

Children's Column.

LEFT ALONE; OR, THE ORPHANS OF
PINWOOD COTTAGE.

CHAPTER VIII.—(Continued.)

Soon he whispered, more to himself than to Roland, the words he had been reading that morning, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

"Oh, Master Roland," he said, his eyes returning to him again, "do you know my Jesus—my gentle, loving Jesus? He it is that gives me rest for my weary body and peace for my soul. How can I be sorrowful when I am waiting all the day to hear His loving voice calling me to come to Him? Oh, Master Roland, do you love Him?" and Peter gazed anxiously up at his face. But, alas! there was no response in Roland's down-cast looks.

"Why, Peter," he said at last, "it is different with me you know; I am strong and well. How can I settle down to being a Christian yet, with all the pleasures and beauties of life before me? I should have to give up everything. Why, Peter," he went on enthusiastically, "do you know I am going to get father to buy me a commission in the army, and then, don't you hope there will be war, and won't it be grand and glorious to fight for your country and lead your men on to victory?" and Roland swung his books round his head with a vehemence that almost sent them flying again. "Come now, Peter," he went on, "wouldn't you like to be me, with such prospects before you?"

Peter looked at the boy, standing before him, so bright, beautiful and generous, so strong and manly in his bearing, with riches and perchance with honour and glory so near his grasp. How different in every respect from himself—so poor, so weak, so suffering. Would he change places with him? Roland watched his face, wondering what he would say, and again he saw the sick boy's gaze wander off past the hills to the quiet skies beyond. And then he said softly, "I would rather be poor little Peter, just waiting for Jesus," and then suddenly clasping Roland's hands in both of his, he said, almost in a tone of agony, "Oh, Master Roland, what will it profit you if you gain the whole world and lose your own soul?"

Without a word Roland turned and walked sadly away.

CHAPTER IX.

"I HAVE MADE MY CHOICE."

Not far away from Woodbine Cottage is a pine wood, and often when her duties were over, Maud Merton loved to steal away from noisy little Tottie, and Tiny, and baby boy, to spend a quiet hour in its peaceful shade with her book or with her own thoughts. One day while so engaged, Maud was startled in her pleasant musings by a noise close by. It came from among the tall bracken ferns that were waving all around. It seemed like the sound of someone sobbing bitterly. Who could it be? In a moment Maud had pushed her way to the spot, and there to her astonishment, she saw lying with the ferns all crushed under him, and with his face buried in his hands, her cousin, Roland.

"Why, Roland, darling, whatever is the matter?" said Maud, in great alarm. "What are you crying about?"

It was such a strange thing to see her brave, merry cousin cry.

"Who says I'm crying?" said Roland, savagely. "Just go away and leave me alone, can't you? I thought I could be quiet here of all places in the world, but it seems I can't." And Roland tried to look as though he hadn't been crying a bit, but it was a great failure, for in a moment his head went down again, and the sobs came as bad as ever.

"Oh, Roland, do tell me what's the matter," said Maud, her own eyes filling at the sight of his sorrow. "Perhaps I should be able to comfort you? Do tell me, there's a dear boy."

And she sat down beside him, and lifted his head on to her knee, and pushed back the hair from his hot brow, and stroked it with her little cool hand.

Roland did not resist her efforts to comfort him, and gradually his sobs grew less.

"I'm sorry I was so cross to you, Maud, just now," he murmured, after a time, "for you are awfully good to a

THE AUSTRALIAN RECORD.

March 7, 1891.

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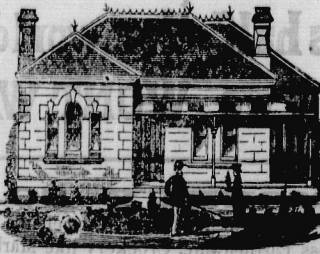
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BRITISH AND FOREIGN BIBLE SOCIETY.

The Australian Record.

SYDNEY, SATURDAY, MARCH 14, 1891.

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

The Week.

The Church Society. Churchmen will be interested to learn that the Most Rev. the Primate has not only given a handsome subscription of £50 to the funds of the Church Society, but has offered to contribute an additional £50 provided an amount of £450 be received before the end of March. This opportunity ought not to be lost by those who have plenty of money. We are pleased to notice that His Excellency Lord Jersey has consented to become Patron of the Church Society for the Diocese of Sydney, and to subscribe to its funds.

Women's Work. Lady Jersey's pleasing little speech at the opening of the Presbyterian Ladies College commends itself and will win approbation all round. There is a wide field for usefulness for her ladyship to take the lead in dealing with the world of women, and many existing organisations may be stimulated into more vigorous energy by her kind words and wisdom. The Principal of the College in his address asked the question, "What kind of women are our Australian girls going to be?" and quotes Professor Renoult's wise words: "If our Australian girlhood grows up with the earnestness and mental and spiritual strength which made our mothers in the old lands such a potency of gentleness, unselfishness, and purity, and which made the name of 'lady' in England a symbol of all that is revered and trusted—then Australia, with its material forces sweetened and purified at the heart, will rise and endure a strength amidst the nations."

In Memoriam. The sixth anniversary of General Gordon's death was not forgotten by those who hold his memory in reverence. As a tribute of respect to this remarkable man numbers of people visited his statue in Trafalgar Square, London, a few weeks ago, bearing wreaths to lay on his monument. The late General has, however, a more lasting memorial to his worth, for the remembrance of the noble work done by this brave and unselfish man will ever be green in the memories of tens of thousands of the English speaking race.

Religious Literature. A new penny monthly religious paper has been recently issued under the auspices of the "Wesleyan Methodist Central Mission." The field for literature of this description ought to be practically unlimited if the people would but give the requisite support. The fault lies not so much in the want of enterprise of publishers, but that the public does not want to be supplied.

Lenten Lectures. During the Episcopate of the late Primate the Lenten Lectures were not so well attended as they ought to have been, and the same may be said of those now being delivered. This is to be regretted, as the subjects dealt with are essentially practical and of vital interest to the well being of the Church. At the end of the course it would be an advantage to have the whole of the lectures printed as they bear one upon the other, and a careful perusal would well repay the reader, especially if the suggestions as to the duty of Clergy and Laity were acted upon.

Archaeological Finds. Further light has been thrown upon the pre-historic history of Palestine by the discovery of a clay tablet sent by the Prince of Jerusalem to the Pharaoh of Egypt. This independent prince claimed his position by appointment of the oracle of the Mighty Lord, whose temple then existed at Jerusalem. The curious phrase "without father and without mother" is also embodied, and the explanation is that the position was not hereditary, but by direct indication of the oracle. Melchisedek was therefore a king by divine grace, and not by inheritance.

A Great National Sin. The Presbyterian Assembly has discussed under the head "Religion and Morals," certain features of colonial life, such as the Theatre closing case, Want's Sunday Bill, Sunday papers filled with sporting "tips" and social scandal, Sunday trading and pleasuring, obnoxious papers, gambling and horse racing, as well as the use of opium. With regard to horse racing it was well said that "it is the arch-tempter to the masses of our young men, so that the racecourse has assumed the proportions of a great national evil. It is an evil too, which many professing Christians are aiding and abetting to their own great peril, and that of their own sons and daughters." We notice with approval the infliction of £100 as well as a £50 fine on a couple of betting house keepers. The money payment appears large, but the illicit gains are probably so much more, so that only exemplary fines will stamp out the plague.

The Wesleyan Church. Our Wesleyan friends mean business when their annual conference extends over a fortnight, and meets daily at 10 a.m. The Methodist Church gains by a recognition of the democratic spirit and wise decentralisation of authority. The district appears to be an unit complete with machinery and officers, and when occasion requires, by a process of subdivision, the body grows. The new President (the Rev. George Brown) is a missionary of renown, having devoted many years amongst the Isles of the Pacific, and accomplished an excellent work. Financially the funds of the Wesleyan body have been affected by hard times, and increased attention is to be paid to the great feature of apostolic Christianity, steady and systematic giving.

Sunday Amusements. We notice with regret that a large ocean-going steamer, belonging to a company that has paid no dividend since it entered upon Sunday pleasure traffic, makes an excursion each Lord's Day, and advertises as additional attractions, a band of music and refreshments. At the Bondi Aquarium a sacred concert is advertised for Sundays, and if application be made to the manager admission will be free. The Excelsior Building Society having opened a private line to the water's edge of Lake Macquarie, the Sunday traffic is to be forthwith encouraged. The Sunday question may be quiescent for a time, but whilst men sleep the enemy sows tares.

An Impending Change. The veteran statesman, Sir George Grey, has spoken out plainly on the question of taxation, and regards it as his life's work to secure the unearned increment bearing its share. The present century has witnessed many marvellous changes, and the impending question of the re-adjustment of taxation appears likely to rival in its momentous issues the great measures of the earlier years of the nineteenth century.

Female Refuge. The good influence of the Sydney Female Refuge is not recognised as widely as it deserves, yet it has reclaimed the outcast and restored many unhappy ones to society. Not only has this charity prevented an accumulation of a certain phase of evil, but its directors should be listened to when they point out how necessary it is to supervise dancing saloons, to improve the dwellings of the poor and to raise the age of consent whereby young girls are protected by law. Great reforms can only be accomplished by continually reminding the public of the evils complained of.

The Reformation of Criminals. An interesting account was given in the *Herald* recently of the Elmira Reformatory, an institution for criminals in the United States. An extended experience testifies to the usefulness of the efforts put forth in this admirable experiment towards reclaiming criminals. This success should lead to every State endeavouring to reform the less hardened, so that the unimprovable residuum should be regarded as those who prey upon society and be treated accordingly.

An Epidemic of Crime. Allingham, Bradley, Bruce, McClintock, and Wilgoss are the names of bank clerks now on their trial for various charges of fraud. This epidemic of crime constitutes in itself a very remarkable fact, and whilst pointing to neglect of inspection on the part of the banking officials, indicates at the same time a widespread commercial immorality. The gambling habits of the community both in trade and private life must of a necessity result in many victims.

Advance Australia. Students of geology tell us that even in ancient days Australia was in advance of the rest of the world. The fossil remains of the giant Diprotodon indicate that this beast was not only the largest, the most unweildy, the clumsiest, the biggest, but the thickest-skinned animal that had ever lived on this earth. Perhaps when Federation is completed the name of the island continent might, in honor of the event as well as of the great esteem in which brute force is held, be changed to that of Diprotodonia.

Why call names? Calling opprobrious names is never a very nice method of procedure. If the Trades and Labour Council were to remember that those whom they term "scabs" and "blacklegs" are fellow-citizens, and have the fullest right to enjoy the personal freedom accorded to Englishmen, the cause of labour would be strengthened. All classes of the community are much exercised with the solution of the labour problem. During the past week or so the Economic Association have been discussing labour and capital; Mr. Dibbs, the banker, explained his capitalistic views before the Royal Commission on Strikes, so that the subject appears to fill men's mind. The question at issue is how to secure justice between those who toil and those who find the money.

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 15.—Holy Communion, 8 a.m. and mid-day. Preachers—11 a.m., The Primate; 3.15 p.m., Canon Sharp; 7 p.m., Canon Kemmis.
Tues., March 17.—7.30 p.m., Lay Helpers' Lecture, by the Primate.
Wed., March 18.—7.30 p.m., Bible Lecture by the Precentor.

DAILY HALF-HOUR SERVICES, 1.15 p.m. to 1.45 p.m., and Sunday Afternoon at 3.15.
Rev. Canon Sharp—"Conquest of Sin."
Rev. J. W. Debenham, M.A.—"Thy Will be done on Earth."

Mon., March 16.—The Life of Selfishness—"My own will."
Tues., March 17.—The Life of Worldliness—"As do others."
Wed., March 18.—The Life of Lower Morality—"As well as most."
Thur., March 19.—The Higher Life—"Thy Will . . ."
Fri., March 20.—Prayer and Resolve—" . . . be done."
Sun., March 22.—(3.15 p.m.) Cessation of Sin—"As it is in Heaven."

DIOCESAN.

Sun., March 15.—St. Nicolas', Oogee, 7 p.m. Preacher—The Primate.
Mon., March 16.—Sydney Diocesan Educational and Book Society, 54th Annual Meeting, at Chapter House, 4.30 p.m.
Tues., March 17.—Annual Meeting Church Home, Chapter House, 4 p.m.
Wed., March 18.—Executive Committee, General Synod, Chapter House, 4 p.m.
Thur., March 19.—Meeting of Parishioners, Gladestville. Chairman, the Primate.

The Church's Year.

The Fifth Sunday in Lent.

THE PLEDGE CONCERNING DEATH.

There is no flock, however watched and tended
But one dead lamb is there!
There is no fireside, however so defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapours
Amid these earthly damps;
What seem to us but sad, funeral tapers,
May be heaven's distant lamps.

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death.

—Longfellow.

As English travellers says that he lately saw "the great historian of the Reformation" in the cemetery where lie the remains of four of his beautiful children. He was kneeling on the stone which covered their graves, and, though a tall, powerful, majestic man, a man of genius and learning, admired in all lands, was weeping as a child would weep, and almost prostrated by the weight and bitterness of his grief. At last he left their graves, and, coming to the place where the stranger stood, he took his hand, and, pointing towards the distant Alps, then glowing at sunset, with the deepest feeling, said, "HE is the Resurrection and the Life;" and immediately went his way, filled with comfort and hope by this grand representation. "Oh, that it were graven with an iron pen in the rock forever!" —Davies.

J. HUBERT NEWMAN
Photographer.

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief, by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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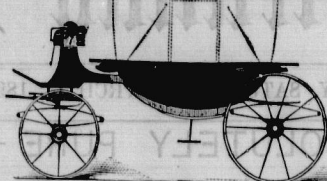
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Notes.

The Most Rev. the Primate preached at St. Matthias' Paddington on Sunday last.

The journeyman bakers in Brisbane have resolved to strike next week.

SPECIAL sermons were preached on Sunday last on behalf of the British and Foreign Bible Society.

The annual meeting of the New South Wales Auxiliary to the British and Foreign Bible Society was held at the Y.M.C.A. Hall on Monday night. The Primate presided.

The monthly meeting of the Corresponding Branch of the Diocesan Board of Missions took place on the 5th inst.

The wife of the Rev. A. T. Puddicombe died on Monday last at Goulburn. Mrs. Puddicombe suffered from disease of the heart and had not enjoyed good health for several years.

The Bishop of Bathurst held a confirmation service on Sunday last in Trinity Church, Orange.

A meeting of the Board of Directors of the Benevolent Asylum took place on Tuesday.

On Sunday last the Rev. Gerald D'Arcy Irvine, in St. Matthew's Church, Windsor, preached to a large congregation on the "Crisis in the affairs of Australia."

The new building of the Presbyterian Ladies College at Croydon was opened by the Governor and Lady Jersey on Tuesday afternoon.

The General Assembly of the Presbyterian Church of New South Wales continued its sittings in St. Stephen's Church during the week.

The annual meeting of the Wesleyan Church Sustentation and Extension Society for the Colony of New South Wales was held on Tuesday evening at the Centenary Hall, York-street.

The 4th Lenten lecture was delivered by the Primate on Tuesday evening at the Cathedral. Subject: "The need and range of Lay Help."

A Bible Lecture was delivered by the Precentor at the Cathedral on Wednesday evening.

The Rev. Canon Sharp was the preacher at St. Andrew's Cathedral at the Daily Half Hour Services during the week.

The Rev. J. Dixon preached at the Cathedral on Sunday afternoon last on "Deliverance from Sin."

A grand juvenile entertainment was given on the 12th inst. at St. Thomas's, Balmain.

SYDNEY contains as many drink shops as would, if placed side by side, line the road from the Circular Quay to Homebush.

The French Government has been successful in its first attempt to put down betting.

The Airline left port on Sunday last bound for China, taking with her several missionaries, who will undertake work in that country in connection with the China Inland Mission.

An Exhibition and Sale of Work was opened on Wednesday afternoon by Mrs. Andrew Kenwick in connection with the Bourke-street Congregational Church.

At a meeting held in the Prospect Reservoir Mission Church, Mr. S. M. Booth, late catechist was presented with an illuminated address and purse of sovereigns.

The monthly meeting of the Deaf and Dumb Institution was held on Monday last.

On Sunday last the annual harvest festival was held at St. John's Church, Moss Vale.

A meeting of the Ladies Evangelical Association took place at the Temperance Hall on the 11th inst.

The annual meeting of the Nepean Cottage Hospital was held on Wednesday last.

The wife of the Rev. Thomas Symonds died suddenly on the 9th inst.

The annual picnic excursion to the children of the Randwick Asylum took place at Chowder on Thursday.

A deputation under the auspices of the Local Option League waited on the Minister of Justice on the 12th inst. with reference to Breaches of the Licensing Act on Sunday.

The monthly meeting of the Committee of the City Mission was held at the Y.M.C.A. on Thursday last.

The Primate's Visit to the Western Mountains.

LAST week the Most Reverend the Primate paid a flying visit to the parishes and districts of Wentworth Falls, Lawson, Katoomba, Blackheath and Mount Victoria. He left Sydney on the morning of Wednesday, the 4th inst., and was met at Katoomba by the Rev. C. W. Power, the clergyman in charge, Mr. J. W. Fletcher, the Rev. A. W. Pain, and others. His Lordship at once proceeded to Katoomba College as the guest of Mr. Fletcher, and after luncheon visited the Falls and had an opportunity of seeing something of the lovely scenery which abounds at Katoomba. In the evening he was the guest of Lady Darley, and after dinner met a gathering of parishioners and visitors in St. Hilda's Church. The Rev. C. W. Power announced his approaching departure for England, and an important discussion took place upon the spiritual necessities of the Mountain districts, and the best way by which they could be supplied. A strong desire was expressed that a resident clergyman should be appointed to Katoomba, and promises were made of liberal support. Among the speakers was Lady Darley, who apologized for the absence of the Chief Justice and promised support to any minister who would be appointed.

Notes.

The PRIMATE said he would give the whole matter his careful consideration. By the 9 p.m. train the Primate proceeded to Blackheath, where he was received by the Rev. E. A. Colvin, the minister in charge, and the Churchwardens, and was escorted to the residence of Dr. Jackson, by whom he was entertained during his stay. On Thursday morning his Lordship was driven by Mr. J. Neate to Govett's Leap and the Hat Hill, and was shewn over the township. In the afternoon he visited the Public School, and went as far as Medlow. In the evening there was a large gathering of parishioners and friends at the parsonage, when an address of welcome was read by Mr. Edward Symonds, junr., and was responded to by the Primate. A friendly conversation then took place in which the financial difficulties of the district were discussed, and many excellent suggestions made. It was stated that the Churchwardens had paid £150 off the parsonage debt this summer, besides meeting the expenses of the Church. Mr. J. Neate and other gentlemen expressed themselves entirely satisfied with the present arrangement for the conduct of the services, and offered their grateful thanks to the Sydney clergy who had carried the matter through. On Friday morning the churchwardens and Committee from Mount Victoria, driven in a carriage and four by Mr. Whittall, came over to Blackheath, and having been introduced to the Primate, took his Lordship on the box, and drove him over to the Mount, accompanied by Dr. Jackson and others. On arrival, the party drove to the church, where at the gates, the cadet's from Mr. Reinitz's school, formed a guard of honour, and their band played "Onward! Christian Soldiers" as the Primate alighted. His Lordship proceeded to visit the Public School, and also Mr. Reinitz's school, with both of which he expressed himself greatly pleased. He then returned to the church, where he was presented with two addresses, the one from the townspeople, and the other from the Vestry of St. Peter's Church—to which he duly responded. After the meeting was dismissed, the Primate met a committee of Churchmen and discussed at some length the question of boundaries and other matters affecting the well-being of the parish. He then proceeded to the residence of Mr. and Mrs. W. R. Roach, by whom he was hospitably entertained. In the afternoon the whole party were driven down to Hartley, and greatly admired the magnificent scenery. At Hartley church, the Primate was welcomed by the parishioners, an address presented to him, and he was entertained at afternoon tea. The party then drove to Hartley Vale Colliery, where the manager politely showed them over the works which were of a most interesting character. The Primate also visited the Public School, and found a large number of Church children, for whom no special religious training had been made. On returning to Mount Victoria, the Primate was welcomed by the parishioners at a conversazione, which was largely attended, and admirably carried out. His Lordship made a speech during the evening, in which he expressed himself most grateful for this very cordial reception—and for all the kindness which he had received. A vote of thanks was, on the proposal of the Rev. Hornby Spear, given to the ladies by whom the entertainment had been got up. On Saturday, his Lordship left by the 6 a.m. train, and was met at Wentworth Falls by the Rev. E. J. Cranwick, the Rev. A. W. Pain, and Captain Murray. He was taken to view the church, the Falls, and other objects of interest. He then left in the carriage of Mr. J. S. Mitchell, paid a short visit to Lawson, and came on to Sydney by the afternoon train.

The Board of Missions.

Not very many years ago Churchmen not unfrequently enquired somewhat sarcastically whether the title, "Board of Missions" were not somewhat of a misnomer as applied to a body which never met, and which, even if it did meet, had no mission work to organise or superintend. However true such theories may have been then, (and for our part we do not think they were quite correct), nothing of the kind can fairly be said now. The Board, as such, meets at every opportunity when even a proportion of its members can come together, as, for instance, when the Bishops assembled in Sydney last year for the election of a Primate, and again in October at the Primate's Enthronement, and once more at the consecration of the Cathedral in Melbourne a few weeks ago. The Executive Council charged with carrying on the general work of the Board meets frequently under the Presidency of the Primate, and in a good proportion of our Australian Dioceses Corresponding Committees are in vigorous existence.

At the present time the Missions carried on under the auspices of the Board of Missions, either by the Diocesan Committees or the Executive Council are: 1. The Chinese Mission in Sydney. 2. The Chinese Mission in Brisbane. 3. The Kanaka Mission at Bundaberg in the Diocese of Brisbane. 4. The Chinese Mission in Riverina; and 5. The New Guinea Mission. One and all of these Missions have hopeful prospects, and one and all of them claim increasingly the practical sympathy of support of members of the Church of England. And as this year again an appeal is to be made for special offertories on Good Friday in aid of the General Fund of the Executive Council or of these individual missions, it is to be hoped that the appeal will be largely and generously responded to. But of all the Missions of the Board, that which claims special attention now is the Mission to New Guinea.

The story of the Rev. A. A. Maclaren's trip of last year with its happy results is generally known and during the last few months a considerable amount of interest has been elicited and a fair measure of support has been promised. The Dioceses of Sydney and Brisbane and perhaps in a somewhat lesser degree the diocese of Newcastle have been among the foremost in manifesting willingness to help in the good work. We are heartily glad to know that in other dioceses similar interest is being shewn. In January last the hon. secretary to the Executive Council paid a brief visit to Tasmania, and the practical interest shown in that diocese was most encouraging. Sermons were preached in most of the churches in Hobart and Launceston and in one or two country churches; the Sunday schools were addressed, parochial associations in some parishes were formed, collecting cards and missionary boxes were distributed and a not inconsiderable sum contributed at offertories and collections. In fact, the actual sum collected for New Guinea in a fortnight was nearly double in amount the whole sum contributed by the Diocese of Tasmania for the same purpose during the year 1890. And lastly, though in importance perhaps this should have been firstly instead of lastly, the Bishop, who takes the warmest possible interest in missions to the heathen, gave Mr. Yarnold the opportunity of meeting the clergy of Hobart and the suburbs, at Bishops Court, for the purpose of stating the case of the missions to them. The interest of that meeting will not soon die out, the keenness of that interest, and of the criticism which was the natural outcome of it, will not easily be forgotten. Returning from Tasmania to Melbourne, the Hon. Secretary met Mr. Maclaren; and, as far as opportunity offered in the midst of a busy ecclesiastical season, sermons were preached and meetings held on behalf of the mission. Ballarat was also visited, and in several important parishes organisations have been formed; and as the months go by good results may be expected. At a meeting of the Board held in Melbourne, it was agreed that Mr. Maclaren should stay in Victoria for a few weeks, and make a special appeal for £1000 for building purposes in the mission, and from what we hear, the appeal he is making is likely to be in a large degree successful. The last place visited by the Hon. Secretary was Wagga, in the Diocese of Goulburn, where also marked sympathy was shown in the work, and ready and continuous assistance will be forthcoming.

At the meeting of the Board, held in Melbourne, the question of an early commencement of actual mission work was under serious consideration, and it was decided that if possible the first band of missionaries (consisting of the Rev. A. A. Maclaren, B.A., the Rev. Copeland King, M.A., and probably at least one layman) should leave Australia in the first week in April by sailing vessel, taking with them the materials for a house, etc. The Executive Council is endeavouring to make arrangements to this end. Tenders are called in Brisbane for the house. It is hoped that an agreement may be made with a well-known Australian shipping firm, by which not only will the missionary party be conveyed to its destination, but the missionaries will be communicated with at regular and not unfrequent intervals; and every effort will be made to make an actual beginning of the work, if not in the first week in April, at least some time during that month. The Executive Council hope to be able to announce shortly that final arrangements have been made, and meantime urges all friends of the mission to be up and doing, so that everything may be provided to enable the mission to start efficiently equipped for its great work.

The Rev. C. E. Amos, Organising Secretary, will be glad to hear from any friends who may desire his services in creating and sustaining interest in this or any of the missions under the Board, or in mission work generally, and either he or the Hon. Secretary will most gladly give any information possible with regard to the work of the Board of Missions.

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

MISS CUSACK, the "Nun of Kenmare," has joined the Baptists. On Friday, December 26, the Rev. Dr. MacArthur received her as a member of the Calvary Baptist Church, New York, of which he is pastor.

The promises of God are only for the children of God. JERUSALEM.—Bishop Blyth states that the Jews at Jerusalem have increased in the last six years from 8000 to 34,003, and that their attitude towards Christianity is greatly changed for the better. "The land changes also; the 'latter rains' are now again regularly given, after centuries of cessation, . . . and the land is everywhere opening to commerce. Two railways are in formation, and another is projected; and two seaports are being rendered safe for shipping and for landing goods."

BISHOP BARRY was installed on 18th January last, during the morning service at St. George's Chapel, Windsor Castle, to the Canonry rendered vacant by the death of Canon Capel Cure. Sir John Hassard was in attendance. The Bishop-Designate of Rochester, Canonus Dalton and Elliott, and Minor Canons Tahourdin, Gilbert Edwards, and Marshall officiated.

The Rev. John Bulmer, B.D., Mus. Bac., and late fellow, tutor, and examiner at Durham University, has been received into the Roman Catholic Church by the Bishop of Shrewsbury (Dr. Knight).

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

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

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.

STATE BURSARIES.

To the Editor.

Sir,—If the trumpet give an uncertain sound who shall prepare himself for the battle? The Government of this country is now giving an uncertain sound in an important matter, a matter which concerns education, the preparation for life. The State is offering bursaries to assist through the University course those who need pecuniary help. It is in regard to the qualifications of candidates for these that the Government of the colony speaks with two voices. In reply to an influential deputation on May 6, 1890, the Premier said (*S. M. Herald*, May 10); "That it seemed to him that any bursaries should be open to all persons deserving. . . . To him this seemed nothing more than a clear principle of justice to the whole population." This clear principle of justice has been recognised by the Department of Public Instruction with reference to the junior bursaries tenable at High schools; but it is ignored in the minutes of that Department published October 3, 1890, under which minutes ten senior bursaries to the University are this week being competed for, subject to a restriction injurious to some of the population, and inconsistent with the Premier's clear principle of justice. Sir Henry Parkes' one qualification for candidates is that they be deserving, i.e., of good character, and needing pecuniary help, the examination being the test of relative intellectual merit. But the bursaries are in fact being competed for only by candidates "who have attended a State school, or as junior bursars to the Sydney Grammar School." All other persons, however deserving, are by the regulations of the Department forbidden to compete.

Now, Sir, does the fact of previous attendance at a private school render a well-conducted, intelligent, and needy boy or girl undeserving of a bursary? The Department of Public Instruction says it does. Industry, ability, poverty, in themselves constitute no claim to a share in anything which the State may do to foster intellectual excellence. These qualities are neutralised by the offence which the would-be candidate has committed in not going to a State school; that is to say, he has not cost the country one farthing yet for his education, and therefore he never shall. But it is not surprising that Sir H. Parkes gives the reverse answer, and says that to withhold the bursaries from any deserving candidate is inconsistent with justice.

Now, it may be objected that to give a State bursary to a private school ex-student would be indirectly endowing a private school, and therefore that this concession would be inconsistent with our accepted educational policy.

But (1) why does not this objection hold good with reference to the junior bursaries which are now thrown open to all-comers? 2. How can money given to an ex-student be regarded as an endowment to the school where he was reared? Some slight credit might conceivably attach to a private school successful in winning bursaries by competition. But surely our Education Department cannot grudge that cheap reward to institutions which are doing, under much discouragement and without any cost to the State, a large portion of the secondary education of the country.

It surely cannot be the intention of the Department, by throwing the junior bursaries open and restricting the senior bursaries, to entice or compel into Government schools all the more intelligent but needy students. And yet, what does this divergence mean? Unless some other explanation is forthcoming, there are many who will believe that while Sir H. Parkes means encouragement to the whole intellectual life of the nation on the widest and fairest principles, on the other hand the Department at present aims at the gradual depression of all voluntary educational effort, and the concentration of the secondary education in its own hands. If a fair field for voluntary effort in secondary education is meant, why this restriction on the University bursaries? Let them be open to all candidates. If the State High schools give the best teaching, their pupils will win the bursaries. If their pupils are not the most deserving, why should they monopolise the State funds? Are we to have Sir H. Parkes' clear justice, or the partialities of the Department, to rule us in educational matters?—I am, &c.,

EDWARD HARRIS.

The King's School, March 10, 1891.

LAY HELPERS.

To the Editor of the Australian Record.

Sir,—Your leader of the 14th February was laid before the Lay Helpers Association Council, and we are instructed to draw your attention to the fact that the words "to have an association without such a definition of duty and whose agents are free to undertake work without

Episcopal sanction, and cease it at their own pleasure is a help," cannot apply to our Association, for rules 2 and 5 are, viz. :—

2. Each candidate for membership must be recommended by the clergyman in whose parish the candidate is at work, or by two members of the Association, and appointed by the President.

5. If a member ceases to be engaged in Church work, he shall be called upon to return his card of membership.

The Council cannot see that the last rule is kept, for that duty lays with the clergyman and his workers. The scarcity of workers, in our opinion, makes most of the clergy accept what may be called unsuitable workers, while some dislike to refuse any offer at all. Until there is a full supply of regular workers, devoting time and brains to the work because they love it for Christ, and doing it for duty sake, we are afraid that the Association will lack vigour. The Council does not attempt to make workers, it can only strengthen them by uniting all in the bonds of Christian fellowship. Take our annual services this year, the attendance was disgracefully small. If lay helpers had united together then and filled our Cathedral, would not every one present have gone to his or her work, with gladness of heart, and surely the united prayers for God's blessing on all work would have resulted in increase.

The Council will be glad to keep a register of workers (for any kind of Church work) so that the Clergy may be put in correspondence with them. Anyone, either in town or country, who has not work at hand, or could sometimes give temporary help may soon be put into harness. In conclusion we ask the Clergy to give the Lay Helpers Association a trial in every parish, and if they keep it going for a time we think they will find it helpful in every way. Thanking you for your leader, and hoping for assistance by hints, advice, etc., at any time, we are, yours, etc.,

H. W. HARTLEY,
J. TOZER,
Hon Secs. L.H.A.

AN APPEAL FOR HELP.

(To the Editor of the Australian Record.)

Sir,—A most distressing case has just now come under my notice, and I would ask you to allow me to make an appeal to your readers for help. I remind them "that he that giveth to the poor lends to the Lord." The case is, viz. :—A steady, hardworking sailor, in the course of his work one day overstrained himself, and after a time had to face the awful fact that he is to lose, slowly but surely, the use of his limbs; "incurable spinal disease." He kept at work as long as he could, but at last had to give in, and with what money he had bought into a small tobaccoist's shop near his old friends to try and support his wife and two children. The late bad times, with his own illness and also a child breaking her collar-bone, has put him behind, and it requires £15 or £20 to help him pay what he owes, or he may lose all if pressed at once. The result of this is plain, he must go to an asylum, his wife to work for her living, and the children to an asylum also, unless assistance given. He at present cannot walk a few steps unless something to hold by. I would be glad to receive any gift, however small; or if anyone could buy something of him that would even help. I can give all information, and I refer anyone also to the Rev. H. J. Richards, of St. Luke's Church, about it.—Yours, etc.,

162 Sussex-street. J. TOZER.

Notices to Correspondents.

VERITAS.—Deficient postage four pence. Too late for insertion.

COLIN CLOUT too late.

The Girls' Friendly Society.

A GENERAL Meeting of Associates was held in the vestibule of the Town Hall on Tuesday evening, the 24th of February. The attendance was large, including a few gentlemen who had been invited. The Primate and Miss Snowden Smith had, unfortunately, previous engagements, and the Mayoress being still at Bowral was also unable to attend. Mrs. Frederick Barker was among those present.

Shortly after eight o'clock the more formal proceedings of the evening began. The Rev. W. Hough, who had been asked to take the chair, said that the meeting had been convened to decide on the adoption—or otherwise—of an amended constitution, under which the G.F.S. should work in the Diocese of Sydney. He explained that, after a trial of several years, it had been found impossible to carry out all the details of the English constitution. The G.F.S. Councils in the other dioceses of New South Wales having already decided to work independently of Sydney, the Central Council, which should be composed of their Presidents, &c., and of necessity lapsed; and in this emergency the Executive Committee of Sydney, with the Finance and Reference Committee, had prepared a more simple form of constitution, providing for one council only—the Diocesan. Before asking Mr. Broad to read the document, Mr. Hough further explained that its adoption would in no way weaken the link between the Society in New South Wales and the Parent Society in England. "The Original Treaty" was then shown to the meeting. It is as follows:—

The Girls' Friendly Society grants the use of the central monogram to the Girls' Friendly Society in New South Wales on condition of the acceptance by that Society of the three central rules as follows, with the pledge that the name and monogram will be discontinued if at any time adherence be withdrawn from these rules.

The Parent Society will receive members commended to it from New South Wales, the Society in New South Wales pledging itself in like manner to receive members commended to it from England.

THE CENTRAL RULES.

1. Associates to be members of the Church of England (or of any Church in connection with the Church of England), no such restriction being made as to members. The organisation of this Society to follow as much as possible that of the Church—being Diocesan, Ruri-decanal, and Parochial.

2. Associates and members to contribute annually to the funds.

3. No girl who has not borne a virtuous character to be admitted as a member; such character being lost, the member to forfeit her card.

(Signed) B. C. GRAY, President.

LUOY WRIGHT, Secretary.

Date, July 29th, 1885.

This "Treaty" was signed by Mrs. Gordon on behalf of all the Dioceses in New South Wales.

The proposed shortened "Constitution for the Diocese of Sydney" in accordance with the above treaty was then read by the hon. treasurer, Mr. Broad, who had kindly given much valuable time to its preparation. After a short space allowed for discussion.

Mrs. STEPHENS (late Central President) moved, and Mrs. S. C. BROWN seconded, "That the resolution passed at the meeting held on the 1st of May, 1884, adopting the English constitution be and is hereby rescinded." The resolution having been put to the meeting, was carried.

Mrs. A. J. RILEY then moved, and Mrs. JOSEPH CAMPBELL seconded, "That the Constitution and General Rules now read are hereby adopted." This resolution was also carried.

After the new constitution had been adopted, the Rev. R. READ read a very satisfactory report of the G.F.S. Lodge. One G.F.S. Associate and four members were occupants during the present week, in addition to two or three non-members.

Light refreshments, with tea and coffee, were handed round about nine o'clock, after which a farewell letter to Mrs. Stephen from the Associates was read, and a memento, in the shape of a useful travelling bag handsomely fitted, was given to her. A writing-case was also given to Miss Stephen; both presents giving great pleasure. These ladies, who were to leave for England on the following Saturday, then said good-bye to their many friends in the room, and the meeting terminated by singing the Doxology about half past ten o'clock.

The pretty arrangement of the vestibule, under Mrs. Riley's superintendence, deservedly excited much admiration.

Copies of the new constitution will be forwarded to Branch secretaries and others.

Who "Ignominiously" Subsidised?

Banner (Australia).

The following interesting colloquy took place lately in one of the Law Courts in England. It was in connection with a clerical libel suit, and Mr. Justice Hawkins was the presiding judge:—

Judge: "I see in one of the letters there is the expression, 'Just after Mass.' Is there such a thing as 'Mass' performed in the Church of England?"

Witness: "Not in name; but there is the same thing in more senses than one, but under different names. One is the Holy Communion."

Judge: "In the Catholic Church one would expect to find the expression?"

Witness: "And we are in that Church; we say so in the Creed."

Judge: "You profess to be a member of the Protestant Church?"

Witness: "Thank God, no; I object to that. I protest against nothing that is another man's belief."

Judge: "You do not find the term 'Mass' in the Prayer Book?"

Witness: "Nor the word 'Protestant' either?"

At this his Lordship ignominiously subsidised, having met with one who was evidently more than a match for him.

Guardian (England).

In one part of Mr. Church's evidence he stated that he considered it a notorious fact that the jury in the Bristol case had been "packed," and that one of them was a relative of Sir Edmund Elton's. Some questions were put to this witness which seem irrelevant to the case:—

Mr. Justice Hawkins: "I see in one of the letters that there is this expression, 'Just after the Mass.' Is there such a thing as the 'Mass' performed in the English Church?"

"Not in name; but there is the same thing in more senses than one, but under different names; one is the

Holy Communion. I may say that I borrowed the expression from one of Sir E. Elton's letters."

"In the Catholic Church one would expect to find the expression?"

"And we are in the Church; we say so in the Creed."

"You profess to be a member of the Protestant Church?"

"Thank God, no; I object to that; I protest against nothing that is another man's belief."

"You do not find the term 'Mass' in the Prayer Book?"

"Nor the word 'Protestant' either. And the word 'Mass' is in the Prayer Book."

"Where?"

"In the Articles."

"And you think that is a fair answer to my question?"

Islington Gathering (Record) London.

Closely connected with this thought of isolation is the fact that one man is expected to play many parts. According to modern notions the parson must be like the Jesuit, *omnis homo*. He ought to combine in himself the most various qualities. Like the *Graculus avarius* of Juvenal, the parish priest should be able to do every-

thing—
Ingenium velox, audacia perdita, sermo
Promptus et Isco torrentior. Ede, quid illum
Esse putes? quem vis hominem acum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schanobates, medicus, magus: omnia novit
Graculus avarius—in celum, juseis, ibit.

Translated very freely into modern language this means: The head of a parish should be a man of as quick and subtle invention as General Booth; of as unabashed impudence in begging as the Kilburn Sisters; more fluent than the Vicar of St. Paul's, Onslow Square. Just tell him what you want, he is your man. A scholar, a dab hand at an argument, capital at accounts, able to manage a magic lantern, good at cricket and football, well read in prophetic literature, having a nice skill in holding the balance between different parties, a bit of a doctor; there is nothing he does not know and cannot do, and if he does all that is expected of him—very quickly in *calum ibit*.

"Our Citizenship is in Heaven."

As the Swiss are reputed to be a very patriotic people, the writer was rather surprised, when lately at Lausanne, to see the motto, "*Ubi bene, ibi patria*" (Where I am well, there is my country) in large letters on the outside of a gentleman's house. Probably the inevitable tendency of these days of fast travelling is for people to become cosmopolitan rather than patriotic. We may not approve of this tendency in reference to the world; but when we think of the world that is to come, where alone it will be really well with us, we see that our true country is there, and that we are only strangers and pilgrims here.

Religious Life and Work.

Changing Homes.

"It will be found," says Mr. Ruskin, "that they are the weakest-minded and the hardest-hearted men who most love variety and change." They are hard-hearted, else some associations of the place they are would bind them to it; they are weak-minded, else they would find beauty and something to be learnt no matter where they lived. Scarcely anything is more melancholy than breaking up a home where we have spent a few happy years. It is a shadow of the last parting. You look at the house for the last time. There is the room in which you spoke that foolish or unkind word; that shrill looking in at the window there saw one of your childish rages on another occasion; the walls and doors, the stones and timbers witness against you. Yet they saw the good side of you as well as the bad, and were present during days and nights when all went well with you. One advantage, however, there is in changing houses: you get rid of many things you do not want, and the tyranny of things in our lives is a great one. Papers, letters, and things that are worthless cling to us as tenaciously as our bad habits do, so long as we do not change houses. When we do they vanish, and we are less impeded. In the same way, when we put off this earthly tabernacle and enter into that which is not made with hands, eternal in the heavens, shall we not get rid of many things that we are much better without? In reference to staying where we are, or changing our places of abode, the wisest and happiest thing we can do is to leave the matter in the hands of our heavenly Father.

"If place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way
Tis equal joy to go or stay."

"He got most Nuts."

"Visiting with my boy the monkey-house in the Zoological Gardens at Marseilles," says a friend, "we were both struck with the very happy and good-humoured expression that was on the face of one of the inmates. There he sat on his hind legs at the bars of the cage, bowing and smiling, while his companions were either fighting or sulking in the background. His benign, dignified appearance was not unworthy of a 'person of quality.' I asked my boy afterwards if he had noticed the little monkey that was covered with smiles and so civil and good-humoured to everyone. 'Yes, I did,' he answered, and I noticed that he got most nuts." This made me think how many nuts of different kinds we lose by our bad tempers."

Our Father's Providence.

"You inquire into the stuffing of your couch when any thing galls you there, whereas sidderdown and perfect French springs excite no attention." So it is that we take the ordinary blessings which God gives to us as a matter of course, and are only surprised when any of them cease. We travel for days together in a railway train, and arrive

safely at our destination almost to the minute. It seems natural that it should be so. And yet if we consider how many things might have wrecked the train, we shall see that what is astonishing is that it should have gone right. This gives only a faint idea of the wonderful series of providential arrangements that must take place in order that we should live our lives for a single day. God's providential care is shown not more in extraordinary times than in ordinary, in sweetly and smoothly ordering for us the little circumstances that make our lives possible.

"Man's best things are nearest him,
Lie close about his feet."

"Must do Something."

Many people in the present day are afflicted with what may be called the fallacy of "must do something." They work not at all, as St. Paul says, but are busybodies. So-called well-off people, who, unfortunately for themselves and others, have not their living to earn, are a prey to this fallacy. The fallacy consists in thinking that on every occasion they must do something. Having no business of their own, they interfere with that of others. They bring discredit upon philanthropy by the foolish, mischievous schemes they concoct. When a man falls down sick in the streets a crowd gathers round him. Each individual thinks that he or she must do something, and what they do is to keep the air from the poor man, thereby retarding his recovery. Probably Diogenes was ridiculing these "must-do-something" people when, being in a besieged town, he rolled himself backwards and forward in his barrel, and said that he must do something because everyone else was doing something. There was much good sense in the plan advocated by Lord Palmerston, of putting letters into a drawer and allowing them to answer themselves. Says a friend of ours, "I have written many foolish answers to letters which did not need to be answered at all if I had waited a day or two."

"That is new and very sweet to us. We never thought of the Great Spirit as our Father. We heard him in the thunder, and saw Him in the lightning and tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us."

Lifting up his eyes, after a moment, to the missionary, he said, "May I say more?"

"Yes," was the reply, "say on."

"You say, No tawenan (our Father.) He is your Father?"

"Yes," said the missionary, "He is my Father."

Then he said, while his eyes and voice yearned for the answer, "Does it mean He is my Father—poor Indian's Father?"

"Yes, oh, yes; He is your Father, too," was the reply.

"Your Father—missionary's Father, and Indian's Father, too?"

"Yes," said the missionary, "He is our Father."

"Then we are brothers," he shouted.

"Yes, we are brothers," said the missionary.

The excitement in the audience became wonderful. But the old man had not yet finished. He said, "May I say more?"

"Yes, say on; all that is in your heart," was the reply.

"Well," the Indian resumed, "I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great Book and its wonderful story, to tell it to your red brothers in the woods."

The citizens of York may care to know that the Archbishop who will soon be among them will probably bring with him three daughters. His lordship has three sons, one of whom is a barrister, another is a coffee planter in Ceylon, and the third has just passed through Oxford and is about to take orders.

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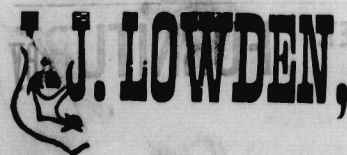
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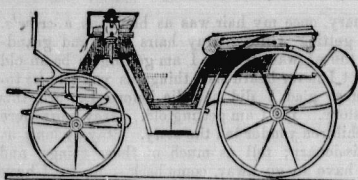


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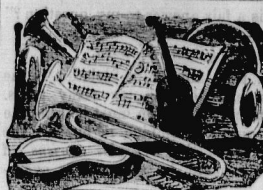
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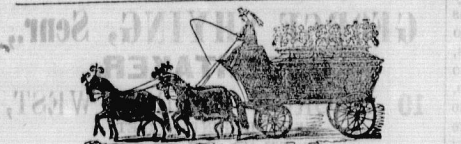
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MUSIC

PARALYSED GOLD.

[BY THE REV. R. B. POWER, M.A., AUTHOR OF THE "OILED
FEATHER," ETC., ETC.]

IN TWO PARTS.—PART I.

At first Redfern Grabstone used to write continually to the little ones at home, and send them some of the strange oddities which are to be bought in the streets for a penny—and, at times, what cost a little more; and in return for these he used to get such simple things as the little ones could get or make. Out of everything that could be kept a bit was put by for Redfern; and very heterogeneous were the consignments which reached him from time to time. The most remarkable, perhaps, was a hedgehog, three of which had been found at the foot of the garden, one of which was faithfully put by for him. Daisy chains and bunches of wild flowers often came. At first they were all welcome, but gradually they became less and less thought of, and at last the lad wrote home and requested that no more should be sent. What were they to the things in the jeweller's window? If they could send some of them, that would be something worth. But if they could, what would Redfern have done with them? Turned them into money, for money would be power, and life, and energy; it would make him "somebody," and enable him to do almost anything.

What the struggle might have been—how severe, or how long prolonged, I cannot tell; and there is no need of guessing, seeing that it was destined not to be prolonged at all.

The children at home had not much time for speculating as to why their London consignments were to come to an end; they were carried off, within a few hours of each other, by scarlet fever. They knew that they were dying—i.e., they knew that they were going away, not to come back again, but they did not know that they were dying; as too many know death. They were going to a beautiful place, and their last wish was, that all their little things should be sent to their brother, and that he should be written to, and told all the ways of Miss Jane the doll, her bad habits which had to be corrected, and her good ones which had to be encouraged, her food and raiment, and hours of going to bed and getting up. Moreover, the little boy's rocking-horse was to be sent to him, with equally specific directions about his make-believe hay and oats, and Redfern was to keep it for his very own for ever. They sent him also ten thousand loves, and then ten thousand more, and said, "They didn't know whether they could write to him from where they were going to; but if they could, they would." And so "Good-bye, dear Redfern, and don't cry when we are gone."

At first this was a tremendous shock to the young boy, and good thoughts began to come into his heart again. The messengers of heaven sometimes fly with apparently dusky wings, and they thus came to Redfern Grabstone; and for some time they thus carried with him. At night they hovered about his bed; then, as he lay awake, he used to think of the village green, and the joy his squirex gave, and the wonderful feasts which came from them; and little hands would put theirs in his again, and he could almost feel his own twining in the little curled heads once more. And when he dropped asleep, he could hear the little ones—now calling to him out of heaven, and now at play with him again on earth; and he felt how power had flowed out of him to make joyous these two little lives. And by day, as he walked in the streets, he could hear their childish voices amid—yes, strange, to say, even above—all the hubbub of the City: the omnibuses, and cabs, and patters with their penny wares—the thousand and one sounds which go to make up a great city's din. Never had these little ones been in a town; but now they walked with him quite fearlessly, as though they were not frightened at anything, as though they were not attracted by anything. They were in it, but not of it; they were with him, and that seemed to be enough for them. For were not those good angels to help the lad to escape from the snares of earth, if only he would escape? For a set time would all such images and thoughts be with him; but only for a time. And then, if he would not have them, they would depart.

And close by were evil thoughts and evil imaginations, which came not from heaven, but hell; black-winged abominations of a nether world, only able to turn themselves into what appeared to be angels of light to such as were willing to be deceived. Wherever holy thoughts go, do these go. They will stand aside when they must stand aside; but they are ever ready to come forward, stealthily or overpoweringly, as seems most to their interest at the time. And now they also had their say. How many evil things have such had powers of wickedness said concerning jewels of gold and silver and precious stones! how many have there by such glittering weapons slain! Pride, vanity, covetousness, murder, theft, have all, from time to time, linked themselves with such bright and beautiful things. And now the evil thoughts, the dark messengers of one who, better than all others, knows the power of gold—its power to ruin and deceive—found this young lad opposite the jeweller's window as he was going to his master's office. The sunbeams were dancing amid the jewels, leaping apparently in very joyousness from diamond to diamond, from sapphire to emerald and opal and ruby, and every manner of precious stone. They twinkled and scintillated and blazed, and threw out coloured lights of crimson and

yellow and red, and green and purple and blue, and the lad stopped and looked upon them.

It was a bad coincidence for Redfern Grabstone that at that moment a hand was laid upon his shoulder, and Mr. Cayley was found to be owner of that hand.

"Looking at the pretty things, my boy, or thinking of what I told you about them? Some day, if you go on right, you'll be able to say to yourself, 'Every one of those I can have at an hour's notice.' 'Tis a grand thing to be able to walk about London—or anywhere else, for the matter of that—and say, 'I can buy you all up.' I say to them, 'You are Cayley's,' and you will be able to say, 'You are Grabstone's,' but you must work and wait, my lad! Cayley has worked and waited, and by the help of his eyes and his thumb he has got on. Come away to the office; there's no money to be made looking at pretty things, unless, indeed, it be to hear them saying pretty much what I've been saying to you now."

And Redfern Grabstone went off with Mr. Cayley, and the good angels, or thoughts, or whatever you like to call them, went their way, and the others chuckled and laughed and accompanied the two until they were seated, each of them at his desk; and I do not say that they left them then.

As time wore on, the man of stocks and shares seemed to take more and more to the young man whose career—and, indeed, whose character—was bent on forming.

The good thoughts having passed away from Redfern Grabstone, he lent himself all the more willingly and easily to Mr. Cayley's influence. The little ones of the green now seldom came into their brother's thoughts; and when they did come, they did not stay long. They knew that they were not welcome, and they just seemed, as it were, to look upon him pitifully and depart.

And, in truth, Redfern Grabstone was not sorry; he did not want them. What good could they do him? They were out of place in a crowded city, out of place in business life. They belonged to the other world, and in the other world let them stay. All this sort of thing did not do much for old times, for young schoolboy days; but nothing could be made out of them; they would not help him on in life. All about the horse and the doll was humbug. They did well enough at the time; but there was nothing in them, so nothing could come out of them. Ah! Redfern Grabstone, there was much in them, and it may be that the time will come when you would give a great deal to get some of that "much" out of them; it may be—but we shall see.

Mr. Cayley's career was one of uninterrupted success. He bought shares, and made money on them. He sold shares, and made money too. He neither bought nor sold, but waited to see how things would turn out; and while he was waiting, dividends and interest were rolling in, and so he might be said to be making money even then. It seemed to be a part of the special vocation of money to come to Mr. Cayley, and it seemed to be a part of Mr. Cayley's special vocation to keep it. But nobody could see what good it did him; or, in other words, how he was any the better for it. He lived in the same small house that he had inhabited for years; he kept the same old servant; he wore no better clothes; and certainly he did not give away any more. Indeed, with all his money power, he could not do that. You can't make a nothing into more, and Mr. Cayley had never given anything away at all.

The only good that this money did him (if, indeed, that can be called good at all which is mere fancy), was the idea that as each hundred was safely bagged he could do more if he pleased in any given direction. But what good was that when there was a force within forbidding him to part with it, and so making it utterly inert, of no power at all? What good is power if one cannot use it? And though there was great power undoubtedly in the gold, the power was practically not there for him. Mr. Cayley's fancied "can"—indeed, his real "can"—was met by a still more real "cannot"; and so Cayley, instead of getting good out of his money, got nothing—unless, indeed, the indulgence of this idea can be called good.

It is very hard in this world to have money without having some money troubles with it, and Mr. Cayley had his. His great trouble was, What was to be done with it when he died? He knew well that money would not have power to keep him alive; no cash balance could avert the crack of doom. When the word came, "Cayley, you must go," go Cayley must. But that this concentration of power should be all dissipated, and come to nought, was more than he liked to think of.

Hence it was that he had taken Redfern Grabstone in hand. After the boy had been a sufficient time in his office to see that he had taken kindly to the ideas impressed on him, Mr. Cayley determined to train his mind for himself, to make him custodian of his money after he was dead. The boy was young, and so would be all the more easily influenced and trained; and if only Mr. Cayley could make him a man after his own heart, the accumulations of his life would not be in vain. But he must be trained; hence he took him to board and lodge with himself, that at all odd moments, and as various opportunities arose, he might train him into what he should think, and, by-and-by, how he should act.

The good thoughts, or angels, or whatever they were, seldom came to Redfern Grabstone now, and so Mr. Cayley had few impediments in his way.

But one thing there was which troubled this man. It was that when he had gone he was by no means sure that he could carry this consciousness of power with him—he must leave his wealth in the world, while he himself had gone out of it; and this did not work out comfortably at all. What if he could live again in this (now) young man? What, if need be, only his body should die, and the real Cayley could keep about in the world as usual?

"Ah!" said he, one day, jumping up from his fireside chair, "I have it. Cayley needn't go, after all—perhaps he needn't—anyhow, there's nothing like having a try."

Cayley, where did you get that strange thought? What lying spirit deceived you when you imagined that if Redfern Grabstone could catch your spirit as you died, you could live on in him? Was ever such a thing heard of before, and who or what put it into your mind now? You were going to leave your money to Redfern Grabstone, and you were going to leave your spirit also. Sole executor, too! And how was he to carry out the trust? What was he to do with that spirit of yours? Had you left your wretched spirit to me, Cayley, I know what I should have done. I should, in the language of the law, have "renounced"—that is, have had nothing to do with your will. I should have pitched whatever there actually was of money, into the Court of Chancery within twenty-four hours, and let you and your money get out of that as best you could.

When we think much about anything, however improbable, it has a tendency to become a reality with us, and all the more so if it is anything that you wish for. Hence it came to pass that Cayley thought himself into the belief that he could really do this thing which he desired. At last this idea took complete possession of his mind, and he determined to imbue Redfern Grabstone with his own spirit, with his own very self, as much as he could. To this end he kept him ever near him, as close to himself as possible; the savour of his being he wanted, as much as ever could be, to pervade the being of the one who was to inherit his wealth. Nay, not to inherit—Cayley did not like that word, for it sounded as though he himself would be parted from it—but who would enable him to carry on and carry out his idea—keeping the wealth together, and so accumulating power. If only he could secure that, there should be a succession of Grabstones, all imbued with his own spirit, he might, so to speak, live on to the world's end, and accumulate enough to rule the world itself.

Redfern Grabstone, as time went on, could not but perceive the change in Mr. Cayley's ways. He thought him getting eccentric—very eccentric indeed. He would pull his chair up so close to his that they touched one another, and thus he would sit the livelong evening. In the office—in Mr. Cayley's private room, where Redfern now sat—he would not have him at the desk opposite him, but would have him close up to him, at his very side. He made it a point also that Redfern Grabstone should eat the same things as himself, and he would seldom leave the young man out of his sight.

This, after a while, became irksome, and how long Grabstone would have endured it I cannot tell, had not Mr. Cayley one day confided to him that he intended to leave him all he had. It would not do, therefore, to offend him, even if he were a little eccentric. Perhaps it was the sign that Cayley's mind was giving way, and that he was breaking up (for he was now getting old), and he would all the sooner come into the money that was bequeathed.

"Listen to me, Grabstone," said Mr. Cayley one evening, as he announced his intentions in this matter; "listen well, Grabstone, to what I say. I have spent all my life making money, not for the sake of buying this and that with it—for what have I here? Just a few simple things which are enough for life, just the plainest of food; you may almost say I am shabby in my clothes. I have toiled, and kept awake, and been sharp, and saved, not to possess, but to know that I may possess if I like. I like to look at what this man has, and that, and to know that it is mine if I choose to give money for it. I like to know that I can buy so many of my fellow-men—for, believe me, Grabstone, if only you will pay the price, a great many are to be bought; I like to know that I can send people to Europe, Asia, Africa, and America. Even if my fire were small, and I were shivering before it, as has often been the case, do I not feel that I have only to go into the market and buy up not only coals, but coal-mines, if I please? Now, look you, Grabstone, I don't mean to give up all this; I don't mean to have toiled all my life, and then just die and lie a poor helpless creature in the grave, unable to do anything or to be anybody. I have had a new idea lately, and now I'm going to tell it to you; and if you fall in with, you shall have all my wealth. I'm going to leave you my money, and with it myself; not my body. I'm not going to ask you to keep me in the house with you for ever, or to drag my old bones about with you; but I'm going to leave you myself—my thoughts, my feelings, and my very spirit—as much as I can. That's why I keep you so near me, that you may be as like me as you can; that I may know what you're like when I get into you; so that you, knowing my ways, and I knowing your ways, we may get on well together. But there is one thing, Grabstone, that you must do: you must catch my last breath. The will is already made and signed; do you agree to what I have last said? My mind is set on that."

"If it will give you pleasure," said Redfern Grabstone, "I have no objection. You're leaving me everything; I might at least do that much for you."

Redfern Grabstone might have said something more—what, I know not—had not a fearful spasm come at that moment over the old man's face. "Grabstone," cried he, "my eyes are burning—burning; they're full of the desert sand; throw water into them!" and a second spasm, worse than the first, came on; and the mysterious look of coming death spread itself over the old man's face.

There was no time to be lost if Redfern Grabstone was indeed to fulfil his recently made promise, and in a moment he opened his mouth and put it to the old man's, who did not breathe out his spirit, as we say, but who in a half yell, half scream, sent forth his last earthly breath. Redfern Grabstone felt almost as if Cayley had yelled his spirit into his head, and his lungs, and his heart, and his liver, and every bit of him, from the crown of his head to the sole of his foot—as though he had been bequeathed, not only all Cayley's money, but Cayley's very self.

(To be continued.)

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THE FIFTY-FOURTH ANNUAL MEETING of the above Society will be held at the CHAPTER HOUSE, Bathurst-street, on MONDAY, 16th INST., at 4.30 p.m.

J. D. LANGLEY, J. Hon. GEORGE WALL, Secs.

LIST OF SUBSCRIPTIONS TO THE CHURCH MISSIONARY SOCIETY BY THE NEW SOUTH WALES AUXILIARY FOR THE YEAR, 1890.

	£	s.	d.	£	s.	d.
Mrs. M. A. Elder, 1889	1	0	0
St. Paul's, Redfern S.S.	1	0	0
Thos. Edwards' box	0	4	0
Falls S.S.	0	0	0
Parsonage	0	5	2
Norwa S.S.	0	15	9
Per Rev. Joseph Best for 1889—	1	0	0
St. Andrew's S.S. Summerhill, 1889	2	10	0
C. S. Wilkinsons	3	0	0
Rev. Henry Dicker	1	10	0
E. G. Cranswick	1	10	0
J. P. A. Garvin	5	0	0
Weeknight Collection, Holy Trinity, per Ven. Archdeacon King	1	0	0
Collected by Miss Brenda Bode	1	0	0
Collection 'St. James', Croydon, Good Friday	5	5	1
Lawson S.S. box	1	0	1
Wentworth Falls S.S. box	0	6	8
Collection Springwood, Good Friday	2	2	9
Lawson	0	7	3
	3	16	9

Per Rev. E. G. Cranswick—
E.V.S. donation 1 0 0
E.V.S. Miss Stiles 1 0 0
E.V.S. 1 0 0
E.V.S. 1 0 0
Ladies Union—Proceeds Sale of Work 61 14 3
Friend in Victoria, per Rev. A. R. Blackett 2 0 0
F. H. Dangar 10 0 0
Robert Hillis 2 0 0
W. L. Dicker, donation 0 10 0
Collection at St. Andrew's, Summer Hill 2 12 0
Master Geary's box 1 15 0
Miss Elsie Geary's box 1 6 3
Rev. John Vaughan 1 8 0
Collection, Castle Hill, per Rev. F. Elder 2 15 3
St. Matthew's, Windsor 1 8 6
St. James', Croydon 9 10 1
St. Luke's, Burwood 9 1 3
Annual Meeting in Chapter House 12 11 0
St. Michael's, Surry Hills 1 8 4
St. David's 1 15 6
St. John's, North Balmain 1 4 0
St. John's, Parramatta 1 5 2
St. Silas's, Waterloo 0 17 6
Miss Heber's class, 1889 0 17 4
Morton Hall 0 10 10
J. K. Chisholm 0 2 6
Minnie Dunning 0 1 7
Herman Young 0 2 0
Ernest Hill 0 2 3
Ada Stoneman 0 1 5
Florence Wilson 1 11 5
Mary Fessett 0 17 6
Miss Webster 1 6 6
Frederick Shaw 0 5 3
Alice Root 0 1 7
Amy Flury 0 13 3
Phoebe Campbell 0 1 3
Percy Evans 0 6 6
Eva Wing 0 3 4
Annetta Berry 0 3 8
Mr. E. Lawson 0 3 8
Miss Ellis 0 12 3
Ada Florence Hill 0 1 6
Edith Church 0 1 4

Per Rev. H. Martin.
Venerable Archdeacon King 1 1 0
Misses Miller, Burwood 1 0 0
Cobbly Branch—
Miss Downer's box 1 3 3
J. K. Chisholm 1 0 0
Collection at Annual Meeting 5 1 2
Mrs. Barker 2 0 0
Miss Harford 0 10 0
Churchwardens—Narellan 1 0 0
Brigingly collecting box 0 15 3
Right Rev. the Bishop of Goulburn 11 9 8
Very Rev. Dean Cowper 2 2 0
All Souls', Leichhardt 1 1 0
Offertory 5 0 0
John Kent 2 2 0
Rev. E. C. Cranswick 1 1 0
C. S. Wilkinsons 3 0 0
Miss West's box 2 10 4
Dr. Boughton Kyndon 2 2 0
St. Andrew's Cathedral S.S. 15 0 0
St. Paul's, Redfern, S.S. 10 0 0
St. John's, Darlinghurst, per Miss Docker 4 0 0
St. Paul's, Redfern, boxes 1 1 5
St. Philip's, Auburn 4 6 2
The most Rev. the Primate 10 10 0
Dr. A. B. Morgan 5 0 0
St. Philip's, Sydney 3 10 7
W. Crane 2 2 0

Box—Dean Cowper's cottage 1 14 0
Mrs. Morgan and Miss Short 0 13 7
Wellford 1 0 0
St. Mary's West Maitland 25 18 10
Grosford 3 7 3
Walsend 2 11 7
Lambton 1 18 6
33 16 2

Diocese of Newcastle.
Miss Miller's box 1 9 1
Harrison's box 1 16 5
L. Holland's box 0 3 5
Haywood's 0 2 7
3 11 6

St. Mary's, Balmain Branch.
Miss and Master Croft's box 0 9 5
Emily Wheeler's 1 16 4
Young's 1 6 11
Ethel Broadfield's 0 9 10
and Master Broadfield's box 0 9 1
Master H. Layton's 0 6 11
Masters C. and R. Addison's 0 11 2
Mrs. Fred. Cockhill's 0 12 1
Misses and Masters Southey's 0 5 8
Mrs. Mainwaring's 0 5 2
Tidwell's 0 6 8
Parker's 0 16 10
Masters W. and C. Cameron's 0 5 0
Miss Byrman's 0 8 10
T. E. Savage's 0 15 0
Mrs. Kendall's 0 2 5
Misses McLeod's 0 17 0
Mr. C. R. Walsh's 5 17 10
Collected by Miss Bough 12 8 0
H. Lown 0 11 0
Master J. W. Lown 0 12 9
Mrs. Fashley 0 6 6
Miss M. Walsh 4 10 6
Collection at Annual Meeting 2 13 2
Subscriptions—

Mrs. John Macdonald 1 1 0
Mrs. Shelley 1 0 0
Mr. Arthur Wheeler 1 0 0
Rev. M. Ansell 1 1 0
Mr. T. J. James 1 1 0
Mr. C. R. Walsh 3 3 0
50 7 0
Collected and handed to Rev. John and Mrs. Cain for Dispensary at Dummagudem, India—
Mrs. J. P. Mackenzie, per Mrs. Dempster £ s. d. £ s. d.
Miss Downer 5 0 0
Miss Wickham, Parramatta 0 10 0
Mrs. Walsh 1 0 0
Miss Walsh 1 0 0
Miss M. Walsh 3 0 0
Mr. F. Walsh 1 0 0
Mr. C. R. Walsh 10 10 0
Gratitude 0 10 0
Further Sale of Curios 23 10 0
Further Sale of Goods 6 12 0
St. Andrew's S.S., Summer Hill, per Rev. J. Vaughan 1 12 9
Rev. J. Dicker 2 10 0
1 1 0
£394 8 6

The Honorary Treasurer, New South Wales Auxiliary of the Church Missionary Society, London, in account with the Society.

To amount of Donations and Subscriptions as per Lists £394 8 6
By Lay Secretary, for Rev. J. Cain and Mrs. Cain's travelling expenses 15 0 0
Lay Secretary, printing, advertising, &c. 4 17 0
" " railway fares for Rev. J. and Mrs. Cain 4 12 6
" " Rev. J. Cain for Dispensary at Dummagudem 23 10 0
" " Labels for Boxes 0 7 6
" " W. Neville, making Boxes 5 8 0
" " A.J.S. Bank, exchange on cheques 0 2 6
" " draft on London 337 13 0
" " exchange and stamps on draft 2 18 0
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17th February, 1891.

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MARCH, XXXI Days. 5th Sunday in Lent.

MORNING LESSONS.		EVENING LESSONS.	
14th. Exodus 3	Mark 12 v 13 to v 35	Ex. 5 or 6 to v 14	Corin. 7 v 1
15th. Deut. 3 v 18	1st John 13 v 1 to v 25	Deut. 4 to v 25	1st John 13 v 1 to v 25
16th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
17th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
18th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
19th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
20th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
21st. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
22nd. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
23rd. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
24th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
25th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
26th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
27th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
28th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
29th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
30th. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25
31st. 1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25	1st John 13 v 1 to v 25

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 14, 1891.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Seventy-fourth Annual Meeting of the New South Wales Auxiliary of the British and Foreign Bible Society was held on Monday last under very favourable circumstances. The report presented showed that the Committee had sent a larger amount this year to the parent Society than it did twelve months ago for the furtherance of its noble work. It was further reported that during the year there had been issued from the depot 6578 Bibles, 8291 copies of the New Testament, 281 portions, 282 copies in other tongues than the English—making a total of 15,432 copies. The total issue of the auxiliary for 74 years had been 351,648 copies. The sum of £900 had been remitted to England as a free contribution, and £500 on purchase account. It is very interesting to find that the following grants had been made:—To the Sydney Hospital, for the use of the patients, 24 copies of the Holy Bible, 42 copies of the New Testament, and 12 portions; to the Rev. J. W. Mackenzie, for the New Hebrides, 12 copies of the Holy Bible, 32 copies of the New Testament, and 96 portions, all in the French language. The report was an encouraging one, and calculated to stimulate the several branches to increased effort. It was gratifying to hear the Primate say that he not only took a personal interest in the work and object of the Society, but that he should bear witness that it was the duty of the high office to which he had been called to do all that he could to support the Society. We remember another distinguished member of the Episcopate said some years ago that he was not ashamed to be seen on the platform advocating the claims of the Bible Society, because he was not ashamed of the grand old English Reformation. Previous to that event what ignorance existed, and what antagonism there was to the spread of Bible knowledge! We all have an idea what it was that blocked the way to the diffusion of truth, and exerted its blighting, baneful, binding influence upon the minds and actions of men. Never, until the final day, will there be known the sum total of the persecutions which were suffered from the days of the faithful Waldenses in 1200, up to those of Madai in 1851. What was the grandest instrument employed by the Providence of God in dispelling ignorance and staying the hand of persecution? It will be acknowledged that it was the translation of the Holy Scriptures into the vulgar tongue. It was not merely the preaching of the best preachers, or the writings of the best writers like CRANMER and RIDLEY, but it was the Word of God on the one side and the blood of the martyrs on the other side that won the Reformation for our fathers. We have been told, however, during the last few years, that the doctrine and influence of nature are sufficient to turn men to virtue and religion. The history of Egypt, Persia, Greece, Rome, China, India, the islands of the sea, of the untold millions that only live in history, and the millions who still live, give an emphatic answer that such is not the case. They had all the educational advantages of nature, and what was the result? She spoke to them in thrilling, startling tones, appeared to them in grandest form and imposing attitude, and yet they were not trained to virtue, nor did they attain goodness. "Philosophy in the pagan night," says COLERIDGE, "was only as the firefly in the tropics, making itself visible but not irradiating the darkness." Nature alone is not sufficient to quicken the heart of humanity into sympathy with its Maker. The system of negations which scientists have propounded to uplift mankind is utterly fruitless—in fact, it is demoralising and contemptible. A system whose members know not how to express any articles of faith, without a negative particle, is a nursery of scepticism and infidelity. The late Archbishop of Canterbury wisely remarked when he said, "The world is tired of negations." The world is tired of negations, and she only finds rest in the fact that the Word of God which has for 1800 years stood all the tests which can try it, has more beauty and power about it, more life in it, and has done more good for the world than all other books beside. It has proved itself to be in every age, land and clime a Book for the healing of the nations. Well might the Primate, therefore, say that the attendance of every one at such a meeting as that of Monday night, implied they believed in the Bible and valued the Bible, not merely for their individual selves, but for the whole world. Those who oppose its teachings are indebted to it for its influence on their sentiments and conduct. As one has expressed it—"After grazing in the

pastures of revelation, they boast of having grown fat by nature." TENNYSON's beautiful poem is to the point, and we cannot refrain from quoting it:—

Once in the golden hour
I met to earth a seed;
Up there came a flower,
The people said a weed.

Then it grew so tall,
It was a crown of light;
But thieves from o'er the wall
Stole the seed by night.

Sowed it far and wide,
By every tower and town,
Till all the people cried—
"Splendid is the flower!"

Read my little fable,
He that runs may read;
Most can raise the flower now,
For all have got the seed.

Surely the day is not far distant when science and revelation will meet together and philosophy kiss each other. They are children of the same parent and should be ashamed to live in open strife. We are indebted to the Holy Bible for our laws and liberty, for our literature and love. It reveals to the world the God Man CHRIST JESUS with a character unique, an excellency peerless, a purity spotless, and sympathy which proves Him able and willing to bless those who believe in Him. The PRIMATE eloquently remarked:—

The New Testament gave a higher standard in its progress, and those who did not entirely share their faith recognised in it the noblest guide of duty that there was in any book in the world. But its most precious feature was that it was a special revelation of God. Put it beside any book of philosophy or poetry, or anything else, and there were fragments of revelation in the latter, but there was nothing like the historical revelation of God. In all these things the Bible was of incomparable value, and they did well to do their utmost to spread its knowledge, influence, and revelation as far and wide as they could. No literature had such imperative claims on the conscience, and none had such an answer of consolation for the burdened heart of man as the Bible. The value of the Bible might be considered apart from those very difficult questions of theory of inspiration or criticism of the text. Some people were frightened when they heard of the higher criticism, but it looked at properly none of these things have interfered with the claims of which he had spoken. This book was the one they sought to spread. It bound them together in a federation far more wide than the federation of Australia. The society was simple in its objects, progressive in its agency, and had been proved to be successful in its efforts.

This is the spirit in which the British and Foreign Bible Society prosecutes its work. It believes that in the circulation of the Holy Scriptures she is sending forth a volume which is suited and adapted to the necessities and circumstances of every man. Thus as the sun light is suited to all realms and to all visions, so is the light of God's Holy Word. It is the revelation of God to man, telling him of infinite love, infinite power, infinite wisdom, and in the reception of these truths the trembling spirit all the world over vibrates with hope; and as man reads of the ability and willingness of God in CHRIST to forgive sin and blot out transgression, he seeks for pardon and for deliverance. What other book has ever cheered the heart, dried the tears, and stilled the conscience of sinful men like the Bible? And as it was said of the CHRIST, "Never spake man like this man," so thousands have been led to say as they have received and read the Bible from the hands of the agents of the Society, "Never spoke like this book." The British and Foreign Bible Society has given most effective aid to missionary enterprises and missionary agents. The testimony of the Rev. J. G. PATON on this point was most valuable, and his words are worthy of preservation by every lover of the Bible Society. He said:—

In the South Sea Islands before the Gospel, the natives were sunk and degraded in heathenism and bloodshed, but the Gospel had made its power felt among the cannibals, and there were present in the hall seven living examples of the power of the love of Christ. The British and Foreign Bible Society had introduced the Bible and the Gospel to the tribes of those islands. The Wesleyan Society had done similar work in Samoa. Then again there was Bishop Selwyn's work. The work had told on many islands, and was producing noble work. What could induce such men to go and devote their lives to heathen races when they could live in comfort in the centres of civilisation, but intense love for God and pity for the perishing? In their work in the New Hebrides they did not know Wesleyans, or Presbyterians, or Episcopalians. They preached Christ and adopted that simple form of Church government that was suited to the work. When they first went to the New Hebrides there was not a written book, but they had translated the word of God into 14 languages in that group. All these translations had produced glorious results, and the word was going on conquering and to conquer. The people were cannibals and a white man could not land. The first two missionaries were killed, and six murders were committed before the natives began to receive the Gospel; but now there were 16,000 Christians in the group. They all knew of the unjust expulsion of Mr. Jones from Maré, and they were afraid that the glorious work in the New Hebrides would be upset in the same way. In the New Hebrides they spent the Sabbath in studying the word of God, and as a result were being elevated in the scale of humanity.

Such a statement should kindle gratitude and inspire a larger faith. If the members of the churches realised their Christian privileges and Christian responsibilities, how greatly increased would be their efforts in Christian philanthropy. The story of some of the natives of Madagascar puts many to shame. They possessed but a few torn leaves of the book of Psalms, and they walked a hundred miles to an agent of the Society to obtain a copy of the New Testament and Psalms bound together. To them the Word of God was precious. To thousands who have it in their homes it is as a dead letter. To every Christian it should be profitable for devotion, for reproof, for instruction in righteousness, for consolation in sorrow, for salvation from sin. If we valued it more highly we would circulate it more freely. Every man

who believes in Christ as the Son of God and as the Saviour of the world has an evidence of its inspiration and authority which none can disprove. It is the evidence of experience, and in its possession he can defy the assaults of criticism, or the taints of scoffers.

A man of subtle reasoning asked,
A peasant if he knew
What was the internal evidence,
That proved the Bible true;
The terms of disputations art,
Had never reached his ear,
He placed his hand upon his heart,
And simply answered here.

That evidence is convincing and leads to a blameless life, a holy confidence, and to earnest endeavour. We need in the colonies a richer baptism of love than what we have yet obtained, and then the Churches would be more vigorous in good works. No institution or organisation which has for its object the purification of morals, the elevation of mankind, the regeneration of society, and the salvation of the world, would be allowed to carry on its work with faltering step, or doubtful hesitancy. Every Christian must be a worker and every worker must be a Christian, and then glorious results would follow. What a change would come over the face of the colony if every minister would strive to have a Bible for every house and in every house a Bible. We believe that a startling revelation would be made if a Bible Census was taken in the land. We fear many a ship leaves our port and if searched from stem to stern there would not be found a copy of the Bible. In many a professedly Christian home it would be found the Bible is but seldom read, and the younger branches of the family are alas too frequently ignorant of the contents of the Bible and may be seen struggling to find the Gospel of St. John in the middle of the Old Testament. We need more Bible reading, more Bible study, more Bible religion, then the influence of the glorious Gospel of the blessed God would spread far and wide and the saving knowledge of CHRIST would prompt us to deeds of heroism in the circulation of the Scriptures of Truth. May the seventy fifth year of the Society's history in New South Wales be one rich in result and eclipse its predecessors in its amount of free contributions to the parent society, and in its circulation of the Bible in our own colony and in the islands of the sea which plead for our missionary enterprise, and the aid which can be given them by copies of the Word of God being sent to them in their own language.

ARCHDEACON GUNTHER AND THE CHURCH SOCIETY.

A STATEMENT made by the ARCHDEACON OF CAMDEN at the Annual Meeting of the Auxiliary of the Church Society at St. John's, Parramatta, has obtained a wide circulation in the columns of the daily press. We reprint it under the head of Diocesan News. Our readers will observe that a serious charge is preferred against the management of the Church Society, and it ever an inducement was given to the Laity to withhold their subscriptions it is by this utterance—an utterance emphasised by the position the speaker holds as one of the dignitaries of the Church. It is evident the matter cannot remain where it is. The statement must be either justified by the ARCHDEACON or he must qualify it. The ARCHDEACON is a member of the General Committee and the Committee for General Purposes. If there is mismanagement, he is in a measure responsible, and it is on these Committees the work of reorganisation should have been begun, and not by parading before the public any real or imaginary defects. We have endeavoured at times to point out what we believe to be defects in organisation; but those are widely different from bad management. If that is bad, the ARCHDEACON ought to be prepared to suggest a better and more workable plan. If there is a weak spot, the ARCHDEACON has now the opportunity of expressing and remedying it—only let him do it in the proper place. The Committee of the Church Society and the sub-committee already referred to are composed of men of some acknowledged business aptitude and of reputed integrity and honour. If they are playing false to the position, let them be held up to scorn and ridicule; but for the sake of Christ's cause, let not the honour of the Church be trailed in the dust, and the venerable Church Society's operations crippled beyond what they are. Funds come in now too slowly, and they are likely to be more seriously affected until the Committee can either clear themselves of the imputations made, or usher in a new and vigorous management, which the ARCHDEACON says is needed.

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub till your bodies ache and your hands get runned, when a piece of EASY CHAIR SOAP will do your 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 lye, no worry. 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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Australian Church News.

Diocese of Sydney.

St. John's, Parramatta.—The annual meeting of St. John's Auxiliary to the Church Society, was held on Thursday evening, the 5th inst., The president, Archdeacon Gunther, in the chair. Revs. H. C. Gladstone-Hawke, F. R. Elder, Copland King and H. Tate were also present. It was reported that the sum of £293 had been collected during the year and expended as follows:—Parent Society, £120; stipend fund, £124; curate fund, £57. The president, in the course of an address on the want of success in the working of the society, said the name of the society was a hindrance in some quarters, not being sufficiently clear and distinct. More earnestness and vigour were required in the diocese, the management improved, and the parent society differently constituted and made directly responsible to the synod. No one knew what the future of this great country would be. Federation, it was said, was in the air. But it was more than in the air, and if based on right principles, he thought it would do much to advance and develop this glorious land of ours. Righteousness alone exalted a nation. Addresses were delivered by the Revs. F. R. Elder and H. C. Gladstone-Hawke, and officers were elected as follows:—Patron, Bishop of Sydney; president, the incumbent of St. John's; vice-president, the curate of St. John's; hon. sec., Mr. J. J. Brennan; treasurer, Mr. F. T. Watkins; committee, the committee and churchwardens of St. John's, Drs. Brown and Johnson, Messrs. Bodenham, Cairnes, Dalmas, Fyall, Lloyd, Todhunter, F. Wickham, Noller, Pearson, Walker and Valrenkamp; representatives, Messrs. Lloyd and Watkins.

The Rev. H. G. Gladstone-Hawke, curate of St. John's, Parramatta, has been appointed minor canon and headmaster of the choir school, St. Paul's Cathedral, Melbourne.

Burwood.—The Rev. C. J. Byng delivered a lecture entitled "Eccentricities," in St. Paul's school-room, on Monday evening last, the 1st inst., in connection with St. Paul's Literary and Debating Association. In the absence of the Mayor, the Rev. T. R. Regg presided.

Parramatta.—A mission service has been conducted in the parish of All Saints, during the week, by Rev. R. H. Dillon, and Mr. W. Dibley. Services were also held in the Parramatta Gaol and Industrial School. Rev. J. Done, the incumbent, has assisted in the services throughout.

Blackheath.—The Primate arrived at Blackheath on Wednesday evening, and was met at the station by a number of the residents. During his stay he was the guest of Dr. Jackson. Mr. Neate, senr., placed his sociable at the Bishop's disposal, and, accompanied by the Rev. J. D. Langley, a visit was paid to Meadow and other parts of the district. On Thursday evening a meeting was held at the vicarage, when there was a large and enthusiastic gathering to welcome the Bishop. Mr. Symonds, junr., read an address of welcome signed by himself, John Neale and W. H. Jackson on behalf of the residents. The Primate thanked the parishioners for their address, and expressed his pleasure at seeing so many present. He heartily endorsed the sentiment of their coming together on all occasions for mutual blessing. This was the great idea of the Gospel, and while at this present time great hopes were entertained of national advance and prosperity, we must always remember that the foundation of all true prosperity was the Gospel of Christ. The gathering took the character of a friendly discussion about local Church matters, in which Revs. J. D. Langley, E. A. Colvin, and E. Symonds, Dr. Jackson, and Messrs. J. Neate, R. Reynolds, A. Woodhead, F. Nixon and others took part. A Debt Extinction Fund was started at the suggestion of someone present, and a considerable sum was raised. An apology was read from professor McCallum, who promised a yearly subscription of £5 5s.

Smithfield.—On Friday last, the 27th ult., the Primate visited Smithfield for the first time. Divine service was held in St. James' at 3 o'clock, when Rev. J. O'Connor presented 21 candidates for confirmation—14 females and 7 males. This was the first confirmation service held in St. James' Church.

Katoomba.—The Primate paid a flying visit to Katoomba, on Wednesday. At a hurriedly convened meeting of residents which was fairly attended, the position of the Church in Katoomba was discussed. The opinion was expressed by the Rev. Mr. Power, incumbent, that the town was not in a position to support a resident minister. Opposite opinions were expressed by leading residents. These found favour with the majority of those present. Amongst those present were Canon Kemmis and Lady Darley. The Primate left by the 9 a.m. train for Blackheath.

St. Andrew's, Summer Hill.—A crowded meeting in connection with the China Inland Mission was held on Tuesday evening. The Rev. John Vaughan presided, and there were present—the Rev. S. Chapman (of Melbourne), A. E. Bellingham, J. Soper, J. H. Mullens, and George Soo Hoo Ten. The Rev. S. Chapman delivered an address on the nature and aims of the mission, and afterwards introduced the six young ladies composing the third band of missionaries from Australia for China; and they in turn spoke a few words relating to their call to China.

Arncliffe.—A pleasant gathering took place in the church grounds, St. David's, on Saturday afternoon, the 28th ult., to bid farewell to Mrs. F. S. Fielder. The Rev. C. J. Byng, in presenting the testimonials from the parishioners and Sunday-school, spoke of the valuable services that lady had rendered as church organist, and Sunday-school teacher. His remarks were endorsed by Mr. A. Milsop on behalf of the parishioners, and Mr. G. B. Philip for the Sunday school.

Auburn.—A sale of work in connection with St. Philip's was formally opened by Captain Murray, in the Cumberland Hall on 24th ult. There was a good attendance at the opening ceremony, and Captain Murray who was introduced by Rev. E. A. Colvin, made a happy and appropriate address for the occasion. The large hall was nicely decorated, and the stalls which were also tastefully arranged. The sale was open for five days, and was very successful. The ladies of the parish who have been working diligently for several months will have the pleasure of handing over to the churchwardens a considerable sum towards the church debt.

Corrimal.—On Wednesday, the 4th inst., a very interesting entertainment was given in the Church, the proceeds being devoted to the benefit of the building fund. Rev. M. Gray, of Woollongong, Mr. W. A. McDonald, and a choir rendered the service of song entitled "Eva," which is a synopsis of Uncle Tom's Cabin. The Rev. G. W. Fraser occupied the chair. Rev. M. Gray gave the reading part of the programme, different airs in the entertainment were most creditably rendered by the choir. At the conclusion of the service, Mr. C. C. Russell, on behalf of the committee of the Corrimal congregation, read and presented Mr. Gray with an address, testifying to the esteem and gratitude of the residents of Corrimal and Ballambi for his kindness in officiating in that church at a time when it was difficult to obtain Sunday services. Mr. Gray returned thanks for the kindness of the people among whom he had ministered, and said he always felt that he was among friends when he was at Corrimal.

Windsor.—The Rev. Gerard Darcy Irvine, in St. Matthew's, on Sunday night, preached a sermon before a large congregation, the subject being "The Federation Convention, a Crisis in the affairs of Australia." The preacher, during the progress of the sermon, said that the time had come for constitutional unity in the colonies, and hoped that those engaged in the Convention would use that wisdom with which God endowed them in deliberating for the weal of the colonies as a whole. He also hoped for federation in education, so that the other colonies might embrace our system, which is above reproach. He hoped that our legislators, under God's guidance, would show satisfactory results at the end of the Convention.

Moss Vale.—On Sunday last, the annual harvest festival was held at St. John's. The church was nicely decorated by ladies for the occasion. The Rev. G. Middleton officiated, preaching an appropriate sermon. The choir sang appropriate psalms and hymns of praise and thanksgiving.

Rural Deanery of Parramatta.—The quarterly meeting was held at St. John's last Thursday. The principal business was the discussion of a paper read by the Rev. G. Macintosh on "Lay Help." Several important suggestions received consideration, and it was felt that unless the Church of England utilised lay help more largely, it would be difficult for her to maintain her position. The reports from the other Chapters with reference to the scheme for the formation of Parochial Councils were examined, and it was found there was little sympathy with such councils. The Rural Dean, Ven. Archdeacon Günther, drew the attention of the Chapter to the approaching departure of the Rev. C. King, the secretary, the first of Australia's sons who had volunteered for foreign service in New Guinea. On the motion of the Rev. Dr. Harris, a resolution was passed thanking him for his services in the past, and trusting that real blessing would attend his future work. The Rev. H. Tate was unanimously elected to take the place of the Rev. C. King.

St. John's, Balmain.—The monthly meeting of St. John's branch of the C.E.F.S. was held in the school-room, on Monday, the Rev. W. A. Charlton presiding. After the formal business, the Incumbent, assisted by Mr. Hillman, exhibited to the members some views of the "Drunkard's Progress and Pilgrim's Progress" by means of the lime light lantern. They were requested to give an entertainment to the public at the next meeting.

Appointment.—The Rev. David Laserson has been appointed to the mission district at St. George's, Glenmore Road, to work (for the present) under the direction of the Rev. A. W. Pain, B.A.

Diocesan Board of Missions.—The monthly meeting was held in the Chapter House on Monday last, the Rev. Canon Moreton in the chair. The Rev. W. Hough stated that he had visited the Aborigines at Moore Park, and that their treatment by larrikins mentioned by Mr. Dillon was in a measure true. The Blacks have since been removed. The Rev. Canon Moreton proposed that an effort be made: I. To form a committee of ladies—(2) to seek to raise funds—(3) to visit the families of the Chinese. The mover was requested to take such steps as he thinks fit to carry out this resolution. II. To interest the converted Chinese in their mission, not only to collect funds, but to aid in the spiritual work. In view of such to form a Committee out of their number to meet the ladies' committee. The Rev. J. D. Langley stated that the converts were doing their part in work the committee could not touch, and he would move as



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an amendment that there be a communication by the Archdeacon of Cumberland with the Rev. Soo Hoo Ten. III. That there be published a monthly or quarterly report of the work done, or being done among the Chinese. The mover was requested to bring a report of the cost and style of the proposed magazine. The Rev. J. D. Langley referred to the work of Mrs. Dillon among the blacks at Wauchope. He suggested that the Diocesan Board of Missions undertake the work in supporting some one to teach them, and that a letter be written to the papers claiming the sympathy of the Church. Mr. Deas-Thompson proposed that the Ven. the Archdeacon be requested to write to the Bishop of Grafton, and to Rev. Roger Wilson, of Port Macquarie, asking them to suggest some scheme by which the Board could help in the work at Wauchope.

Sydney Diocesan Educational and Book Society.—We desire to direct attention to the advertisement announcing that the fifty-fourth annual meeting of this society will be held in the Chapter House on Monday afternoon next, at 4.30 p.m.

Mittagong.—A very successful mission was held at St. Stephen's Church, from February 28th to March 9th, inclusive, conducted by the Rev. T. B. Tress, when a large number of services were held, and many confessed to have received much benefit from the mission. An introductory service was held on the Saturday evening. On the Sundays, there were the ordinary services in the morning, a children's service and an address to men in the afternoon, concluding with the ordinary evening service. Each weekday morning, a meeting for praise and prayer was held, and on each evening an evangelistic service was conducted. The mission was closed by the administration of the Holy Communion, concluding a very profitable and interesting season, which, from statements made at the services, has been productive of much fruit. Before closing the mission, Mr. Tress was presented with a very gratifying address from the members of his choir, thanking him for the great help he had been to them spiritually.

Diocese of Newcastle.

Clerical Society.—The next meeting of this society will be held at St. James' Parsonage, Wickham, on March 19th.

Howe's Valley.—The Rev. Mr. Tait, now acting as *locum tenens* at Wollumbi, re-commenced the services here on the 23rd Feb., and was much pleased with the numbers of persons who attended.

"The Banner."—This monthly paper in its issue of the 2nd March, takes one to task for declining to believe the statement made in its February number, "that two of the clergy of the Diocese of Newcastle had been holding forth in dissenting meeting houses." I said that the assertion was probably as correct as that other assertion of the same paper respecting the Primates and the Wesleyan Centenary Hall—that is to say utterly incorrect. As to the "holding forth," I am referred to the *Newcastle Morning Herald*, which I have no means of seeing, but no notice is taken of my remark respecting the alleged Centenary Hall function. The *Banner* should give names, places, and the nature of the "holding forth." Perhaps it was not preaching after all. It may have been in speech at the tea-meeting or something of the kind. Then your contemporary launches out against a clergyman of the Newcastle Diocese, who gave a picnic on Lake Macquarie, to the Newcastle Ministers' Association on a Tuesday in Lent. Knowing the cordial assistance afforded by the Newcastle ministers to Canon Selwyn in his heroic efforts against Sir Alfred Stephen's proposed divorce legislation, I am heartily glad such a thing took place—even on a Tuesday in Lent. As regards "Ember-week," the *Banner* seems to me a little "over-much righteous," as I don't find any Ember Tuesday mentioned among the "days of fasting or abstinence" in the rubric on the subject.

Diocese of Goulburn.

Moruya.—A bazaar was held in the local Centennial Hall last week. In the evenings the building was literally packed, there being scarcely room to turn. The proceeds were in aid of the building fund. A Bruce auction was held on Friday in aid of the same object, when a large quantity of farm and dairy produce, etc., was disposed of. The church building is of brick, upon stone foundations, with slate roof, and is now nearing completion. It has cost, altogether, about £1,300, the biggest half of which has been raised, and the results of the bazaar and Bruce auction above alluded to are expected to still further reduce the overdraft.

The Cathedral Dispute.—The following correspondence between the Bishop of Goulburn and the Incumbent of St. Saviour's, has been handed to us for publication:—To the Reverend ALFRED TEED PUDDICOMBE, B.D. The Bishop of Goulburn draws the attention of the Rev. A. T. Puddicombe to the fact that he attended and voted at the recent session of the Synod of the Diocese of Goulburn without having a license to show that he was "licensed to a separate cure of souls in the Diocese. All the lay members who attended the said session of the Synod produced their certificates of election—and all the clergy who attended and voted are in possession of licenses which were exhibited at the time or subsequently, which have been duly inspected, and which prove that they were "licensed to a separate cure of souls," as required by "the constitutions for the management and good government of the United Church of England and Ireland within the Colony of New South Wales, which Constitutions were recorded in the

Supreme Court of the said Colony on the 30th October, 1886. The Bishop therefore requires the Rev. A. T. Puddicombe to show what right he had to attend such session of the Synod without a proper license. The intimation that the Bishop had his license was inappropriate, as being without foundation. If he possesses any license to justify his action as above related, let him now produce it.—M. GOUBURN. St. Saviour's, Parsonage, Goulburn, 4th March, 1891. To the Right Rev., the Lord Bishop of Goulburn. My Lord,—In reply to your undated communication received this morning, it will be necessary to draw your attention to the following fact, which are, nevertheless, as well known to your lordship as to me:—1. From the time of coming to "reside in the city of Goulburn" by your special "appointment" in 1871, to the middle of the year 1876, during which period I acted under your Lordship's "license and authority" as "additional minister in our Cathedral Church of St. Saviour, Goulburn," and for "Goulburn city," I was summoned to the Synod as the clergyman licensed (also) to a separate cure of souls "in the Church and Parish of Tiranna, Springfield, etc., the Very Rev. W. Sowerby—the Incumbent minister of the Cathedral Church of St. Saviour's—being summoned as the clergyman licensed to the separate cure of souls in St. Saviour's Goulburn. 2. In 1876 (having been left sole minister of the Church of St. Saviour's, Goulburn, and for Goulburn city by the death of Dean Sowerby) I was "promoted" as his successor (I am throughout quoting your Lordship's own words) "to the Incumbency of the Cathedral Parish" and licensed to serve in the Church of St. Saviour, Goulburn," and from that time to this I have been summoned to the Synod by your Lordship as the clergyman licensed (in the place of Dean Sowerby) to the separate cure of souls in St. Saviour's, Goulburn. 3. This license, as Dean Sowerby's successor in the incumbency, your Lordship knows perfectly well you have never sent to me, having retained it, as you led me to believe, until the Cathedral Constitution and my place in that constitution as Incumbent of St. Saviour's Parochial and Cathedral Church should be settled; and I repeat what I said in the Synod—"The Bishop of Goulburn has my license" to the separate cure of souls of St. Saviour's, Goulburn. 4. Apart altogether from the above quoted facts—I should object to exhibit my license at the Synod, upon the grounds that licenses so exhibited have sometimes not been returned, that it is a frivolous and vexatious demand on your Lordship's part, and, above all, that it is not required by the constitutions. 5. Your Lordship is required by the constitutions to summon only those of the clergy who are "licensed to a separate cure of souls within your diocese," and if you summon any clergyman who is not so licensed by you (for you are the first Bishop of this Diocese) you are breaking "the constitution for the management and good government of the United Church of England and Ireland within the colony of New South Wales." 6. As therefore your Lordship has regularly summoned me to the Synod and required me to vote thereat as the clergyman licensed by you to the separate cure of souls of St. Saviour's Goulburn, for the last fourteen years and upwards, I hereby require that you justify your action in so doing by sending to me that license without further delay. I am, my Lord, most obedient and faithfully yours, ALFRED T. PUDDICOMBE.

Death.—Mrs. Puddicombe, wife of the Rev. A. T. Puddicombe, died on Monday last. She had for many years been a sufferer from an affection of the heart.

Murrumburrah.—We have been blessed this year with one of the best of seasons. Our Thanksgiving Services have passed off very satisfactorily. The church was very tastefully decorated with all kinds of specimens from the harvest. The choir rendered good service. The clergyman endeavoured to raise the minds of the congregation from an earthly to a spiritual harvest, and called to mind the reasons we have for thankfulness. Collections during the day were good.

Diocese of Bathurst.

Grenfell.—A conversation was held on the 21st ult., to afford the parishioners an opportunity of offering a public welcome to their new incumbent. The Bishop of Bathurst was present. Alderman Snel presided, and on behalf of the meeting welcomed the Rev. H. Jobson, who briefly thanked the chairman and Mr. Robertson for the kind expressions of confidence, and trusted in the strength of his Divine Master, he might be permitted to help in the work of God in the Parish of Holy Trinity. He referred to the kindness of the Bishop in coming so far to induct him on the following day, and felt pleased that he was present that night to hear the kindly feeling expressed in the present appointment. The Bishop followed with a thoroughly practical and thoughtful address on parish work, visitation and preaching, enforcing the same with some very pertinent illustrations re borrowed sermons, etc. He was listened to with very great attention, and it is hoped his remark may be productive of much good. On the following day, the Bishop preached to very large congregations at the afternoon service, the Rev. H. Jobson was inducted. The Bishop delivered a most impressive charge to both incumbent and congregation which will not soon be forgotten. The morning Sunday-school has been re-opened with most encouraging results, and a weekly Bible reading and prayer-meeting is conducted by the Incumbent on Wednesday evenings, and this is also largely attended, and in every way church matters appear to

have a most cheering aspect, and give promise of much blessing in the future.

Wellington.—A meeting of St. John's Church, the Rev. R. McKeown presiding, the following gentlemen were elected to represent Wellington at the synod:—Messrs. Jaden, Smith, Stanley, and Lowe. Messrs. Barlow, Bayly, and Gaden were chosen as parochial nominators.

Parkes.—The annual harvest thanksgiving services were held in St. George's Church, on Sunday, the 1st March, and despite heavy rain in the afternoon, the congregations were very large. The church was tastefully decorated, and the mottoes well executed and appropriate. Prayers were read by the Rev. R. S. Smith, and the sermons preached by the Rev. F. G. Neild. The choir rendered the music excellently, and the offertories amounted to £7 14s. On the following day, the generous donations of fruit and vegetables were distributed amongst the sick and poor, and a liberal supply was given to the local hospital. The tender of Mr. J. F. Burn has been accepted for the new church, the amount being £1880, the building to be erected in eight months.

Orange.—The Bishop of Bathurst held confirmation services in Trinity Church on Sunday last. 14 males and 31 females were confirmed. In the evening the Bishop, dwelling on the Church debt on Trinity Church, said the church people of the district were face to face with a most serious crisis, and a dangerous catastrophe was not to be averted by fighting among themselves, but acting with a oneness of view and purpose. He, as their Bishop, was willing to put himself ahead of any reasonable scheme to avert the danger, and he considered that the very eminence of danger ought to make them determined to meet it face to face and shoulder to shoulder. He always delighted to visit Orange. 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. Orange ought to hold its head high as one of the most important parishes in the diocese, and if once their debt was cleared off, and they were free to decorate whitewashed walls, and beautify what then would be their own church, he felt convinced the services would be second to no other church in this or any other diocese in Australia, but oneness of view and purpose was absolutely essential.

Diocese of Melbourne.

Amherst.—The annual tea meeting took place on the 20th ult., after which a lecture was delivered by Mr. P. W. Blake, the subject being "From Joppa to Jerusalem."

St. Peter's, Eastern Hill.—A meeting was held last Monday evening at St. Peter's, Eastern Hill, for the purpose of adopting the rules of the newly-formed "Church of England Working-men's Society in the Diocese of Melbourne." There was a fair attendance, the Rev. E. C. Drouot occupying the chair. The objects of the society are the spreading of Christian principles among the working classes; to show sympathy to the stranger, the unemployed, and the needy; and the cultivation of friendly intercourse among the members. It is intended to hold public meetings, lectures, social meetings, to visit ships on arrival in port, and establish reading-rooms and a labour bureau when it is possible. Any working man above the age of seventeen years is eligible for membership, and the subscription has been fixed at the nominal rate of sixpence per quarter. The rules as submitted were considered and, after a few alterations, adopted, and the meeting adjourned.

Moama and Echuca.—On Wednesday evening, 25th ult., the Bishop of Riverina preached in St. James', Moama. For a week-night service the attendance was very good; and on the following evening the Bishop officiated at Christ Church, Echuca. On Sunday a confirmation service was held in Moama, and an address delivered to the children of the Sunday-school; the Bishop again preaching in the evening.

Beaufort.—Two choral harvest thanksgiving services were given on Sunday, the 22nd ult. The Rev. E. J. M. Davies preached earnest and appropriate sermons, and the choir rendered several choice anthems. The church was prettily decorated with trophies of the bountiful harvest enjoyed this year.

Bishop of Melbourne's Fund.—The large deficit in the accounts of the Bishop of Melbourne's Fund has been largely reduced during the past month. The amount of contributions is now £5,850, being less than the estimated income by £150, and £350 less than last year. Several large subscriptions (one of £100) may yet come in for 1890, but as the books are closed, they will go to the 1891 account.

Official Notices.—(Appointments.)—The Rev. C. C. Walker to the Curacy of St. Mary, Caulfield; the Rev. S. Gilmer to the Curacy of the Parochial District of Maldon; the Rev. E. S. Sumner to the Cure of the Parochial District of Moreland; Mr. F. A. Homer to be reader at Warburton, in the Archdeaconry of Melbourne and Geelong; Mr. W. D. V. Reid to be reader at Yinnar, in the Archdeaconry of Gippsland; Mr. J. G. Swan to be Reader at Tallagaroona, in the Archdeaconry of Beechworth; Mr. F. W. Way to be Reader at Cobram, etc., in the Archdeaconry of Beechworth; Mr. E. Heffernan to be Reader at Mooropna, in the Archdeaconry of Beechworth.

Brooke's Soap



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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 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.

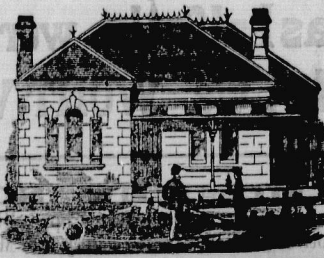
"See Peter," she began, in a tone of joy, "my beautiful rosetree has bloomed at last, and I have brought the bloom—!" Then she stopped and gazed around, first in wonder, then in terror, and her face grew white. With a child's quick instinct she took in all the scene, and understood it.

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 Precursor.
Saturday Service preparatory to Easter Communion, 7.30 p.m. Preacher—The Precursor.

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 P. 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."

Under the Patronage of His Excellency
the Governor

12 Oxford-st., Sydney