a wretch like me. Ah! but those were strange sweet words; I could not get them from my mind; and so, one day I hunted after a Bible (it was my lost wife's, and I had thrown it away after she died, never wishing to see it more), and when I once began to read I could not stop; and night after night I read on and on, and I found out that all the little lad had said was true; that God loved me, even me, poor wicked Dick the poacher; that He had given His Son for me. I wept and cried out in my joy when I found it out, till the people would have thought me beside myself if they could have heard me. And now I wanted to tell the poor lad, for I knew it would please him so, but he's gone—he's gone, and I cannot tell him now."

Weepingly, the mother told him Peter's last message. "And he thought of me, too," he said, "when he was dying." And then he stooped and kissed the marble brow and lips, and then the little hand. "Good-bye, little lad, he whispered, "good-bye. Some day we shall meet in glory and I will tell you then."

There is a little grass-grown grave in the quiet churchyard where the village children often come; and while the sit and weave their daisy chains, they speak in tender tones of little Peter, and they tell of all his gentle ways and words of love.

Often, too, a powerful, dark-browed man, holding the hand of a little golden-haired girl may be seen beside the little grave; and they, too, speak of little dead Peter with words of love. And they speak of the beautiful heaven to which he has gone, and of the loving Saviour who brought him there. It is Dick (no longer the "poacher") and little Sally. When the first wild burst of her grief was over, Sally sought to carry out Peter's dying message—to try and love poor Dick. And the love of the little child was very sweet to the sore grief-stricken man, and so it came about that he took the little orphan as his own child, and it was wonderful to see how he worked for her, and how the little cottage in the pine wood brightened up, and became a scene of peace and happiness.

Maud Merton still lives in the little village. She is a fair, gentle maid now, bringing light and joy to her own home, and to many cottages around. She is humbly and quietly seeking to please Jesus, not by great words, but by fulfilling all the little duties that lie around her path.



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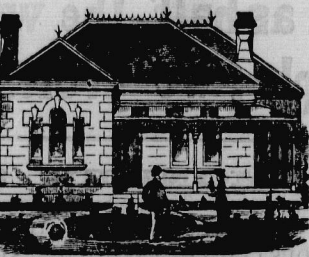
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Roland has never repented of his decision to give himself to the Lord. He has found out that all joy outside of Him is worthless. He is looking forward to the time when he shall carry the Gospel message far away to the poor, lost heathen; for Roland hopes to be a missionary.

A great joy has come to dear, loving Mrs. Stanley. For now in her arms lies a little baby that God has sent her, and that looks at her with eyes like those of her little lost May, and who has come to fill her empty place, and to make the quiet house merry again with the sounds of childish joy.

I don't think, in all the village, there was a prouder or happier child than motherly little Polly, when Mrs. Stanley told her that she was going to trust her so much as to let her help to nurse the precious child.

THE END.

Home Notes

The appointment of the Bishop of Peterborough to the see of York has been received with general approval by the public at large. This, of course, was to be expected, for the Bishop's qualities are just those which touch the popular imagination. His preferment will certainly avoid the dangers which the appointment of a heated partisan would have involved, and we have reason to believe that it is regarded with some satisfaction by the great body of Yorkshire clergy.—*Record.*

The Bishop of Wakefield has informed his clergy that it is probable a meeting of the whole bench of Bishops will shortly be held to consider the Lincoln judgment.

By the translation of Dr. Magee to York, the Bishop of Wakefield will take his seat in the House of Lords.

Irish Churchmen are highly gratified at the well-deserved honour which has been conferred upon Dr. Magee. The *Irish Times* echoes the feeling of all when it says: "Irishmen throughout the world cannot hear without other than feelings of pride that the Bishop of Peterborough, one of the most distinguished of their countrymen, has been appointed to the Archbishopric of York. His countrymen are proud to claim him as belonging to themselves. Dr. Magee is the first, as he may be the last, Irishman who has reached such notable eminence. The incident is a historic one, and it marks an epoch in the history of the Church."

The Duke of Bedford had a large amount of clerical patronage, and was a very judicious administrator of it. His plan was to promote curates to the smaller livings, and then to promote incumbents from the smaller livings to the more opulent ones. Thus he kept up a constant stream of healthy promotion and happy expectation. In other cases where he did not promote curates, he is said to have made them liberal gifts. The flow of promotion is what has engaged the most serious deliberations on the part of those who have had the direction of military and naval affairs, and no more exigent concern could be debated in connection with our Church. Old men are left in heavy cures on scanty incomes; young men are tossed into big livings and little work.—*Rock.*

Or in *Darkest England and the Way Out*, 200,000 copies have been printed, and the demand is still unsupplied. The "Row" has given a first order of 100,000 for the new 2s edition. No book of our time has had such a sale in such a short time. One excellent result of the new campaign has been the impetus which it has given to social reform already. There is a very remarkable article in *Merry England* (R.C.) It is headed, "Wanted, a Catholic Salvation Army," and is written throughout with great vigour and eloquence. The writer's idea is that the Franciscan order is capable of being revived. There are 13,000 Tertiaries, lay brothers and sisters, in connection with the Franciscans, who are capable of being used for the work of social reform, and to them the writer appeals.

THE SALVATION ARMY IN RUSSIA.—It is said the Russian Government views with extreme disfavour the continued propagation of General Booth's ideas, which have of late taken deep root in various parts of Russia, principally in Finland; but also in St. Petersburg itself. Only a few days since a sensation was caused in aristocratic circles in the capital by the action of Princess Sergius Geogarine, who wished to have the religious service at the funeral of her late husband performed in accordance with the Salvation Army notions, and ordered the minister of the Greek Orthodox Church out of the house. In consequence of this and other cases which have been brought to the notice of the authorities, they, with confidence in their ability to handle a mop, have determined to take energetic measures to stem the tide of Salvationism.

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Sermon.

Supplement.

Primate's Letter.

The Australian Record.

SYDNEY, SATURDAY, MARCH 28, 1891.

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

The Week.

Railways. It is always sad to hear of sudden and violent deaths, and lately there have been a frequency of such cases on the railways from the lad acting as porter to the old and experienced officer. On Saturday last a traffic superintendent met with a terrible death at the Caulfield Station when regulating the race traffic. Work seemed to be heavy, for the unfortunate man had seen several trains off, and had given orders for another to be brought to the platform, when he was observed suddenly to turn with his back to the permanent way, calling out "Oh" three times, and then fell on the rails. There was no time to rescue him, and two wheels of a tender passed over him. Death ensued before he could be taken to the Melbourne Hospital. Experience has shown us in this colony, that the frequency of race meetings entails a large amount of extra work on railway officials, and additional assistance should be rendered on such occasions. Race days are bewildering to regular train passengers. May they not be so to those who have the responsibility of carrying out the arrangements?

Agriculture. Mr. H. L. C. Anderson, the Director of Agriculture, has been doing good service by lecturing on the subject. We have had an opportunity lately of seeing the wonderful effect produced by a judicious use of manure specially used to meet the requirements of the soil. Some magnificent dahlias were shown to us by Mr. Anderson, grown at Wentworth Falls. They were a remarkably splendid collection, and the production is the result of a compost specially prepared under the direction of Mr. Anderson. A more general knowledge of the way to treat soil would be an advantage to the grower, and a source of interest to amateur gardeners.

Drink Traffic. The agitation which has been carried on with a persistency worthy of the cause, against the traffic, is reaping fruit at the present time. In Victoria there is no longer any halting as to the attitude the Church should take on this all-important question. A determination, and a pronounced one too, has been arrived at to resist more than formerly the evil effects of the system. Agitation in this direction will have the effect of educating the people to a consideration of the subject of intemperance which has been the cause of so much distress, misery, and crime.

Boat Race. The long expected race between Oxford and Cambridge, which has been so much the subject of remark and expectancy, was rowed over the championship course on the Thames on the 21st, and resulted in a victory for Oxford. It was not anticipated that the race would have been so closely contested; from start to finish a desperate struggle for supremacy was maintained, but eventually the Oxford crew passed the winning post a quarter of a length ahead of the Cantabs, after one of the grandest races for years past. Aquatic sports of this character deserve encouragement, especially when a spirit of noble rivalry is excited.

Missionaries. The young people who left these shores to join the China Inland Mission had at the commencement of the voyage an exceptionally rough passage. The vessel, the "Airlee," reached Thursday Island on Saturday last, and from a private letter received in Sydney, the passengers were none the worse for tossings on the mighty deep. Thus, at the very outset of mission work difficulties have been met with by this young band of Christians, but the courage which inspired them to undertake such a field of labour sustained them in the hour of peril. May they soon arrive at the haven where they would be.

Conference. The young people who left these shores to join the China Inland Mission had at the commencement of the voyage an exceptionally rough passage. The vessel, the "Airlee," reached Thursday Island on Saturday last, and from a private letter received in Sydney, the passengers were none the worse for tossings on the mighty deep. Thus, at the very outset of mission work difficulties have been met with by this young band of Christians, but the courage which inspired them to undertake such a field of labour sustained them in the hour of peril. May they soon arrive at the haven where they would be.

J. HUBERT NEWMAN
Photographer,

trains run between the city and suburbs, and the quiet of the Day of Rest is disturbed by discordant noises during the time of divine service. We could wish this otherwise. "He giveth power to get wealth," and a nation's needs will be surely met in proportion as we honour Him who has set apart this Holy Day, not for traffic and buying and selling, but for holy meditation, praise, and prayer.

Dr. Kelyack. We are glad to learn that the Principal of Newington College, who has been for some time suffering from over-work, is better in health, though far from well. In consequence of indisposition the rev. gentleman was not able to take so prominent a part in the proceedings of the late Wesleyan Conference, as he usually does at such meetings. We understand that Dr. Kelyack is prohibited from preaching for the next three months. The rest from Sunday work it is hoped will be conducive to the promotion of his health.

The Commissioners. The Railway Commissioners in undertaking the quadruplication of the suburban lines have engaged in a work which, when completed, will reflect credit on their foresight, and will prove an immense convenience to the travelling public. At present there is great delay, especially with the mountain trains between Granville and Homebush. The run between these places if the line were unimpeded would take ten minutes. Under present circumstances it occupies nearly half-an-hour. To those who have been travelling long distances the delay is vexatious. We do not know whether a re-adjustment of the time table would prevent this inconvenience, but it would be worth considering by those who are at the head of the Railway Department.

Enthusiasm. The late Primate in his first address to the people of Sydney said he would recognise good done if effected by enthusiasm or even fanaticism. Judging from certain remarks that appeared in the opinion publicly expressed by Dr. Barry. A preacher at the Cathedral lately was severely criticised for the length of his sermon, his gesticulations and loud preaching. There is such a thing as the soul being on fire when preaching the glorious news of salvation, and better far to have enthusiasm in delivering a sermon than listen to a tame perfunctory discourse, the words of which seem neither to affect the heart of the preacher nor the congregation.

We fully agree with a contemporary that there ought only to be one Church paper in the colony. The result can be easily realised. Our friend has simply to drop his editorial pen and the millennium would be hastened.

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.

EASTER DAY.
Sun., March 29.—Holy Communion, 7 a.m., 8 a.m. and mid-day. Preachers—11 a.m. and 3.15 p.m., The Most Rev. the Primate; 7 p.m., the Dean.

DIOCESAN.

Mon., March 30.—Sale of Work, etc., St. Peter's, Campbelltown.
Tues., " 31.—Sale of Work, etc., St. Peter's, Campbelltown.
Wed., April 1.—Vestry Meetings.
Thurs., April 1.—Sale of Work, etc., St. Peter's, Campbelltown.
Thurs., " 2.—Sunday School Institute, Chapter House, 7.30.
" " 2.—Miss Ackerman's Lecture—"The Women of Asia," Centenary Hall, York street, 8. Chairman, The Primate.
" " 3.—C.E.T.S. Chapter House, 7.30 p.m.

Notes.

The Most Rev. the Primate preached at the Cathedral Sunday morning, the Rev. J. W. Debenham in the afternoon, and the Dean in the evening.
The Rev. A. R. Rivers was the preacher at the Cathedral the week. Subjects: "The Beloved Disciple—Penitent—The Centurion—The Christ."

On Monday evening a meeting for prayer on behalf of the Jews was held in St. Philip's Vestry.

The Evangelical Alliance held its usual monthly meeting at the Y.M.C.A. on Monday afternoon for prayer and conference.

The annual tea and public meeting of the Y.M.C.A. Association took place on Tuesday evening. Sir F. Darley presided.

The Committee of the Church Missionary Society met at the Chapter House on the 24th inst. to take into consideration a suggestion of the London committee for formation of local committees for selection of candidates for the mission field. The Primate presided.

The Church in Victoria is taking up a more pronounced position in regard to the drink traffic than formerly.

On Saturday last the Primate laid the foundation stone of a parsonage for the incumbent of St. James's Church, Croydon.

The principal portion of the services at St. Augustine's Church, Neutral Bay, on Sunday last were undertaken by the Bishop of Bathurst.

On Tuesday afternoon Lady Jersey laid one of the memorial stones of the Industrial Home for blind women at Strathfield.

The Rev. T. Danson, a Wesleyan minister, was drowned while bathing in the Hunter River, at Maitland, on the 23rd inst.

The Rev. J. Macaulay, late of South Australia, has been inducted into the charge of the Waverley Presbyterian Church.

The annual meeting of subscribers to the Anglo-Jewish Association was held at the Synagogue Chambers, Castlereagh-street, on Tuesday evening.

On Sunday last the Rev. E. A. Anderson, the newly appointed incumbent of St. Paul's, was inducted at West Maitland by Canon Selwyn.

At the last meeting of the Ladies Sanitary Association Mr. Alfred Allen presented a petition for signatures in favour of the early closing movement.

During the week a number of special choral services were held in the Cathedral.

A sacred concert was given in St. Matthias's, Paddington, on Monday evening by the choir of the Church.

The various Friendly Societies of Balmain formed into procession at Callan Park on Sunday last. The object of the gathering was in aid of the Balmain Cottage Hospital.

The Rev. Dr. Corlette delivered an address to "men" only at St. John's Church, Ashfield, on Wednesday evening last.

The Church's Year

Easter Sunday.

THE RESURRECTION OF CHRIST.

"The resurrection of Christ had the force of a double miracle. Barely, and by itself, His rising from the dead most fully authenticated the claims He had put forth. Had the Son of Mary not been all that He declared Himself to be, never would such an exercise of Divine power have been put forth on His behalf. But more than this: Christ had publicly perilled His reputation as the Christ of God on the occurrence of this event. When challenged to give some sign in support of His pretensions, it was to His future resurrection from the dead, and to that alone He appealed. Often, and that in terms incapable of misconception, had He foretold His resurrection. It carried this along with it a triple proof of the Divinity of His mission. It was the fulfilment of a prophecy as well as the working of a miracle; that miracle wrought, and that prophecy fulfilled, in answer to a solemn and confident appeal made beforehand by Christ to this great event as the crowning testimony to His Messiahship.

But more: Christ spoke of His resurrection as the raising of Himself by Himself. "Destroy this temple, and in three days I will raise it up." This is an assumption by Him of a power proper to the Creator alone—a clothing of Himself with the High prerogatives of the Giver and Restorer of life. And did not His actual resurrection in the most solemn manner, give a sublime illustration that whatsoever the Father doeth, the Son doeth likewise?

But further still: in the resurrection of Christ, the seal of Divine acceptance and approval was put upon that great and glorious work of service and sacrifice—of atonement and obedience, in our room and stead, which Jesus finished on the cross."

—Dr. Hanna.

"WHERE OUR LORD ONCE LAID HIS HEAD,
THE GRAVE NOW LIES BURIED."

—Crawshaw.

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12 Oxford-st., Sydney