

Children's Column.

RUTHIE'S EASTER SONG.

"Loud was the chorus of angels on high, The Saviour hath risen and man shall not die." How clearly the words sounded through the house!

"Be quiet, Ruthie; don't you know the dear little baby down-stairs is dead?" "But, mother, my hymn says: 'The Saviour is risen, and man shall not die.'

"Why do babies die? Doesn't it mean babies?" "The baby is like that root you put in this flower-pot last Autumn. Do you see what has come from putting the root in the ground?"

"My lilies, my lovely lilies! And you mean the baby will grow up into a beautiful flower?" "No, I mean it will rise a more beautiful baby than ever it was, at the last day. But, for all that, it is very hard for the poor mother, and I want to hurry down to her."

"Please, mother, let me go—now, please do." Ruth's mother was very busy, and thinking the child might really comfort the poor mother, she gave her permission. Ruth ran to her pot of lilies, and hastily gathered every blossom. She started down stairs, but at the top of the last flight stopped, and began singing very softly, but taking care to sound each word clearly:

"Glorious to God! in full anthems of joy, The being He gave us death cannot destroy; Sad were the life we must part with to-morrow, If tears were our birthright and death were our end, And hush us, immortal, to heaven ascend. Lift your glad voices in triumph on high, Jesus hath risen, and man shall not die."

Clearly, but gently, the words fell on the waking mother's ear. She listened, half dreamily; but as the verse went on it seemed to speak of hope.

"Jesus hath cheered the dark valley of sorrow!" She remembered how that Jesus had taken little ones in His arms and said, "Of such is the kingdom of heaven," and "Except ye become as little children," &c. She could go to Him and tell Him she gave Him her baby and her heart.

The door opened gently, and Ruth peeped in. There knelt the baby's mother. Ruth often saw her own mother kneel in prayer, and it seemed the most natural position to find her neighbour in. So she slipped into the room, and round to the other side of the bed, laid her lilies on the baby's breast, and then knelt down herself. When Mrs. Mason raised her head, feeling a peace in her heart that none but God could have given her, she saw the golden curls near her baby's side, and the flowers on her darling's breast. For a second it seemed as if an angel must have brought the lovely flowers, and knelt in prayer; but the plain, dark dress was no angelic raiment, and Ruthie's childish figure was too well known not to be recognised in another moment. Ruth's little face was raised, and she came round to kiss the "baby's mother," as she always called the stranger who had moved in but a month or so before.



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"Was that you singing, dear, outside my door?" "Yes'm. I thought you would like to remember 'Jesus hath cheered the dark valley of sorrow,' and to see the lovely flowers; 'cause mother says they grew out of the dark ground, and the dear baby will grow up again."

"It was not very clearly said, but, with her heart softened and quickened by God's spirit, Mrs. Mason saw the child's meaning and thanked her. 'The flowers are a great comfort, darling, and I am sure God put it in your heart to sing that verse. Will you come again to-morrow, and sing it for me when my little baby is gone?'"

"Yes, indeed." Upstairs mounted little Ruth. "Mamma, I'm so glad I took my Easter lilies to the baby. The baby's mother was praying, so I guess she don't feel quite so bad now."

The Easter sun shone in on a desolate room, for the baby's things were all folded away; the little crib was empty, the place was no longer littered with toys; but the mother was not sorrowing without hope. Easter had a meaning to her that it had never had before; and when Ruth came and sang her carol, Mrs. Mason could say heartily,

"Glorious to God in full anthems of joy, Lift your glad voices in triumph on high, Jesus hath risen and man shall not die."

"WHO WAS GRANDPA TALKING TO?"

"Mamma, who was grandpa talking to just now?" said a little girl in the home of a friend of mine not long ago. In a sort of awe-stricken way she had been gazing upon the pale face of her dear old grandpa while he was leading in the morning prayer. The closed eyes seemed to be looking at someone. The tears crept swiftly out from under the lids, and fell from wrinkle down to wrinkle over those aged cheeks. The white hair was thrown backward, and the hand that rested on the old family Bible, from which he had been reading, trembled just a little. The old man did not know that his little granddaughter was watching him. When the prayer was over, and the family fold was placed for another day under the guardian care of the Shepherd of Israel, this little lamb crept to her mother's side and said, "Who was grandpa talking to just now?"

This little one had often said her prayers at nightfall, she had often heard her mother pray, but somehow God seemed to her so far away, and grandpa talked as though He were right in the room. In the answer to that question what a chance the mother had to tell that child about the glorious privilege of prayer! What an opportunity to cast an anchor that will hold in the wildest storm! Grandpa will soon be gone. The gates are opening for him now. We can see the gleam of his eternal triumph in his countenance. His steps are feeble, but his faith is that of a giant. No doubts disturb the quiet of his spirit. Every day he reminds everybody in the family that Jesus has been in the world, and that He dwelt among us. And again we behold His glory in His disciple. Oh, happy home, with such an altar and such a priest!

The Bishop of Toronto has pointed out (the Evangelical Churchman (Toronto) remarks), more than once that the stipends paid to the Canadian clergy are utterly inadequate to their needs. The Presbyterian Church in Canada is the only body which seems to realise that ministers require books, and that books cost money. There are some clergymen who, in order to keep the body alive, are compelled to starve the mind. Curates have been kept on such starvation stipends in comparatively wealthy parishes in Canada, that they have not had money enough at times to purchase a postage stamp. The fault lies with the smallness of the stipend in the first place, and in the second with the irregular way in which it is paid.

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

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

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Church Population and its Needs.

Which Flies Faster?

The Australian Record.

SYDNEY, SATURDAY, APRIL 4, 1891.

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

The Week.

Bishop Selwyn. We regret to announce that the health of the Bishop continues in a precarious state. The malarial fever and the sciatica show signs of improvement, but there is, according to the latest bulletin, still considerable weakness. The departure of the Southern Cross for her cruise in the islands will depend upon his Lordship's movements.

Death. Great regret is experienced at Wagga at the death of Mrs. Baylis, the wife of Mr. Henry Baylis, Police Magistrate, and the reason of the regret at her loss is summed up in the words, "The deceased was President of the Wagga Branch of the Young Women's Christian Association, and took an active part in Church matters." Although the mother of a large family, yet the deceased lady during her life found time to help forward the work of the Lord, and has left behind her a valuable testimony that her efforts in the Master's cause have not been in vain.

Mr. Abramovitch. The missionary to the Jews some time ago delivered a well considered and valuable lecture on the "Genealogy of the Lord Jesus Christ," in the Y.M.C.A. small hall. There was a good attendance, including among the number several of the children of Israel. It was thought by some present at the lecture that it would be profitable to have the same printed. This has been done at a cost far beyond what was anticipated, and Mr. Abramovitch is responsible, we understand, for the payment. In his endeavours to circulate this excellent lecture, the Missionary should be helped by all who have at heart the spiritual welfare of the Hebrew community, and this may be accomplished by subscribing towards copies of the book. We trust that this may be extensively done, for the lecture is worthy of both perusal and study—and is otherwise calculated to do good.

Sunday Closing. The Licensed Victuallers have decided to voluntarily close their houses at all times and to all persons on the first day of the week. The resolution agreed to upon the face of it appears a most commendable one, but the object in view is far from being praiseworthy. It is thought that by wholly preventing liquor being attainable on the Lord's Day that a revulsion of feeling will set in against the Sunday closing law. It is devoutly to be hoped that this will not be the case and that the experiment they propose will beneficially react upon themselves, and that the cessation from the drink traffic on the Day of Rest will be amply compensated by the quiet and peace brought into the home life and family circle. The resolution agreed to is prima facie evidence that the Act as regards the Sunday sale of liquor has been disregarded and this is derogatory to the character of respectable and law-abiding citizens.

Minute Late. The present discoloration of the waters of the Harbour is caused by the wonderful development of myriads of little one-celled plants, which give a dirty tinge to the usually deep blue waters. In other seas sometimes the hue is blood-red. The unusual virulence of influenza in America affords a further instance of how suddenly a microscopic organism can become a scourge. Well may men humble themselves before the Almighty and consider their ways. We may boast about the results of scientific investigation, and cite Koch's discovery as a triumph of advanced knowledge; meanwhile a pestilence with new force is suddenly developed, which sweeps thousands into death.

Lord's Day Observance. Another attempt at Sunday desecration is being pursued by speculators who advertise steamers for harbour excursions with bands on board and professional singers. The money-makers care nothing for the working men who form the crew, all they desire being gain. It is our duty to narrowly watch every effort made towards bringing about a continental Sunday.

Missionary Curates Fund. It has been frequently mentioned in our columns that a fund was needed to support missionary curates in popular parishes where the work over taxes the strength of the clerical staff. The Most Rev. the Primate has expressed a desire to obtain trustworthy information as to the population of parishes needing such help, the staff employed in the work of the parish, what sum can be guaranteed, etc.

Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the new and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of light and shadow every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

J. HUBERT NEWMAN Photographer, 12 Oxford-st., Sydney.

The Convention. The progress made by the Federation Convention is bringing to a head the important matter its members have been summoned to consider. The draft of the Constitutional Bill published in the papers will give the public for the first time an authoritative basis for the proposed union. We cannot fail to express our regret that neither the Convention nor the respective Legislatures invoked the Divine blessing on its labours, but we pray that the result will be guided by the Almighty for the welfare of our country.

Good Friday. A fine weather Easter has added much to the enjoyment of the holiday, but it is to be regretted that so many amusements were provided for Good Friday. These are indeed days of laxity, and what Good Friday now is the Lord's Day may become. The people's love pleasure, and if the present safeguards of the Day of Rest were relaxed, we might expect a full tide of Sunday pleasuring to set in. The working classes have everything to lose and nothing to gain by a continental Sunday.

Strikes. The results of a strike should be carefully tabled lest people forget the disastrous results that so frequently follow. The Hunter River colliers may take to heart the fact that the navy authorities specify New Zealand coal for the men of war on the Australian station. There must be superior steaming qualities about this coal; but would its value have been found out had not its use been brought about through the recent strike?

Firmness and Strikes. When once the Government made it evident that the labour disturbers of Queensland could be allowed to trifle no longer, the revolt against employers collapsed. The hands of those in authority are tied in these days when the voice of public opinion is the ruling power. If public opinion were only inflexible, all would be right, but it is unfortunately guided not so much by principle as by newspapers.

Justice and Lynch Law. In America great irregularities occur in the administration of justice, whilst it is to the highest credit of our Australian colonies that a breath of suspicion has never tainted our courts. The Mafia, or secret murdering society of Italians, recently slew the head of the police at New Orleans, and notwithstanding the fullest evidence of guilt, the conviction of the culprits failed because the jury were bribed. Up to the trial the law-abiding instincts of the people prevailed, but a great scandal met with swift retribution, and that essentially American institution—Lynch Law—was resorted to. If justice was above suspicion and juries incorruptible, Judge Lynch would not be invoked.

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Brief Notes.

The Presbyterian bazaar at Parkes was a great success. The annual meeting of the New South Wales Auxiliary to the London Missionary Society was held on Wednesday last at the Redfern Congregational Church.

On Thursday last a meeting in connection with the Sunday School Institute was held in the Chapter House. Miss Ackermann delivered a lecture, "The Women of Asia" at the Centenary Hall, York-street, on the 2nd inst. The Primate presided. A meeting of the Committee of the Church of England Temperance Society was held at the Chapter House on Thursday afternoon.

The Rev. C. H. Gibson has been appointed Curate at St. Stephen's, Newtown.

The Rev. F. M. Dalrymple has been appointed incumbent of Holy Trinity, Macdonaldtown.

The Rev. Thomas Jenkyn has resigned the curacy of St. Andrew's, Summer Hill.

The Rev. J. Bosworth is leaving the curacy of St. Alban's, Five Dock.

The Rev. Lambert Cave has resigned his appointment in connection with the missionary district of Ultimo.

The most Rev. the Primate preached at the Cathedral last Sunday morning and afternoon, and the Dean in the evening.

A sale of work, etc., was commenced at St. Peter's, Campbelltown, on Monday last.

The Melanesian Mission schooner, the Southern Cross, is ready to start on her usual Missionary cruise among the islands. This will probably be the last trip, as the old schooner is to be superseded by a new mission barquette.

The Women's Christian Temperance Union has arranged for holding simultaneously in Sydney and the country districts competitive examinations on the subject of Temperance physiology.

A meeting was lately held at Canowindra to raise funds to re-erect All Saints' Church, which was burnt down a short time ago and was uninsured.

The Rev. John Buckingham (Wes.) preached to a large congregation in the Centenary Hall, York-street, on Sunday last, upon the evils of the drink traffic.

On Easter Sunday special services were held in most of the Churches.

The election of churchwardens for the present year took place on Tuesday last.

The Rev. J. W. Moore, Wesleyan minister is to be removed to Crookwell and the Rev. H. Woodhouse from Sackville Reach will succeed him.

The 18th annual session of the Grand Lodge of New South Wales of the Independent Order of Good Templars commenced its proceedings on Monday morning at the Temperance Hall.

The memorial stone of the new Congregational Hall, Watson's Bay, was laid on Easter Monday.

The corner stone of the additions to Christ Church, Blayney, was laid with Masonic honours on Monday last.

On Easter Sunday a new organ was used for the first time at Holy Trinity Church, Berrima. Special services were held, the Rev. George Shepherd preaching the sermon.

The Rev. W. Siddon in an address at New Hall, Eastbourne, on "Protestantism," very warmly defended the doctrines of the Reformation against the teachings of the Church of Rome.

A serious relapse is reported in the condition of the Rev. J. Jackson Wray, the well-known story writer and minister of Whitfield's Tabernacle, Tottenham Court-road, London.

The Church's Year

The First Sunday After Easter. THE SALUTATION OF PEACE.

"Mind the hushed echoes of the upper-room The chosen Ten had met that first day's eve; Twixt dawn and gladness poised and passing gloom, Too firm to doubt, too fearful to believe."

The Paschal moonlight through the lattice gleamed, Sil'ring the shades of evening's dreamy hour, When on their sight a more than vision beamed, No sleight of eye, no freak of fancy's power.

A glorious Form into their presence came, Piercing with arrow force the bolted door; In grace the same, in aspect not the same, 'Twas He who blessed their acts so oft before!

Sorrow is past, and death. What is He now? No flower so beautiful, no sun so bright; The note of empire sits upon His brow, His form is circled with a vest of light!"

Canon Oakley.

"The peace on Jesus is love reposing. It is love on the green pastures—love beside the still waters. It is the great calm which comes over the conscience when it sees the atonement and the Saviour willing. It is unclouded azure in a lake of glass; it is the soul which Christ has pacified, spread out in simple faith and serenity, and the Lord God, merciful and gracious, smiling over it!"

Dr. J. Hamilton.

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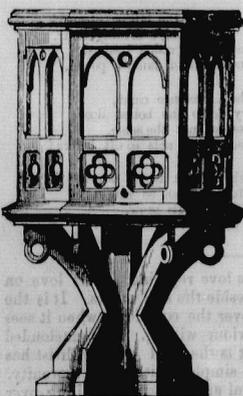
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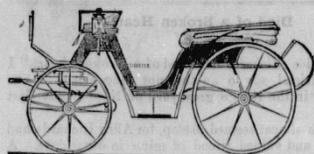
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**W. E. TOOSE, 402 George-st., Sydney.**

latter, in combination with clerical reading societies, might, however, produce some effect. But it was in personal influence and guidance exercised on individuals, that the most effective instrument for the promotion of studious habits would be found, and through a diocesan reading society it might be organised. What was wanted was that a young clergyman should feel that some one, distinctly superior to himself in ability and learning, took an interest in his work. The chief value of theological lectures was this—they were a means of obtaining and exercising personal influence and guidance, and if they opened up fresh lines of thought they would be more attractive to those who attended them. Clerical societies might be turned to better account, if a member thoroughly qualified were elected permanent chairman, and if from time to time scholars from a distance were invited to contribute to their discussions.

The Dean of Worcester spoke of "the sheer necessity" of encouraging study among the younger clergy, and of guiding them to value and to use the stream of new light that was yearly increasing our environment of the mind of God. But when the priest's examination was over, the thirst for knowledge was too often slaked on the religious newspaper or the party utterances of the day. To remedy this the Church must aim at something within reach. Clerical libraries in large towns, yearly prizes for theological essays by the younger clergy, the reading rule of a Pastoral order, hints for study in yearly retreats, courses of theological lectures to the clergy under the management of the cathedral were all possible. But what was wanted was a house at Oxford and at Cambridge, where the younger clergy might find a true and living master, and to such a house they should be strongly urged by the authorities of the Church to go periodically for pure study, enriched by devotion and conference. Such a scheme had passed the experimental stage, for it had been worked by Professor Creighton and Principal Gibson, of Wells, at the Clergy House of Rest in Malvern. To found such houses in the University should not be difficult in the age that had given us colleges like Keble and Selwyn. The Dean suggested that it would really help most men under forty

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

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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.**

Walls' North Sydney, March, 1891.

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**The Australian Record.**

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, APRIL 4, 1891.

**CHURCH POPULATION AND ITS NEEDS.**

DURING this week the enumerators have been very busy in distributing the forms which are to be filled up by every household on Monday morning next. Some little time must necessarily elapse before any correct compilation can be issued, and it will be awaited with anxiety by not only the residents of this but also of other colonies. It is now generally admitted that the population of New South Wales is probably more numerous than any other colony in the Australian group. Victoria for a long time held that position, but year by year since 1873 the gap has gradually lessened and the Mother Colony has within her borders a larger number of persons than any of her offspring. In the year 1861 the population of the colony numbered only 357,975 souls; now within the metropolitan area a larger number is grouped together. One of the problems of the age is the tendency everywhere exhibited by the population to gravitate toward the cities. Without doubt the development of manufactures which has revolutionized the habits of the people has in a great measure contributed to this result. Thus we observe that in England, France, Germany, and other countries the centres of population keep drawing toward them a constant supply from the rural districts. This, however, does not account wholly for the movement, for in the United States where agriculture can be carried on under the most favourable conditions the same tendency is shown. In the States in the year 1860 the percentage of the whole population in cities was 16.1; it had increased in 1870 to 20.7; while in 1880 it rose to 22.5. In New South Wales this feature of life is even more pronounced. In 1861 the percentage of the population living in the metropolis was 26.70; in 1881 it was 29.40; in 1885 it had increased to 32.84; while in 1887 it reached 33.64. In Victoria it has advanced even in a more marked manner, for in 1861 it was 25.89; while in 1887 it was 37.79. The progress of Sydney and Melbourne, it is said, has no parallel amongst the cities of the Old World. In America the increase of population in the cities has been accompanied by a corresponding increase in the country; but in Australia we have two cities at least in which there resides one-third of the population of the colonies of which they are the head. The census papers of 1891 will, it is believed, show that the suburban population has increased two-fold during the decade. We have referred to these statistics because of their bearing on the moral aspect of the question. "The number of members of each religious body," says Mr. COGHELAN, in "The Wealth and Progress of New South Wales, 1887-1888," "was estimated at the census of 1881, and the relative proportions of each of the larger denominations were found to differ but slightly from those shown by the previous census. Distributing the population on the basis of the census of 1881, the estimated number of adherents to each of the denominations with the clergy registered for the celebration of marriages, was during 1887 as follows:—

	Clergy.	Adherents.	Proportion of Adherents to Clergy.
Church of England	324	474,528	1,464
Roman Catholics	272	288,159	1,059
Presbyterians	142	109,746	769
Wesleyan and other Methodists	168	89,483	532
Congregational	64	19,920	311
Baptist	30	10,221	340
Other Protestant	35	20,644	589
Unitarian	1	1,252	1,252
Hebrew	4	4,589	1,147
Others	..	33,837	..
Total	1,040	1,012,919	1,002

Or in other words the Presbyterians have two ministers where we have one; the Wesleyan and other Methodists have three where we have one; the Congregational and Baptist four where we have one. This will be admitted as a state of things which should claim the serious attention of the members of the Church of England. One more fact we desire to introduce to the attention of our readers. It is estimated that the adherents of the Church of England in the colony in 1887 numbered 474,528, and it is also stated that one-third of the population live in the metropolis and suburbs, so that we may conclude that within this latter area there is at least 150,000 who belong to the Church of England. To these we have ministering about 60 clergy, which shows that each clergyman has the pastoral oversight of upwards of 2,600 souls. Taking the proportion in the whole colony of adherents to clergy to be 1464, then with 150,000 souls within the metropolitan and suburban area we should have at least 100 clergy at work, or an increase of 40 above our present number. Basing it upon the Presbyterian proportion we should have 200 clergy; and on the Wesleyan and other Methodist bodies we should have 300 clergy. We feel assured that these statistics will receive even greater emphasis when the census returns of 1891 appear. It should lead us, if we love our Church, and above all if we love JESUS CHRIST our Lord, to renew our oath of loyalty to the Master, and determine to use every effort to reach those who at present are untouched by the ministrations of the Church. There are possibilities within the Church which are waiting for development, and

**APRIL, XXX Days.**  
1st Sunday after Easter.

MORNING LESSONS.		EVENING LESSONS.	
68. Num. 16 to v 36	1 Cor. 15 to v 29	Num. 16 to v 36	John 20 v 24 to v 29
69. Joshua 23	Luke 8 to v 26	Joshua 24	2 Cor. 10
70. Judges 2	1 Cor. 15 to v 29	Judges 4	11 to v 30
71. W. 5	2 Cor. 10	11 to v 30	11 to v 30
72. W. 5	2 Cor. 10	11 to v 30	11 to v 30
73. W. 5	2 Cor. 10	11 to v 30	11 to v 30
74. W. 5	2 Cor. 10	11 to v 30	11 to v 30
75. W. 5	2 Cor. 10	11 to v 30	11 to v 30
76. W. 5	2 Cor. 10	11 to v 30	11 to v 30
77. W. 5	2 Cor. 10	11 to v 30	11 to v 30
78. W. 5	2 Cor. 10	11 to v 30	11 to v 30
79. W. 5	2 Cor. 10	11 to v 30	11 to v 30
80. W. 5	2 Cor. 10	11 to v 30	11 to v 30
81. W. 5	2 Cor. 10	11 to v 30	11 to v 30
82. W. 5	2 Cor. 10	11 to v 30	11 to v 30
83. W. 5	2 Cor. 10	11 to v 30	11 to v 30
84. W. 5	2 Cor. 10	11 to v 30	11 to v 30
85. W. 5	2 Cor. 10	11 to v 30	11 to v 30
86. W. 5	2 Cor. 10	11 to v 30	11 to v 30
87. W. 5	2 Cor. 10	11 to v 30	11 to v 30
88. W. 5	2 Cor. 10	11 to v 30	11 to v 30
89. W. 5	2 Cor. 10	11 to v 30	11 to v 30
90. W. 5	2 Cor. 10	11 to v 30	11 to v 30



Our New Serial.

THE LAST LOOK.

CHAPTER VIII.

Now, on that bright May morning, a procession was to be seen moving forth from the Inquisition of Valladolid. First marched a band of soldiers to clear the way, and then came a number of priests in gaudy robes—albe, chasuble, tunic and other garments, the names of which are familiar to modern ears. They were attended by acolytes and boys of various theological colleges, chanting the Litany in alternate choruses. Then came the mournful band of prisoners—those in black first, those marked with the *huera revolta* following, and those destined to the flames walking last. Each prisoner was attended by two familiars of the Inquisition, and each of those destined to die, in addition, was accompanied by two friars, who employed all the arguments they could bring forward, all the eloquence they could command, in endeavouring to induce the prisoners to recant and confess their errors. Among the last of the sad band came Antonio Herezuelo. Though his face was pale, he walked with a firm step, and he replied now with a smile, now with a few gentle words, to the exhortation of the two friars. He, as was the case with his companions, had a halter round his neck, and in his hand he carried an extinguished torch, while his companions destined to the stake also carried extinguished torches or crosses. Many trembled and tottered as they moved along; indeed, no one bore himself more bravely than the young advocate. After the prisoners came the local magistrates, the judges and officers of state, accompanied by a train of nobility on horseback. Then came the secular and monastic clergy; and at some distance, as if they were too great and important to mingle with ordinary people, rode in slow and solemn pomp the members of the Holy Office, preceded by their fiscal, bearing the standard of the Inquisition. That accursed blood-stained banner was composed of red silk damask, on which the names and insignia of Pope Sixtus IV, and Ferdinand the Catholic, the founders of the hellish tribunal, were conspicuous; and it was surmounted by a crucifix of mounted silver overlaid with gold, which the ignorant populace had been taught to hold in the highest veneration. These were the persons who were to take the chief part in the performances of the day; they were followed by their familiars on horseback, who, with many of the principal gentry of the country, formed their body-guard. With a few years' judicious educating by the Jesuits, and a continuance of sappiness and incredulity as to Rome's designs on the part of British Protestants, of which all denominations are guilty, it is not at all impossible that similar scenes may be enacted in England. Ritualistic forms and ceremonies, and public processions, and, still more, the insidious teaching of numbers professing to be ministers of religion, are accustoming the people to a system which must end in their subjugation to sacerdotal despotism.

An immense concourse of people of the lower ranks closed the procession, vociferating to one another, with open eyes and necks stretched out eager to catch a sight of the condemned prisoners and the grand inquisitors as they ascended their respective platforms. The latter took their places, and then the Queen-Regent and the young prince took their places in the royal box or bed of state, as it was called, surrounded by a number of the chief nobility of the kingdom.

It was six o'clock in the morning, and the sun was already glittering on the gilded crosses and other devices on the tops of the banners, when, the company having taken their places, Francisco Baca, the presiding inquisitor, was seen advancing to the bed of state on which the Regent and her nephew were seated; and then, in an authoritative tone, he proffered to them an oath to support the Holy Office, and to reveal to it everything contrary to the faith which might come to their knowledge. The Prince was seen to hesitate, and not till urged by his aunt would he consent to take the oath. It was the first time such an oath had been exacted from any of the Royal Family. Poor Prince! that look of his sealed his fate!

Antonio Herezuelo, from the moment he saw his wife dragged off by the familiars of the Inquisition, had been kept in utter ignorance of what had become of her. Not a reply could he get from any of the stern familiars who attended him. In vain he petitioned to be told whether she was in their power—whether she was well in health—whether she had been placed under examination. A sinister look was the only answer he received.

"Ay, I must trust in God!" Yes, Antonio, you—all who are in trouble, sickness, or any other adversity—may trust in Him with confidence, assured that He in His good time will bring you out of all your troubles.

As the familiars were clothing the prisoners in their habits of infamy, Herezuelo thought to himself, "How can I more advantageously employ the last moments of my life than by declaring to the misguided people the glad tidings of salvation, by telling them of the Saviour's love, and that they require no other priest, no other intercessor than He?" Thus resolved to speak, he walked firmly onward to death, like a soldier to the fatal breach; but ere he reached the platform, at a sign from the monks, who had in vain, with all the sophistries they could utter, been endeavouring to shake his faith, one of the familiars thrust a gag into his mouth, which the other secured, and he was

rendered speechless. Bitter for an instant was the anguish he felt, but prayer quickly restored to him his serenity.

"See! see! there is his lordship Melchior Cano, Bishop of the Canaries, mounting the pulpit. Listen! he is to preach the sermon," was repeated by many in the crowd.

In flowing language and sonorous tones the Bishop put forth the claim of the Church of Rome to infallibility. He spoke of the importance of unity, of the crime of heresy and schism; and, finally, he enlarged on the duty of all Catholics to deliver over to justice all who were in the slightest degree guilty of those crimes. The sermon concluded, the clerk of the tribunal read the sentence of the penitents, who, on their knees, and with their hands laid on the Missal, repeated the confession. Those around them stood aside as the presiding Inquisitor, descending from his throne, advances to the altar, and absolves the penitents *à culpis* under the obligation to bear the several punishments which have been awarded, whether banishments, penances, whipping, hard labor, or imprisonment—the deprivation of property being in all cases rigidly enforced, to the great advantage of the inquisitors. The Bishop then, in a loud voice, administered to all present on the platform, as well as to the surrounding multitude, an oath binding them to live and die in the communion of the Roman Church, and to uphold and defend against all adversaries the tribunal of the Holy Inquisition.

As he spoke the multitude fell on their knees, lowly bowing their heads. Of the vast assemblage two men only were standing, with heads erect and arms folded on their bosoms. They were the martyrs resolved to undergo the fiery trial of the stake rather than disavow one article of their holy faith. They were Antonio Herezuelo, the advocate, and Francisco de Vibero Cazala, parish priest of Hermigos, who was likewise gagged. There were twelve other unhappy persons condemned to death, but, having confessed, they were allowed the poor favour of being strangled before their bodies were committed to the flames. They, less courageous than the advocate and Francisco Cazala, were compelled to kneel. But why does Antonio Herezuelo start and cast an inquiring look towards the group of black penitents kneeling near the altar? Before he could cast a second look they were hid from his sight; and now the Bishop of Placencia advances towards the group of those sentenced to death, and with a knife commences the operation of degrading the priests by scraping off the crown of the head, the part which was supposed to have received the holy oil at their consecration. Then garment after garment was torn from them, the Bishop pronouncing all the time terrible curses on their heads. This done, the secular judges were summoned to receive the prisoners, and the Inquisitor formally delivered them over into their hands, saying, as he did so, in a hypocritical tone of compassion, "We beseech you to treat these poor people with the utmost commiseration—not to break a bone of their bodies, nor to shed a drop of their blood." He said this, not only knowing that the prisoners were to be executed, but having especially arranged that they should be so—having, indeed, a few days before, acquainted the judge with the number of prisoners to be delivered over to him, in order that the required quantity of stakes, faggots, and other things necessary for the execution might be in readiness. The canons of the Romish Church, however, denounced against ecclesiastics who should be accessory to the inflicting of any bodily injury, and the above-mentioned expressions were used to avoid the censure of irregularity. The magistrates, on their part, swore that they would faithfully execute the sentences against the persons of the heretics delivered over to them.

All these ceremonies—audacious mockery of justice—occupied several hours; and now the condemned prisoners were compelled to march in front of the royal box, and pass those who had by recanting escaped the extreme penalty of the law. Again Antonio Herezuelo looked eagerly at the black penitents. What an expression of agony was seen to rise on his countenance as he beheld among them his beloved Leonor, the wife of his bosom, formerly united to him, as he supposed, in the one blessed faith and hope which animated his own soul! Who could paint the feelings which passed through his swelling heart!

(To be Continued.)

A New Missionary Hospital.

THE Zenana Bible and Medical Mission (I.F.N.S.) has just received intelligence from India that the foundation stone of the new hospital for women at Lucknow was laid by His Highness Sir Auckland Colvin, the Lieutenant-Governor of the North-West provinces, on Monday, 2nd February in the presence of a distinguished company of European and native residents.

The hospital is being built as a memorial to the late Dowager Lady Kinnaird, founder and late president of the society.

To show the great need for the improved accommodation now being provided, it may be stated that during last year no less than 13,954 visits from women and girls were registered at the temporary hospital.

This society opened their new permanent hospital for women at Benares last year, and a temporary hospital is now being established at Patna, which is to give place to a new building as soon as the funds are provided.

All the hospitals established by this society are superintended by missionary ladies who are fully qualified medical practitioners.

"Departed this Life."

How much of suggestive beauty is contained in this quaint old phrase! It embodies the vital doctrine that this existence is but the road leading to another, that we all are but travellers passing along earth's highway to our final destination.

"Departed this life" is an expression which seems more especially adapted to a Christian, for it implies the willing accomplishment of a destiny, not a forcible ejection from mortality; this latter would be more fitly described as "driven from life."

Our Saviour's death is referred to as His departure. Simeon prayed to be let depart in peace, and St. Paul also speaks of his death as his departure. Many saintly pilgrims have regarded this transitory life as an inn, or rather as a series of inns, for present refreshment and rest, from the last one of which the sojourner, at the dawn of morning, departs to his longed-for home. If the inn be pleasant, if its accessories be delightful, still it is but a transient abode. He is thankful for its comforts, but fixes not his heart upon them. If the inn be ill-conditioned and cheerless, he is not peevish nor impatient, knowing that presently he will quit it to speed him blithesomely on his way to the dear refuge where a warm welcome and balmy repose await him. Quoth one departing: "I am going home, and bless God that I have a good home to go to!"

Archbishop Leighton carried the figure of an inn to an extreme. "He had often said" (remarks his biographer) "that if he were to choose a place to die in, it should be an inn. In such a place he thought that a Christian believer might properly finish his pilgrimage; the whole world being to him but a large and noisy inn, and he a wayfarer, tarrying in it as short a time as possible, and then hastening away to his Father's house." This wish was singularly gratified, for he fell sick and breathed his last in an inn. Dean Alford's tomb in the Church of St. Martin, near the Cathedral of Canterbury, bears only his name and the date of his death, with the words, "Diversorium viatoris Hierosolymam profectensis."—"The inn of a traveller journeying to Jerusalem." The inscription was chosen by himself.

To the accepted in Christ the hour of death is a joyful departure from gloom and suspense to light and felicity. "The kindest wish of my friends" (said Dr. Arbuthnot) "is euthanasia." Said an old gentleman of eighty-two years to a clergyman who sought to cheer him in view of dissolution, "Why, I fear death no more than I do of walking into another room," and proceeded to express the brightness of his faith and his unflinching assurance of being with Christ for ever and for ever. Almost his latest expression was, "I have a glorious hope." To such a one the moment of death is the terminus of the journey, whence he descends the glories of the Temple, hears the bells of the city chiming melodious welcome, and where he is met by the celestial convoy.

To an unbeliever, the phrase "departed this life" has neither meaning nor music; for why particularise *this* life, when he is hopeless of any other? if, when his heart freezes here, it is never to be warmed again? A mournful significance is attached to a mouldering tombstone in a graveyard in England; it bears but the word "Fut," but in that word there is condensed a volume of despairing grief. "I was," gasped the poor stricken soul, "during a brief sojourn on earth of disappointment and pain—I was, and am not." We fear that on that dismissed spirit there dawned no ray of hope to light it through the dark valley; we fear that for the sorrowing survivors no resurrection beams gilded with tranquil resignation the mound where dust resolved into dust.

In prefacing an obituary announcement, there is no phrase possessing such touching pathos as "Departed this life." To say of a person simply that he "died," is no more than might apply to a brute; that he "fell asleep," while somewhat better, still lacks definiteness. The expression we are considering used to be in far more frequent use than it is now. Why do we neglect it? Because we have grown colder or less demonstrative, or because, like many another beautiful saying, it is old-fashioned? Let us reflect that there is no other seasoning of so rich a flavour as the salt of antiquity.

When we meet this phrase in an obituary notice, or read it on a tomb, intermingled mayhap with cheering allusions to the new life beyond the grave, it salutes us like the smile of a revered friend. To be prized also as the acknowledgment of a belief in the "life of the world to come," is the short sentence, "Departed this life."

Master, O Christ! who through the darkness grave And gate of death Thy throne didst reassume, Pleading Thy passion, cry we: Save, oh save Us, and all ours, in the dread Day of Doom! Learning on Thee, our Staff, so will we meet again, Singing the saints' sweet song: Amen, good Lord, Amen!

All Saints, Camberwell, is a poor overcrowded district—with no wealthy inhabitants—and yet manages year after year to provide everything that is wanted—including an excellent curate—for the satisfactory working of a large parish, and is also able to spare £95 for the C.M.S.! There are mother's meetings and young men's Bible classes, athletic clubs, lectures and school treats, etc., etc. Its parochial organizations are vigorous and healthy, and as a consequence, it gives help to missions.

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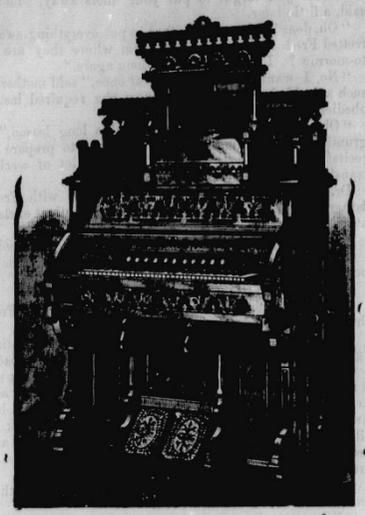
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Children's Column.

Jack English's Temptation.

OUT in a thriving Western Town live two newboys, Jack English and Dick Daniels. They are both shrewd, active boys, but until recently their friendship was not such as is generally found in brotherhoods. Away back long before they had attained to the dignity of "newsies," they had quarrelled bitterly, and the rivalry that existed between them after they went into business for themselves was a little more stimulating than the healthfulness of the situation really demanded.

One rainy evening during the past winter Jack ran into a store to make purchases before going home. The clerks were all busy, and while he was waiting his turn to be served, some one ran against him in such a way as to thrust his umbrella handle through the glass in one of the large show-cases. There was considerable stir in the store-room at the time of the accident, consequently no one except Jack himself noticed the crash, or knew anything of what had happened.

Knowing the nature of the mischief done, Jack walked hurriedly out of the open door, congratulating himself upon his lucky escape. The proprietor was a stern, uncompromising man, who would have insisted upon damages to the full amount of his loss, had he discovered the broken glass: but no one had seen him, so Jack felt quite safe.

The next morning, while glancing over the home news in one of the papers he carried, he was astonished to see a notice of the broken show-case, and that Dick Daniels, his rival, had been arrested for the mischief on complaint of the proprietor, John Wilcoxon.

Reading a little further he learned that Dick had denied all knowledge of the accident, and that he stoutly resisted the officer who had been sent to his home to demand payment for the damage done.

Jack's first thought was one of triumph, but the next moment his countenance fell. He had never done a mean thing before, and he could not, he dared not, allow even an enemy to suffer for his wrong-doing. Glancing at the paper again he discovered that Dick was to have a hearing that morning at 9 o'clock. It was now half-past nine, so he turned his steps in the direction of the court-house where the trial was in progress. It was quite a long walk, and by the time he had reached the place much of the testimony had been given. Dick declared that he had not been in the store during that afternoon at all, but several witnesses asserted that he was the identical newsboy who had entered the shop with a roll of papers and an umbrella under his arm. No one saw him break the show-case, but it was discovered a few minutes after he left, and in his haste to get away he had dropped several of his papers.

Jack listened quietly for a few minutes, and then, trembling from head to foot, walked bravely up to the stand, and asked permission to give his testimony. Of course his straightforward testimony changed everything in Dick's favour, and though at first Mr. Wilcoxon looked a little surly over his defeat, by the time Jack had ceased speaking the little man was as loud in his applause as any of the pleased spectators.

It required no little courage on Jack's part to hand over his hoarded coins—twenty shillings in all—to pay for the broken glass, but he did it without a murmur, regretting only that he had not done so at first, instead of sneaking off like a coward.

As he was leaving the court-house, Dick grasped his hand and thanked him for what he had done, but Jack said he wanted no thanks for doing his duty, and warned him never to mention the subject again. Though he tried to speak gruffly, there was an odd quiver in his voice, and an hour later the two were seen walking down the street, arm in arm, conversing with as much earnestness as if they had always been the best of friends.

A Bone That Needed Breaking.

"FRED, I think I left my spectacles upstairs," said grandfather, after he had searched the sitting-room for his accustomed helpers.

"Oh, dear," began Fred, who always thought it a great nuisance to go up and down stairs, unless he wanted something for himself and couldn't get any one to go; but before he had finished his grumbling sentence, little Lillie had deposited her lapful of patchwork on the sofa, and with a cheery "I'll get them, grandfather," was on her way upstairs.

"Fred, you forgot to put your tools away," mother said, a little later.

"Oh, dear! It's such a bother to put everything away," fretted Fred. "Can't I leave them where they are till to-morrow? I will want to use them again."

"No, I want them put away at once," said mother, in such a decided tone that Fred knew she required instant obedience.

"Oh, dear! I can never learn this long lesson," he grumbled that evening when he sat down to prepare his recitations for the next day. It's such a lot of work to translate all these sentences!"

Dr. Morton dropped in for a little chat with Fred's father, and he looked up as he heard the impatient exclamation.

"What do you think I have been doing to-day, Fred?" "What, sir?" asked Fred, glad of a diversion from his books.

"Breaking a little girl's arm."

"Don't you mean mending it, doctor?" asked Fred, thinking that the doctor had made a mistake.

"No; I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and has been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help to the family; but since her arm was hurt she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break the arm again and re-set it."

"I think I'd rather never be able to do anything than have that done," exclaimed Fred.

"Why, that's unfortunate," remarked the doctor. "I've been thinking that there's a bone about you that ought to be broken very soon if you expect to become an active man. I've been meaning to mention it to you for some time."

Fred turned pale. He was not at all fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice. "Will you have to break it?"

"No; I can't very well break it for you," answered the doctor. "You can break it yourself better than any one can do it for you. It is called the *lazy bone*."

"Oh! is that what you mean?" And he was so relieved that he smiled at the doctor's words.

"Yes, my boy, that is the bone I mean, and it is a bone you ought to break very soon if you expect to be of any use in this world. It will take a pretty determined effort to break it, for it's one of the toughest bones I know anything about; but you can break it if you make the effort. Will you try?"

"Yes, sir, I will," promised Fred, manfully, his face flushed with mortification at the thought that he had earned a reputation for laziness.—Selected.

One of the liveliest meetings ever held in Salisbury has taken place, the object being to advocate the closing of public-houses on Sundays. The Mayor and the Bishop of Salisbury had to elbow their way through an opposition crowd, who were evidently bent upon making a disturbance. Two or three clergymen tried to speak, but their remarks were drowned by the disturbers, and the efforts of the Bishop, the Mayor, and others to secure quietness failed. At one time affairs looked threatening. The Bishop, producing his watch, announced that if order were not maintained in a minute he would declare the meeting adjourned. There did seem some hope that this would have the effect desired, as for a short time things were much quieter than they had been. "I am," said his lordship, "a man of my word." At the expiration of the minute order had not been restored, and the Bishop and others left, the opponents of the measure, including a number of brewers, taking their places on the platform amid a loud outburst of cheers. A resolution was then carried declaring that compulsory Sunday closing would be an infringement of the liberties of the people.

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The Australian Record.

SYDNEY, SATURDAY, APRIL 11, 1891.

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

The Week.

Melbourne University. At the annual commemoration of this University, held lately, the students made themselves remarkable by their boisterous conduct, which consisted of songs, choruses, hand-bells, cat-calls and shouting. The Chancellor spoke amid constant interruptions from the students. It is time that these disgraceful exhibitions were put a stop to. If the students have no respect for themselves they certainly should have some reverence for their superiors and elders, and should also remember that such conduct is unseemly in the presence of ladies, many of whom, no doubt, were in attendance.

Professor Allen. The Professor of the Melbourne University said at the dinner of the Surveyors' Union lately—"What we want in Melbourne are great fires to burn a considerable portion of it down." In making the remark, the Professor alluded to the unsanitary condition of the city. He further stated that even with proper drainage and a perfect water supply Melbourne would not be a healthy city, because many of the houses were built on unfit soil. There can be no doubt that this is the cause of much of the sickness which pervades a city, and its remarks are applicable to our own colony. Typhoid, in its most virulent form, occurred in the suburbs a few years ago, and the cause of it was traced to houses being built on soil which was made up of rubbish and garbage.

The Late Lieutenant Hammond. This popular officer, and Civil Servant in a department where he was universally beloved, was a consistent Christian. It was impossible to be any time in his company without being attracted to him—all his actions showed the genuine man. With such qualities, it is no wonder that as a Church worker he was successful in the discharge of his duties, as superintendent of a Sunday school, and otherwise. For him it may be truly said that "sudden death was sudden glory." We convey our deepest sympathy to all the bereaved, whose dear ones died at the post of duty. "Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours."

The Mission to Sailors. An excellent work is performed by the Mission to the sailors in our midst. Mr. Courtenay Smith has both ability and enthusiasm, but the name of Shearston is so associated with the good cause that his active co-operation is missed. His new sphere of duty at the Sailors' Home is, however, another branch of the great mission work to sailors.

Bowral. At the annual Vestry meeting Miss French asked "if it was the desire of the congregation that a hymn should be sung after the offertory at the morning service?" She could not see why one of the most beautiful prayers—the Church Militant—in the Prayer Book should be omitted for a hymn. The Incumbent said he did not know the wishes of the congregation in the matter. He certainly liked it. However, he would endeavour to ascertain the opinion of the congregation in regard to it. In taking this step the Rev. J. Debenham has evinced his desire, as he has always done, to work in harmony with his people. If this plan were more generally adopted there would be less of friction in the Church. It would be an advantage also if the ladies of our congregation, qualified to do so, attended the Vestry meetings, for many of them are able to take an intelligent part in the proceedings.

The Census. On Sunday last the Rev. J. Dixon, at St. Thomas, Balmain, and the Rev. S. S. Tovey, at All Saints, Petersham, preached on the above subject and drew many useful and Scriptural lessons from the compilation and headings thereof.

Indian Troubles. A revolt in India has placed many small bodies of British troops in imminent peril. The hillmen have doubtless given way to groundless fears lest the tide of conquest should encroach on their fastnesses. Even were it to do so the peace and well-being of British rule would more than compensate the wild tribesmen for a somewhat restricted independence.

The Struggle for Pre-eminence. There are two sides to every question. Lord Jersey commends mainly sports because emulation leads to a struggle for pre-eminence. The same ruthless energy afflicts the mass of mankind only, however, in a struggle for existence. The ethics of worldly ambition and those of Christian love are very much at variance. The strongest push to the front and by so doing there is far too much of treading down and destruction to make life otherwise than a sad experience to the many.

What is in a Name. Is the new Federated Australia to be known as the Commonwealth, Dominion or Realm? Possibly there is more in a name than people imagine, but call Australia what one will, a true spirit of loyalty to the old land is ever likely to prevail. May we not also want a Lord Protector instead of a Governor-General; if so, do we become a Commonwealth?

The Bishop of Napier. We await with anxiety further accounts of the health of Bishop Suter. The diocese of Napier has made great progress under its Evangelical Bishop and the Church in New Zealand will lose a great man should his death unfortunately occur.

Publicans and Sunday. If the Licensed Victuallers conspire to keep the law of the land on Sundays it must be evident that hitherto they have habitually broken it on that day. We know now for a certainty how the Act has been evaded in the past, yet we are not without hope that the deep laid plot to agonise the poor man may mis-carry. Perhaps the public will find they can do without beer on Sundays, and the publicans may even themselves become indisposed to lose their Sunday rest.

Italians as Immigrants. The difficulty between Italy and America shows that there are disadvantages accompanying the tide of immigration that has done so much for the amazing prosperity of the United States. Each nationality brings with it peculiar customs, but it appears that Italians have yet to learn that they must keep the law. Murder cannot be tolerated and secret societies must be put down. Herein lies a lesson for Australia. Let us be wise and profit by the difficulty that has overtaken our cousins across the Pacific.

A Foolish Move. The Queensland shearers who look upon South America as a refuge would do well to remain where they are, for who would be more likely to regard with aversion their coming than the existing labouring classes of Argentina. Men, however, who seek to overawe their fellow-labourers by force may themselves be conspired against by those on whom they intrude.

St. Andrew's Pews. A visitor to the city complains in the Herald of the high poppet heads at the seat ends in St. Andrew's Cathedral. The whims of architects are not to be enquired into lest the spirit of revolution should extend. The poppets were doubtless admired by the generation who erected the Cathedral, now they are cavilled at, and the day may yet come when they will be adored as old carvings. It is, perhaps, best to leave well alone.

The Recent Explosion. The terrible accidents with explosives which occurred during the recent Easter manoeuvres, both in Sydney and Victoria, may serve to illustrate the awful realities of actual war. The deadly weapons designed by man to slay his brother are too often looked upon with pride in the unreflecting times of peace. The agony and destruction they can produce has now been witnessed to in Australia. Let us pray God that wars may be averted from our happy Australian lands.

Brief Notes.

The funeral of the victims of the Middle Head disaster took place in the Waverly Cemetery on Sunday last. Lord Jersey was amongst the mourners.

The Revs. G. C. Beck, Chaplain of the forces, and S. Fielding read the burial services at the funeral.

The Parisian police are preventing the erection of the Salvation Army houses of refuge.

On Sunday last the Rev. Mark Guy Pearce preached to a large congregation in Melbourne.

The annual vestry meeting at Bowral appears to have been of a most satisfactory character.

At a meeting of the University Senate on Monday last Mr. H. C. Russell, C.M.G., was unanimously appointed Vice-Chancellor for the ensuing year.

The death is announced of the Hon. W. Reeves, of Christchurch, one of the founders of the Lyttelton Times.

The Presbytery of Sydney met on the 6th inst. in the Waverly Presbyterian Church for the purpose of inducting the Rev. John Macauley, late of Mount Pleasant, South Australia, into the charge of the church and parish.

The annual social of the collectors for the Sydney City Mission and the Ladies Committee was held at the Y.M.C.A. rooms on Monday afternoon.

The Most Rev. the Primate preached at St. John's Church, Camden, on Sunday morning and evening.

The Church at Moree has been opened and consecrated by the Bishop of Grafton and Armidale.

The Bishop of Bathurst, on his return from Garra, where he had consecrated a new Church in the Molong district stayed a few hours at Orange. The guarantors of Trinity Church met him and a meeting was held with reference to the Church difficulties.

The Rev. J. Adam, Presbyterian Minister in Carcoar, has resigned his charge after a pastorate of 32 years.

The Bishop of Bathurst preached a service on the objects and teachings of Freemasonry at Molong on Sunday last.

The monthly meeting of the Committee of the Church Society met at the Chapter House on Monday afternoon. The Primate presided.

The annual meeting of the Carrington Centennial Hospital was held at the Royal Society's rooms on the 7th inst. Lordy Jersey occupied the chair.

The Petersham branch of the Temperance Society held the usual monthly meeting at All Saint's Schoolroom on Tuesday evening. Mr. Courtenay Smith delivered an address.

The Rev. Charles Baber is away on the mountains. During his absence the Sunday services will be conducted by the Rev. S. S. Tovey.

The monthly meeting of the Executive Council of the Association of Lay Helpers was held at the Chapter House on Tuesday afternoon.

The Council of the Church of England Temperance Society held a meeting at the Diocesan Registry Office on Wednesday last.

Successful meetings in connection with the C.E.T.S. programme is being prepared for the 14th inst.

The Bishop of Newcastle will shortly enter upon the active duties of the Newcastle diocese, and Canon Barlow will be consecrated Bishop of North Queensland.

On Sunday evening special services were commenced in the North Sydney Congregational Church and were continued during the week.

The 12th annual meeting of the Y. M. C. Association, Adelaide, was held on Tuesday last. All branches of work were flourishing.

The Rev. W. Scott, of the Wharf-street Congregational Church, Brisbane, has received a call from the Pitt-street Church, Sydney.

The Primate paid a visit to Picton on Wednesday last and returned yesterday.

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., April 12.—11 a.m., the Dean, 3.15 p.m., Canon Kemmis, and 7 p.m., the Precentor. Anthem (morning). "I will give thanks unto thee, O Lord."—Mozart. Anthem (afternoon). "Hear my prayer, O God incline thine ear."—Mendelssohn.

Offertories for Choir Fund.

DIOCESAN.

Mon., April 13.—Executive Committee Centennial Fund, Chapter House, 4 p.m. " " 13.—Board of Missions, Chapter House, 4.15 p.m.

Special Services commemorative of the 50th year of its consecration will be conducted in St. Bartholomew's, on the following dates:—

Sun., April 12.—1 a.m. Preacher, the Ven. Arch-deacon Günther, M.A. " " 12.—7.30 p.m. St. George's, Glenmore Road. The Primate will preach. " " 19.—11 a.m. Preacher, The Most Rev. the Primate.

CONFIRMATION SERVICES.

Sun., April 19.—St. Andrew's, Seven Hills, 3 p.m., the Most Rev. the Primate. " " 19.—Christ Church, Blacktown, 7 p.m. Preacher, the Most Rev. the Primate.

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J. HUBERT NEWMAN

Photographer,

Melbourne Age, September 25 says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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