

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 I 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 had 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

fellow, although I am always teasing you. But I say," he cried suddenly, lifting his head up, "don't you ever dare to go and tell anyone that you saw me crying here like a great baby, will you?"

Maud promised solemnly that she would not. "But do tell me what it is that is troubling you so, won't you, Roland?"

"Well, Maud, I'd as lief tell you as anyone, and, in fact, liefer," said Roland, with a lofty contempt for grammar, "for I am so miserable I don't know what to do. It's ever since I went to see little Peter, the cripple, you know, last week."

"Why, what could Peter have done to make you unhappy?"

"Oh, he didn't mean to do it, but just when I was coming away, he said to me in such a solemn tone, 'Oh, Master Roland, what shall it profit you if you gain the whole world and lose your own soul?' And oh, Maud, I can't get the words out of my heart; they follow me about everywhere, in school and at my play—even when I'm in bed. Last Sunday, you know, the preaching was all about the coming of the Lord, and oh, Maud, I think that made me feel worse than ever, for I kept thinking, 'What if the Lord should come now?' and oh, I knew if He did I should go to hell, for I am very, very wicked," and again the great sobs shook the boy's frame.

"But Roland dear," said Maud very gently, "you need not go to hell if you will let Jesus save you; you know the Bible says, 'He will turn the death of a sinner, but rather that he should turn from his wickedness and live.'"

"Oh, but Maud, you don't know how I have rejected Him. Ever since I can remember I have heard the Gospel preached, but I have deliberately turned away from it, preferring anything to Christ, and now it seems as though he had cast me off."

"That is only a temptation of Satan, dear Roland," said Maud, earnestly. "Christ never turns one away who calls upon Him."

"Oh, but that's just the trouble; I can't call upon Him. For nights when I have gone to my room I have read the little Bible you put on my dressing-table, to try and see if I could get any comfort, but none seems to come. Last night I was reading the Scripture where it says, 'No man cometh unto me except the Father, which sent me, draw him.' So that is why I can't come, I suppose; God won't draw me because I have despised Him so long. So I shall have to be lost!"

"Oh, Roland," said Maud, her tears falling fast at sight of the boy's despair, "I am sure the Lord never said those beautiful words to bring grief to any soul that was seeking Him; and you are seeking Him, are you not, Roland? You do want to be saved, do you not?"

"Yes, I do, now," said Roland, sadly, "I didn't once, though. I wanted to be happy without Christ, just in my own way; and, oh, Maud, I don't think you can know how beautiful the world seemed to me—the pleasures of the world, I mean; they seemed to stretch away before me like the wondrous delights of fairyland. It did not seem possible that I could give them all up—all my earthly hopes and desires—just to be a Christian. But, oh, what are all the pleasures of life to me, when I think that at any moment the Lord may come, and I shall be sent to hell?"

"Dear Roland, I cannot tell you how I thank God that He has made you feel like this. I have prayed so often for you, and now I know God is answering my prayers."

"Have you prayed for me, Maud?"

"Oh, yes, very often, and so has mamma and papa, and so did your own dear mother before she died, Roland, didn't she?"

"Oh yes! oh yes! my precious mother, and I shall never see her again, never again?"

"Hush, Roland, if you believe what God says, you shall not only see your mother in heaven, but you will see Jesus, the one who loved you and gave Himself for you."

"But I can't come unless He draws me, Maud—it says so in the Bible."

"But don't you see He is drawing you all the time, Roland?" said Maud, "It was Himself who led dear little Peter to speak to you first. Then He caused His servant, at the preaching, to speak the word to your conscience about His coming. Oh, dear Roland, don't fight against Him any more, just give it all up, and go to Him and say, 'Lord, just take me as I am, and do as you like with me, for I know you love me.'"

(To be continued.)

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BRITISH AND FOREIGN BIBLE SOCIETY. SUPPLEMENT.—PARALYSED GOLD. 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 Rentoul'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 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-exodus 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, Watt'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 where 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 Willyross 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, but 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.

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 Primate.

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." Thurs., 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', Cogee, 7 p.m. Preacher—The Primate. Mon., March 16.—Sydney Diocesan Educational and Book Society, 5th 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. Thurs., March 19.—Meeting of Parishioners, Gladstonesville, 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 firebrand, however defended, But has one vacant chair! The air is full of farewells to the dying, And no mourning 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.

As English travellers say 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 his grand representation. "Oh, that it were graven with an iron pen in the rock forever!" —Davies.

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J. HUBERT NEWMAN Photographer. Melbourne Arg., September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained under the Patronage of His Excellency the Governor. 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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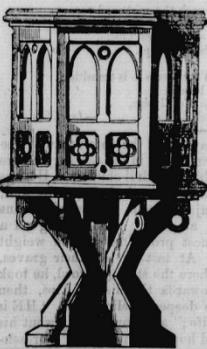
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Notes.

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 Renwick 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.

This 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 apologised for the absence of the Chief Justice and promised support to any minister who would be appointed.

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 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 Bishopscourt, 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 shewn 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 infrequent 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 CUSAACK, 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."

The Board of Missions.

Not very many years ago Churchmen not infrequently 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.

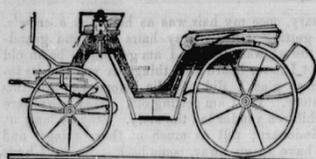
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BISHOP BARRY was installed on 13th January last, during the morning service at St. George's Chapel, Windsor Castle, to the Canonry rendered vacant by the death of Canon Capel Cure. Sir John Hassard was in attendance. The Bishop-Designate of Rochester, Canons 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).

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Socialism & Christianity.

LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company.

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THOMAS MGLINN, Family Butcher, 81 Evans-street, Balmain, thanks the residents of Balmain for the liberal patronage bestowed upon him in the past, and respectfully solicits a continuance of same.

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.

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.

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 tarried 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 sixpences 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 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 help enough 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 it, 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; 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 his very self.

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

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.

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

Table listing names and amounts for the Church Missionary Society, including Mrs. M. A. Elder, St. Paul's, Redfern S.S., and others.

Table listing names and amounts for the Church Missionary Society, including Rev. John Vaughan, St. Andrew's S.S., and others.

Table listing names and amounts for the Church Missionary Society, including Miss Heber's class, 1889, and others.

Table listing names and amounts for the Church Missionary Society, including Rev. H. Martin, and others.

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MARCH, XXXI Days. 5th Sunday in Lent.

Table with columns for Morning Lessons and Evening Lessons, listing various Bible verses and their corresponding chapters and verses.

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.

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 cast to earth a seed. Up there came a flower. The people said a word. 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!"

Surely the day is not far distant when science and revelation will meet together and theology and philosophy kiss each other. They are children of the same parent and should be ashamed to live in open strife.

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 G. D. 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.

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.

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.

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.

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.

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.

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub all your bodies ache and your hands get runned, when a piece of EASY CHAIR SOAP will do the work in 20 minutes better than all your hand 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.

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.

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.

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.

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 Medlow 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.

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.

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.

Arnccliffe.—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.

Corral.—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 Corral congregation, read and presented Mr. Gray with an address, testifying to the esteem and gratitude of the residents of Corral 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 Corral.

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 Gunther, 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 Lasoner 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—(a) to seek to raise funds—(b) 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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NOTICE. C. DE SAXE, Dentist, (Late of G. George, 21 Hunter-street.) BEGS to inform the Public and Friends that he is now carrying on business at 28 WYNARD SQUARE.

DRS. BOYD & JOHNSTONE HAVE REMOVED from 28 DENHAM STREET to DARGHAN & DENHAM STREETS, GLEBE, AND 226 HARRIS ST., Corner of Pyrmont Bridge Road. Consultations 5/6. Out Visits 5/-. Night Visits 10/6. Fees on receipt of Medicine.

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111-113, The Arcade, and Forest Lodge who may favour us with their patronage will find my Prices Cheaper, and their Orders executed equal to the best Sydney house. A large and varied Stock of Materials of latest descriptions always in hand.

81 Glebe Road, Glebe.

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 Primate and the Wesleyan Centenary Hall—that it 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 TEDD 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) so 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 of 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. M'Keown 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 Talagaroopna, in the Archdeaconry of Beechworth; Mr. F. W. Wray 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

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

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Children's Column.

LEFT ALONE; OR, THE ORPHANS OF PINWOOD COTTAGE.

CHAPTER 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 of 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 in 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.

"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 sapphire 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 sang 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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A SAFE MEDICINE FOR LADIES. The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousands say they save all trouble, effectually remove all impurities to the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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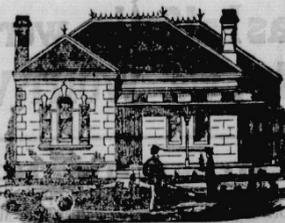
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The Australian Record.

SYDNEY, SATURDAY, MARCH 21, 1891.

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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 Karoomba 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. Abramowich 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 calls 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.

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

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

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

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

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

DIOCESAN.

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

Notes.

THE ARCHBISHOP OF YORK.—Dr. W. C. Magee, late Bishop of Peterborough, was on Tuesday last enthroned as Archbishop of York.

On Sunday last the Most Rev. the Primate preached at the Cathedral in the morning, Canon Sharp in the afternoon, and Canon Kemmis in the evening.

The Rev. J. W. Debenham was the preacher at the Cathedral at the midday services.

The Primate preached in St. Nicholas', Coogee, on Sunday evening.

The Sydney Diocesan Educational and Book Society held its 54th annual meeting at the Chapter House on Monday afternoon.

The annual meeting of the Church Home was adjourned on the 17th inst for one month.

Baron Hirsch has donated £500,000 towards providing for the emigration of the Jews from Russia to the United States.

It has been decided to change the name of Weekly Advocate, the organ of the Wesleyan Church, to the Methodist.

The Bishop of Bathurst preached at Oberon on Sunday last to a large congregation.

J. HUBERT NEWMAN Photographer.

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

Under the Patronage of His Excellency the Governor 12 Oxford-st., Sydney