

## Children's Column.

## LEFT ALONE; OR, THE ORPHANS OF PINEWOOD COTTAGE.

## CHAPTER X.—(Continued.)

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

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

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

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

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

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

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

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

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

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

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



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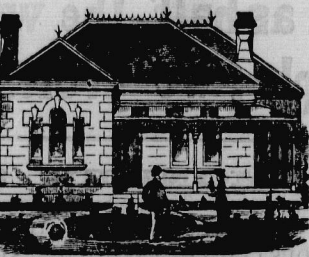
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Roland has never repented of his decision to give himself to the Lord. He has found out that all joy outside of Him is worthless. He is looking forward to the time when he shall carry the Gospel message far away to the poor, lost heathen; for Roland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

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

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

THE END.

## Home Notes

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

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

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

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

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

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

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

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## The Australian Record.

SYDNEY, SATURDAY, MARCH 28, 1891.

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

## The Week.

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

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

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

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

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

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

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

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

Enthusiasm. The late Primate in his first address to the people of Sydney said he would recognise good done if effected by enthusiasm or even fanaticism. Judging from certain remarks that appeared in a Church paper lately, everyone does not coincide in the opinion publicly expressed by Dr. Barry. A preacher at the Cathedral lately was severely criticised for the length of his sermon, his gesticulations and loud preaching. There is such a thing as the soul being on fire when preaching the glorious news of salvation, and better far to have enthusiasm in delivering a sermon than listen to a tame perfunctory discourse, the words of which seem neither to affect the heart of the preacher nor the congregation.

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

## Coming Events.

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

## ST. ANDREW'S CATHEDRAL.

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

## DIOCESAN.

Mon., March 30.—Sale of Work, etc., St. Peter's, Campbelltown.  
Tues., " 31.—Sale of Work, etc., St. Peter's, Campbelltown.  
Wed., " 31.—Vestry Meetings.  
Thur., April 1.—Sale of Work, etc., St. Peter's, Campbelltown.

" 2.—Sunday School Institute, Chapter House, 7.30.

" 2.—Miss Ackerman's Lecture—"The Women of Asia," Centenary Hall, York street, 8. Chairman, The Primate.

" 3.—C.E



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## Easter Thoughts.

Easter-tide.

"Life for us in His dying."  
So our humbled souls keep crying:  
While the Lenten tears fall faster:  
At the grave that shrouds the Master.  
Till within that gloomy garden  
Shines His presence and His pardon—  
Glimpse of Easter glory giving—  
Then, "Our life in His living!"

While He, patient, waits the voicing  
Of our triumph and rejoicing,  
Filled with our own hearts' devices  
Still we bring our burial spices.  
Yet the Love whose loving hallow  
Our poor gifts of myrrh and aloes,  
Rainbow's 'e'en our tears, and raises  
Broken, trembling prayers to praise.

Watch where His grave glooms  
darken,  
Lift thy shadowed soul, and hearken!  
Hear the strong, triumphant singing  
Of the risen in Christ, loud ringing  
In glad anthems from the portals  
Of the home of the Immortals!

"Sealed no longer death's dark  
prison—  
Christ the Conqueror is risen!"

Tarry not to place thy finger  
In the wound where nail-print linger:  
Leave the linen cloths that bound  
Him;  
Sing with Mary, "I have found  
Him!"  
Be thy mighty love the token  
That for thee His heart was broken.  
Whom the living Christ hath shrouded,  
Knows, 'e'en here, the peace of  
Heaven.

Death in Christ is dawning gladness;  
Life in Christ is robes of gladness;  
Faith in Christ that will not falter,  
Crowns with Easter bloom His altar,  
Decks His shrine in sweetest vernal  
Lives with Christ the life eternal,  
Tells in song and chime and story,  
All a risen Saviour's glory.

Easter.

If every soul must have its Good Friday, every Good Friday must have its Easter. There is no noble death without a future Resurrection; no Divine failure that is not a gateway to success. There lies before us, as we write, a letter from a weary wife and mother, the theme of whose sorrowing song is, "My life has been a failure." It has been a life of patient suffering and service; oftentimes, as is the inmost life of every true mother, for hearts that little understood the sacrifice. Patience, poor heart! No true life is ever a failure. Suffering and service for others cannot fail. The life may break down under a cross too heavy to be borne, the soul may suffer a new anguish in seeing it laid on other shoulders, it may go to its Calvary amid execrations and derisions, it may see even the firmest friends withdrawing and standing afar off, it may die between the thieves, and go out in a blackness of night over-spreading the whole earth, yet if it there is a resurrection, a first day of the week soon coming, an Easter near at hand.

Is life darker to you than it was to Moses when he was ready to pray God to blot his own name out of the book of Divine remembrance, because his people were cast off? than it was to Jeremiah when he saw his nation rushing on to destruction, despite his warnings? than it was to Paul when he was shut up for two years in prison walls at Caesarea, while licentiousness in doctrine and in deed crept into the Churches he had founded? Is it darker to you than it was to William of Orange, facing, with an empty purse and a disbanded army, the strongest power of Europe? or to Cranmer, living to see all the reformations of Edward VI. swept away in the reaction under Bloody Mary? or to Washington, encamped at Valley Forge, with an unpaid army dependent on him, and a quarrelling Congress for his support?

In God's economy of nature many a seed dies in the ground and brings forth nothing; in God's economy of grace no seed perishes. The angels are already on their way to roll away the stone from the tomb; and the Resurrection and Ascension are as certain to follow your Good Friday as they were to follow the Good Friday of your Lord.

Peace, then, troubled soul. No life that is faithful to truth, honour, duty, ever fails. Go, though it be to your Passion, as your Master went, with a face "steadfastly set," knowing certainly that fidelity in failure sows the seeds of an immortal success. Though the sun be darkened, and the stars give no light, and God is hid, it is but three days to Easter.

"Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God."

The Resurrection Test.

WHAT the keystone is to the arch, the Resurrection is to Christianity. This is the point on which the greatest pressure is exerted; but like the wedge-shaped stone, the fact that the Lord arose from the dead presses down stronger and stronger, settling the foundations firmly, and sustaining the whole structure. Without it there would be no central strength, and but little opposing force would be needed to lay it in ruins. So long as the keystone holds, the structure is safe.

Let us suppose for an instant that Jesus went into the grave, and thus ended His earthly mission. The few friends, His disciples, and the unbelieving multitudes, might well have wept or scorned. Notwithstanding His perfect life, His wonderful miracles, and the strange, superhuman influence which irradiated from Him at all times, His claims would have fallen. His promises would have been unfulfilled, for He asserted that after three days He would rise from the dead. Here would be a defect so radical in His character as to uproot all His other work as Teacher and Reformer, and destroy all confidence in Him as the Son of God. No matter how much He had charmed His followers by His remarkable words, and held them awe-stricken at His more remarkable acts, He was untrue to Himself if He came not back to them from the grave as He promised. They might assign Him some solitary position as an inexplicable Phenomenon—

some strange embodiment of Divine Force operating independently and above Nature—but He could not be the God He claimed to be, because veracity was sacrificed in His hands.

But He came again from the dead. He fulfilled His word to the smallest detail, and sealed the truth of the Christian religion for ever!

On this one point hinges the whole truth of Jesus. Reading His life forward or backward, one can prove it like a question of addition; it is the same, tracing it from the Resurrection as from the Manger. There are no weak places in the testimony. He is historically the Christ predicted by the prophets of Israel, and the angels who sang to the shepherds. In the joy of His Resurrection, all sin, and pain, and weakness, and ignorance are annihilated, because He has died for men, and lives again to attest the divinity of His mission. No other fact is worth so much to the world as this. It is the all in all to every believer, and the Church may well take up the glad song, "The Lord is risen indeed," and feel itself superior the most malignant powers of Death and Hell, in the strength of its conquering Redeemer.

## Jottings from the Bush.

"All in the Name of the Lord Jesus."

I do most sincerely hope that the bishops will decide to let the election of Canon Barlow stand. I hope it in the best interests of the Church of England. Unless the people with whom I have conversed on the subject are much less representative than I suppose them to be, the opinion of the laity is very strongly in favour of the election. And, without in the least desiring to imitate the famous example of the man who cried "Don't put him under the pump," I believe that, unless the bishops are able to state seasons at least twice as good as any that have yet appeared, there would be an outburst of indignation at the rejection which would be very surprising to many who have not gauged public opinion. Loving the Church of England as I do, I should most strongly deplore such a result; for whatever harm might, could, or would come from the election of a man who should be a failure in the points predicted, would be infinitely less than the evils which I anticipate from his rejection. Important as it may be to prove Episcopacy from Scripture, public opinion even among Christians, is apt to argue on the lines of present results, and the tendency of all recent action in the Church has been towards democratic government in matters in which the democracy have as good an opportunity of judging as the aristocracy have.

Whatever truth or falsehood the following extracts from the report of the speech of the Chairman of last Sunday's domain meeting may contain, the words are worth our study:—"He wished to call their attention to the anxiety manifested by the clergy as to why the workers were not in touch with the Church. (Laughter). His answer was that whenever the workers suffered an injustice, he was sorry to say the Church, which should have been the first to uphold the right, had been silent. (A Voice: They are run by capitalists!)" Now if this were said by the gentleman who had just been advocating "a bloody revolution," it might simply mean that he blamed the Church for not disobeying its Master. But the Chairman was a different sort of man. Perhaps I noticed his words more because they were not unlike some recent thoughts of my own. In pursuance of my usual policy of reading the other side, I have been lately availing myself of an opportunity of studying the part of the press which calls itself democratic. If some of it really represents democracy, then I am very sorry that democracy has so low a standard of morality; for the epithet that first rises to my mind to describe its true character is the word "repellent." Well, what is the secret of the power of this sort of papers? Is it because of their low character? No doubt there are many persons who like their paper to be opposed to some kinds of morality, but it would never "pay" to conduct many papers simply for the impure in heart. The quality which commends itself to their readers is, I believe, their fearlessness and their exposure of evil doings which deserve to be exposed, yet which are not exposed, but passed over in silence, by papers of a higher class. I do not allude to the Church papers: they exist for a different purpose, and their staff has not the leisure to enquire into, and expose, sweating establishments. But there are many other papers which might do the work, without waiting for a paper exclusively written for one class of readers. The readers of the *Herald* go on their way quite ignorant, until some scandal arises in consequence of the exposure, of the fact that there is anything wrong. And it surely ought not to be left to lower class papers to protest against such a gross injustice as hearing cases in secret when they refer to people in authority.

Yes, both in our preaching and our writing we need more of the boldness of John the Baptist, which will "boldly rebuke vice," by whomsoever practised. This is done, as far as the more common vices are concerned, by our Church papers: I have never known them silent in such cases, and in imitating the spirit of John the Baptist, they are imitating the spirit of his Master. "Don't care"

came to Calvary, as Mr. Robertson said. May God give us all more of the Master's spirit in this respect, as in all others.

I desire to raise a protest against a reading of the lessons which intentionally emphasises words which are not meant to be emphatic. When, for example, last Sunday, I heard the words uttered by our Lord at the last Supper read in this fashion:—"This is my body—this is my blood." I was indignant, not only at what I believe to be wrong doctrine, but at the twisting of our Lord's words. Whatever word in the sentence He emphasised, it would not be the word *is*. In the Greek it is unemphatic: in Hebrew it would be not even expressed. And in any language, inasmuch as He was uttering a thing which was not being controverted, the copula would be the least emphatic word in the sentence. And the bringing of the mind down from the solemn scene to the controversies of the present day is not helpful to the appreciation of the Scripture by the members of a congregation.

COLIN CLOUT.

Young Men's Christian Association.

ANNUAL TEA AND PUBLIC MEETING.

The annual tea and public meeting in connection with the above institution took place on Tuesday evening last. After ample justice had been done to the good things provided, a gymnastic display was given by the members under the direction of Mr. G. W. Renshaw, and at eight o'clock the public meeting was held in the large hall. Sir Frederick Darley, Chief Justice, presided, and on the platform were: His Honor Mr. Justice Foster (President), the Most Reverend Primate, Mr. Hind-Smith, Revs. Dr. Steel, Dr. Kinross, J. Malyon, C. Bright, J. D. Langley, Hons. W. Hart (Launceston), and E. Vickery, M.L.C., and Messrs. J. H. Goodlet, Geo. Crawshaw, M. H. McMillan, Jno. Kent, and David Walker (general secretary). There was a very large attendance. After singing and a short prayer, offered by the Rev. Chas. Bright,

The CHAIRMAN, who was received with applause, said that although he was down on the programme for an address he had not come to the meeting with the intention of making a speech. In the first place, even if he had been prepared, he had not the time at his disposal to enable him to present an address worthy of that meeting, and of an institution of such incalculable benefit to the community. In the second place, he did not wish to occupy the time of the audience, which would be better devoted to listening to addresses of more interest, notably that to be given by Mr. W. Hind-Smith, who had given a lifetime to the promotion of such institutions in all parts of the world. It was only recently, he learnt, that a similar association had been formed in Jerusalem. Now, that fact made one think of the enormous benefits of these associations to young men generally. If he belonged to an institution in any part of the world, and went to another part, he found a brotherhood to help him on his road, a brotherhood knit together by the holiest and best and purest bond that this world had ever known—Christianity. (Applause.)

The Rev. Dr. STEELE addressed the meeting at some length on "Association Work," and commended the institution to all who had at heart the interest of the rising youth of Australia.

Mr. W. HIND SMITH (delegate from the National Council of the Y.M.C.A. of Great Britain), delivered a stirring address, and gave a large amount of statistical information.

The PRIMATE, having first expressed his heartfelt sympathy with the work and objects of the Association, spoke briefly on the subject of "Self-restraint" as an obvious need, an individual duty and a social benefit. He thought young men were characterised by three things which related to this question—viz., ambition, boastfulness and impatience, against which he warned his hearers. He also gave his audience three things to wish and pray for, to have a quiet mind, a right judgment and a thankful heart.

There were a number of other items on the programme, among which was an address from His Honor Mr. Justice Foster, but owing to the lateness of the hour, it was decided to draw the meeting to a close. A vote of thanks to the Chairman was carried by acclamation, and Sir FREDERICK DARLEY having responded, the meeting terminated. During the evening several hymns, anthems, &c., were rendered by the members of the Y.M.C.A. choir under the conductorship of Mr. H. S. Thompson. Miss Wilkinson presided at the organ.

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It is said that there will be a revival of the Birmingham Bishopric scheme, which has been at a standstill since the resignation of Dr. Philpott. Communications which have passed with the new Bishop have resulted in its having been made known that he does not at present see his way to the alienation of any portion of the revenues of the Diocese, which have to furnish the retiring pension of the late Bishop, yet that he warmly favours the promotion of a Birmingham see. The scheme will probably now take the form of one for making the increasing valuable endowment of St. Martin's the nucleus of the Bishopric, and St. Martin's Cathedral Church.

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## Our Personal Ministry and the Temperance Question.

Sermon preached in St. John's, Darlinghurst, by Rev. ARTHUR KILLWORTH, B.A., LL.B.

"We are not sent to live as spectators of an amusing drama."—Westcott.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—I. Peter, iv., 10.

How is the world to be reformed? How is it to be restored to its allegiance to God? How are the various forms of evil to be dealt with? How is their influence to be diminished or neutralized? What should be the attitude of the Christian Church towards those social questions some of which overshadow and curse a considerable part of our common humanity? Has she any solution to offer? If so, what is it, and how can it best be delivered so as to make the most of what we have?

I take it for granted that there are social questions which demand the attention of all earnest and thoughtful minds. I can, however, fully understand that there are some individuals who think the world is in a hopeless state, and do not therefore care to trouble themselves about their fellows in the slightest degree. They have feathered their own nests and rolled themselves in the luxuries of the age, and their greatest desire now is to be left alone in undisturbed possession.

But, thank God, there are many others—unselfish, generous and loving souls—who would sacrifice much to better the condition of the life and morals of many around them. And these are the true representatives and benefactors of human kind. They may not be absolute optimists, but they at least believe that there is "one far off divine event to which the whole creation moves," and by the exercise of their influence they are helping towards the consummation of that event.

Some philosophers are fond of writing about what they are pleased to call *Altruism*, or mutual consideration and help in our social life. They so frame their sentiments that one would almost suppose they had discovered this great doctrine by their own superior genius. But as every thoughtful reader knows it finds a prominent place in the inspired Word of God. It is prominent in the words of my text—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Now, it will help us to understand the deep significance of the lesson here taught if we first try to bring before our minds the ideal of Christ in His divine incarnation. When John the Baptist came as the forerunner of our Saviour, he called the people to repentance because the kingdom of Heaven was at hand. When our Lord Himself entered on His ministerial labours, He took up the same theme. What is this "Kingdom of Heaven," or as it is sometimes called—"Kingdom of God?" I take it to mean the reign of God in the influence of righteousness in the hearts and over the lives of men. But how was this to be brought about? The answer is, by the establishment of a visible society—a Christian republic—called the Church, the members of which should by their lives and works act upon the world and win souls for the kingdom. Nor does the Church exist for its own sake, but for the purpose of extending the kingdom. No Church, no branch of the Church, fulfils its mission, except so far as it influences men not only to lead pure lives, but also to extend the Kingdom in regions of darkness where ignorance and sin reign. Each branch of the Church has a mission to fulfil which may be summed up in three words—rescue, restoration, edification. Rescue from the thralldom of sinful habits; restoration to the life of righteousness, purity and truth; edification in the strengthening and building up of souls in their most holy faith.

How is this work to be carried on? Who are the agents by whose instrumentality progress is to be made? Doubtless a large share of the work must be borne by those who have been set apart for the special purpose of ministering the Word and Sacraments and caring for souls. The clergy and ministers must ever show themselves capable of understanding the varying conditions of human life and action, of grappling with the intellectual, social, and moral problems which lie around them, and of applying to them—fearlessly and lovingly—the great principles of righteousness as enunciated in the Gospel of the Grace of God.

But are we to stop here? Is the work to be left entirely in their hands? No, I think not. We have constantly to remind ourselves that not the clergy alone, but the clergy and laity together make up the Church. And it is by the combined action of these two that the Church in general and any branch of the Church in particular will be kept in a healthy and progressive state. There should be a personal ministry on the part of the members of the Christian Society according to the ability God has given.

And is not this the great principle formally stated in our text, and which we may find illustrated in many parts of Holy Writ? Read the words, together with the context and the meaning will become evident. I begin at the 7th verse—"The end of all things is at hand; be ye therefore sober, and watch unto prayer, and above all things have fervent charity (love) among yourselves, for charity (love) shall cover a multitude of sins. Use hospitality one to another without grudging. As every

man hath received the gift, even so minister the same among yourselves as good stewards of the manifold grace of God." Here, then, we have the great principle of personal ministry laid upon every member of the Christian Church. The carrying out of this principle is at once both the sign and guarantee of the vitality and spiritual reality of any organisation whatever. St. Paul, in his Epistle to the Romans, enforces the same practical lesson. "Having gifts differing according to the grace that is given to us," he advises his readers to use them in the service of God and for the benefit of man.

It is thought by many good people that if they live fairly decent lives, and do not by the commission of any thing wrong bring reproach on their Christian profession, they have fulfilled the ideal of the Christian life. Now, I am far from saying there are no cases where this position can be taken up with perfect justice—where, for instance, sickness and infirmities have to be borne. But, speaking now with special reference to such as are capable of the ordinary activities of life, I do not think such a position can be maintained. Our Lord's teaching on this point is very explicit. Let me recall some features of it to your minds: The young man who came to Him had kept the law; that is, he had refrained from certain things prohibited by the law. But the Lord Jesus commands him to do something. In the great vision of the future judgment Christ's condemnation is pronounced upon those who had not done good. "I was an hungry, and ye gave me no meat." In the parable of the rich man and Lazarus, it is the rich man who is condemned, of whom no ill is recorded except that a beggar lay at his gate full of sores, and yet no man gave unto him. And in the parable of the talents it is the servant who hid his talent in the earth against whom the terrible charge of unprofitableness is laid. Thus the great principle of our text in regard to personal ministry is amply illustrated. Our blessed Lord's own method is told us: "He went about doing good."

"As every man has received a gift." The gifts possessed by individual Christians will differ greatly in their nature, for "each man receives the gift according to the measure of the gift of Christ." There are diversities of gifts, but it is the same Spirit who divideth to each man severally as He will. Sometimes the word *gift* is used to mean the powers of prophecy, hospitality, liberality. We must, however, understand it in the text, in its widest possible signification, as including not only the qualities of mind and spirit, but also the material possessions of the individual life. For in the words of the Old Dispensation, it is God who giveth power to get wealth. "A deep conviction of this fact would turn human history into a sacrament. The impression of this doctrine received into the mind would lead men to work side by side with God, in the field, the warehouse, the bank, the shop, the pulpit."

As every man has received a gift, even so minister the same—serve with it, trade with it, exercise it as good stewards of the manifold grace of God. We Christians are the trustees of God upon earth, and it is by our personal ministry and the exercise of our individual gifts, whatever they may be, that God would have us work upon the fullness of life around us. Only let us clearly understand that there exists no region of thought, life, or action, which is not to be touched and influenced by the Church of God. There is no question affecting man which ought not to be brought under and be guided by the principles of righteousness as suggested by the teaching of Christ.

But when shall we realise our ideal? When shall we gather in our fruit? Not I fear (without some miracle which we have no right to expect) until the members, clerical and lay, of the several branches of the Christian Church take to heart the imperativeness of the claims of Christ, and by personal influence and organised effort seek to fulfil those claims according to the ability which God has given.

Now among the many social questions which demand the attention of the Christian society I know none more urgent than that of *temperance*. Here there is ample scope for our personal ministry. "The subject is not likely to escape notice. But it is due to the unremitting efforts of faithful men during the last half century that the matter has been laid so fully upon the conscience of the Christian Church. The duty of Christians in this matter, first to themselves and secondly to others, in view of the terrible national vice of intemperance, is plainer to-day than it has ever been." The victims of intemperance are to be found in every class of society. Almost within the shadow of this Church there are desolate homes with half-starved, half-clothed wives and children, which, if it were not for drink and its attendant evils, might be bright and happy. The terrible effects of intemperance upon the human constitution are all too apparent to need any description by me. Lord Tennyson in his *Vision of Sin* has drawn for us a life-like picture of one who, from a young man, full of nerve, power, and vitality, degenerates into a decrepit and repulsive old man, paralysed in mind and soul, retaining, however, just sufficient "conscience to make him sour," and only anxious to creep into the grave that his degraded humanity may be covered.

The voice grew faint; there came a further change, Once more uprose the mystic mountain range.

And some one spake, behold it was a crime Of sense avenged by sense that wore with time.

Rightly or wrongly, New South Wales has gained considerable notoriety in the matter of strong drink. This, in itself, ought to rouse the Christian conscience of our

churches. We have a Sunday Closing Act, but it is almost a complete farce. Such are the conditions of its working, that it is well-nigh impossible to get convictions under it. As to the number of public houses, it is so enormous that thousands of individuals in this fair land are growing up in the very atmosphere of intemperance, and whose lives are not only dishonouring to God, but a disgrace to the very name of man and woman. What have our Statesmen to say? Few of them have anything to utter except the repetition of mere platitudes which are as sickening as they are weak.

What, then, are we to do? What is our duty as Christian men and women in the face of the present distress? Let me confess it, I have no striking schemes to propose. I think that this, like many other social vices, can be dealt with and largely mitigated by the personal ministry of the members of the Christian Churches—exercised in the twofold form of *personal influence and sympathy and organised effort*. Many may feel disposed to become total abstainers in order to have a freer hand in dealing with this question. Others, however, may claim what is unquestionably their Christian liberty in the use of wine, but they are none the less sacredly bound to watchfulness in controlling and disciplining, and, if need be, denying themselves for the sake of their fellow-creatures.

In volume III. of "Modern Painters," Ruskin says—"Among mankind in general there are three orders of beings: the lowest, sordid and selfish, which neither sees nor feels without concluding and acting; the third and highest, which loses sight in resolution, and feeling in work." It seems to me that we want in this great battle against intemperance those who shall combine the qualities of the second and third orders—men and women with noble and sympathetic minds, under the very inspiration of the Spirit of God, together with resolute wills and fearlessness in work.

"The aspect of the years that approach us is as solemn as it is full of mystery, and the weight of evil against which we have to contend, is increasing like the letting out of water." And methinks I hear the sound of many voices coming up from the low plains of human existence, like a great and exceeding bitter cry, asking that we, the professed followers of the Holy Jesus, shall show the reality of our discipleship by the earnestness of our personal ministry and work. For the Christian Church at least the days of shame have passed away—the world asks for deep reality.

"Lord speak to me, that I may speak  
In living echoes of thy tone;  
As Thou hast sought so let me seek  
Thy erring children lost and lone.

"O strengthen me, that while I stand  
Firm on the Rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

"O fill me with Thy fulness, Lord,  
Until my very heart o'erflows  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

"O use me, Lord, use even me,  
Just as Thou wilt, and when, and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share."

NONE BUT CHRIST.—At the recent Islington Clerical Meeting, the Rev. Canon Hoare, in tones which betrayed the deepest emotion and amidst a silence almost painful in its intensity, said:—"Only a word, dear brethren, for I have it on my heart. God only knows whether He will permit me to join with you again. I have it on my heart to leave two things with you. One, the deep, profound importance of our keeping vividly present in every plan, in every address, in every sermon, the presence of the power of God the Holy Ghost. Everything else is utterly powerless when you deal with the battle between Christ and sin. Then one other point, and only one. Let not any questions about the peculiar mode of the Holy Spirit's action thrown out of sight for one moment that of the Blessed Saviour Himself. It is the office of the Spirit to testify of Christ, to take all the things of Jesus and show them unto us; and we shall be sure to be the losers if for one moment the blessed Saviour is out of sight. I speak to you this day as having almost looked across the border and seen within the veil since I was last at Islington. I speak to you as one for whom very many of you have kindly prayed when you thought that I was a dying man. I thank you for it, and I can tell you one thing more emphatically than ever, that when you come to be in the position of a dying man, and see eternity close at hand, you will find nothing to help you but Christ Jesus, and Him crucified. You will find all your religion and all your nice questions concentrated as it were in one text:—'I know whom I have believed; not how I have believed Him, or how I have worked for Him. I know what sort of a Saviour He is in Whom I have been persuaded, and am persuaded—deliberately, thoughtfully, studiously, prayerfully convinced and persuaded—that He is able to keep that which I have committed to Him against the great day. Dear friends, dear brethren, I thank God for all I have learnt at the Islington Clerical Meetings; I thank God with my whole heart; but of one thing I am sure, whether I learned it here or elsewhere, that if the Holy Spirit teaches us, fills us—use any metaphor you please—He will fill us with the love of Christ, and make the Blessed Saviour to be everything to our souls."

## Our Home Letter.

(FROM OUR OWN CORRESPONDENT.)

Truly Lord Salisbury must find an *embarras de richesses* in the number of ecclesiastical appointments which have fallen to him. There seems to have been little delay in giving York an Archbishop, and I must confess to some surprise at the jubilant chorus of approval which came from the Press when the announcement was made. Perhaps this was partly due to relief that we are spared another Ritualist; but undoubtedly there was a latent store of admiration for the eloquent Irishman. The question of his successor is not so easily settled it appears; though naturally the name of the Bishop of Derry has occurred to many. Bishop-elect Perowne is one of a remarkable trio: the Master of Corpus College, Cambridge, and the Archdeacon of Norwich, with the Bishop-elect of Worcester, are three sons of a late missionary of the C.M.S., all educated by himself alone, and maintained at the University on very limited means; and they give another illustration of how the highest ranks and honours of the English Church are open to men without money or rank or influence.

The death of Charles Bradlaugh has deprived Christianity of a determined and once bitter enemy; possibly also of a signal triumph. Many believed that he would end his days as a Conservative and a Churchman, but it was not to be. His parliamentary career was the most successful period of his life, and he vigorously opposed all ultra and socialist Radicalism and came at last to be liked by all parties. No Christian, however, can think of his coarse and blatant atheism and his silent funeral (what could be said?) without deep and sincere grief.

The Tithe Bill, after a good deal of desultory discussion, has found its way out of the House of Commons. The boon it confers upon the church out of Wales will be infinitesimal; some of the clergy think it a most ill-advised measure, since it takes away the method of recovery which was specially granted in 1836 as a security, and refers them to ordinary means. The condition of the rural clergy is rapidly becoming untenable and ere long their ranks will be chiefly supplied from the old, and men of less education. A chief cause of this change arises from the fact that a country living used to be an eminently "comfortable" berth, whereas it now is equally "uncomfortable." Tithes, education, dissent, liberalism, and criticism, all play their part in the transformation. The parson is no longer considered fit to be a magistrate or guardian or country councillor, and he must show in his country parish all the activities of the town which, to maintain *sejus*, is a long-drawn agony.

The C.M.S. have paid dearly for their confiding trust in the Archbishop of Canterbury by the splenetic outburst of Bishop Blyth, whose stipend they guarantee. This bishop, regardless of the honourable understanding which was to exist between him and the societies which have missions in Palestine, in his primary charge, published, though not delivered, attacks as blameworthy the very lines of work he was morally bound to approve. To set a Ritualist over mission clergy who are evangelical to a man, appears to most people a misuse of trust. Never I think again will the C.M.S. consent to find a salary for a man whose name is withheld even on the credit of an Archbishop. Like a swarm of birds of prey, the enemies of simple gospel mission work have gathered in the pages of the *Guardian*, to abuse the Society which, however, goes on its way with increasing forces of men and money and putting to shame the lax efforts of its critics in the Master's work. But it is a puzzle to us why the Primate should appoint a Ritualist to Jerusalem and an evangelical supporter of the C.M.S. as Bishop-suffragan in his own Diocese, unless it be that he considers it well to establish a balance between the two.

We are glad to see that the Committee have cleared Archdeacon Crowther, the Bishop's son, from blame in the Niger difficulties; but it is plain that the African Church will for years need the support of European superintendence.

The latest gambling scandal in which Sir W. Gordon-Cumming, a soldier of African and Egyptian repute, and highly esteemed in society, is accused of one of the meanest forms of cheating at cards, only appeals to the majority as one more reason why everyone should keep clear of gambling. From the Prince of Wales, who was made a kind of arbiter down to the ladies who formed members of a conspiracy of silence which was unable to keep its secret, no one comes well out of it. These are the kind of house parties where scandals in high life are sold to society papers at ten shillings a paragraph; and ladies beg for their IO U's back from gentlemen to whom they have lost them at baccarat. It appears to be a greater crime to swindle for a sovereign at play than to cheat hard-working tradesmen out of their earnings by spending your income at Monaco and Doncaster.

The rejection of Mr. Gladstone's Bill permitting the Lord Chancellorship of England and the Vice-royalty of Ireland to be held by Romanists, was a well-omened event. There was no call for it; and there was a strong and well-grounded opposition.

For Wild Ducks, Hares, Rabbits, and Australian Wild Game, go to C. CARMODY, 120 King Street.—ADVT.

## Home Notes

THE Bishop of Chichester has intimated his clergy his intention to give his "episcopal and canonical sanction" to the Lincoln judgment, "so far as the same may be required in order to give it force in the Diocese of Chichester."

THE Bishop of Wakefield intimates, as a leading preliminary condition, that candidates for ordination in his Diocese, must, as a rule, be under thirty-three years of age.

NEARLY 1,500, have already been subscribed for the memorial to the late Archbishop of York. Earl Fitzwilliam and Lord Grimthorpe have each promised 100l., and Mr. E. Beckett, M.P., 100 guineas.

THE health of Canon Rowsell, of Westminster, is causing some anxiety to his friends, and he does not feel equal to the discharge of his duties at the Abbey. The Bishop of Marlborough also continues far from well.

CONTINUED ill-health has compelled the Rev. A. J. Carlyle, General Secretary for the Society for Promoting Christian Knowledge, to resign his office.

CANTON TEIGNMOUTH SHORE has announced his intention of shortly resigning the Incumbency of Berkley Chapel, Mayfair, which he has held for eighteen years, as he feels that it is undesirable to attempt to hold such an important and arduous clerical post in London along with his Canonry at Worcester.

THE fund for the restoration of St. Saviour's, Southwark, already exceeds 31,000l. The old nave has now been completely demolished, and the rebuilding will be begun immediately.

THE Rev. William Evans, the "patriarch" of the Welsh pulpit, has just passed away at the advanced age of ninety-six. With his decease (says the *Times*) one of the very few remaining ties that bound the Welsh Calvinistic Methodists to the Established Church has been severed. When he began to preach the Methodist Connexion had not been legally formed, and its adherents were accustomed to attend the parish churches to celebrate the Lord's Supper. When the day of complete severance came, Mr. Evans was one of the first ordained to a separate ministry among the Welsh Methodists. His recollection of the old days and the old Welsh preachers was intensely vivid. He retained many of the ideas which were held by the fathers of his Church, and was most anxious to conserve some of the old customs.

IN spite of assertions to the contrary, Church work is going steadily forward in the Diocese of Liverpool. A very encouraging report was presented at a recent meeting of the Diocesan Church Aid Society. The Bishop, however, thinks it is perfectly hopeless to expect to build a church with merely the aid of numerous small subscriptions. Referring to the grants made by the Society to certain temporary churches on the understanding that within reasonable time permanent churches to replace the temporary ones would be erected, the Bishop remarked that if the Society drew a tight hard and fast line, and said that they would give no more grants unless this condition were complied with, the result would, he feared, be that Christian work would be brought to a complete standstill in the localities affected by such decisions. The longer he lived the more he was convinced that very rarely would they get a church built anywhere unless some wealthy individual came forward with a large sum to make a start.

THE Rev. J. M. Epstein baptised recently three Jews in the London Jews Society Church at Palestine Place, in the presence of a numerous congregation of Christian Jews. The service was in Hebrew throughout, and was a very touching one. Two of the candidates were Arabian Jews. The third had fallen away from Christianity, but could find no peace till he was brought again to the Saviour.

RITUALISM AT ST. AIDAN'S. To the editor of the Rock—"Sir.—During the time that the Rev. Canon Saumarez Smith (now Bishop of Sydney) was Principal of the above College, evangelised clergy in the north were in the habit of recommending it to young men who, with a view of entering the ministry, desired to receive a sound theological training on Protestant lines. This can, alas, no longer be done in safety, for I am informed, on what may be considered unimpeachable authority, that under the rule of the new Principal everything is changed, and the teaching is now of the most 'advanced' character. The students are now requested to attend the following services daily, viz., Matins at eight a.m.; Tierce at half-past nine; Sext, at one p.m.; Vespers six; and Compline ten p.m. The Eastward position is adopted at Holy Communion, and water-bread is used, whilst the advisability of prayers for the dead the desirability of there-union of Christendom, and the power of the Church to forgive sins are systematically taught. "The Mass" is said to be a "harmless" term when used for Holy Communion, and the attendance of "non-communicating" persons is invited at the "celebration of the Holy Eucharist." I am informed that a wish has been openly expressed for the abolition of the present Prayer-book, and the substitution of "either the first Prayer-book of Edward VI., or better still, the Old Sarum Missal." The Evangelical students already at the College

have not been considered in the least, but they are required to turn to the East during the recital of the creed, and are compelled to witness their leader cross himself most devoutly at certain points in our beautiful Confession of Faith. All this will certainly cause no little grief, especially to all those who were privileged to sit under the tuition of the late Principal, as well as to all who are interested in the training of those who shall be sent out to act as ordained ministers of the Reformed Church of England. It suggests, too, the thought that if such teaching meets with the approval of the Board of Management, the late Principal must have met with much greater difficulties than was generally imagined in his endeavours to maintain the sound Protestant and Evangelical character of the College. Under the circumstances it behoves all concerned to beware of placing their young men under such dangerous influences as those now in existence at St. Aidan's.—F. J. HORSEFIELD, Rector of Albert Memorial Church.—The Rectory, Queen's Road, Manchester, Feb. 5th, 1891.

THE ROAMING CATHEDRAL.—The Cathedral-car of the Bishop of North Dakota (says *Church Bells*) is, we hear, a great success. It has been launched—if that is the proper expression—and is sailing in smooth waters. The Bishop is having a good time on board, and finds that he makes a 'pretty fair fireman,' bed-maker, and sweep—occupations truly which would not at first occur to any one as appertaining to or being necessary for a dignified prelate of the Church. According to fiction of a certain kind Bishops are generally represented as 'haughty prelates'; but Bishops in the nineteenth century are not, if they ever were, of this kind. They turn their hands to many things unepiscopal. One whom we know does his own washing and mending. Another is a good shoemaker, bricklayer, printer, and can turn as pretty an altar-rail—as well as design and help to build his Cathedral—as any carpenter. Another is—but we are forgetting our good friend the Bishop of North Dakota. Wherever his Cathedral-car halts it attracts good congregations. The Bishop, of course, preaches, and his Lordship also plays the organ, acts as sexton, and fills a few other offices. Some of the people to whom the Cathedral went had not had—think of it, you who value so little the Church privileges at your very door, and avail yourself of them so seldom—an opportunity of hearing a service for twenty years! They said the visit of the Bishop was a treat. Yet there are still people who ask scornfully, 'What is the use of Bishops?' and others who say, 'What do Bishops do?'

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

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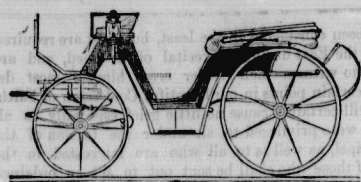
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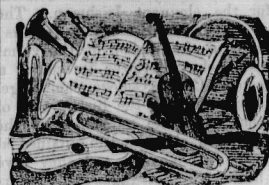
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TO THE MEMBERS OF THE AUSTRALIAN MUTUAL

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Ladies and Gentlemen,—

I beg to intimate I will be a CANDIDATE for Director at the

next election in May, and solicit your vote and kind support.

For twenty years I acted as your Medical Referee for West Maitland

and the Hunter River District, and thereby gained a large and useful

knowledge of an extensive branch of your business while conducting

one of the largest medical practices in the colonies. I have been

requested by many members to come forward, as they consider it

desirable to have an experienced medical man on our Board.

Before studying medicine I was brought up to mercantile pursuits

at home and in India, and also to life insurance business, having spent

five years in the Caledonian Life Insurance Company, Edinburgh.

I am, therefore, conversant with life insurance business and mercantile

and financial transactions.

I have retired from the Medical Profession, and have ample time at

my disposal to attend to your interests.

Yours faithfully,

A. K. MORSON, M.D.

"Walls" North Sydney,  
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TO THE MEMBERS OF THE AUSTRALIAN MUTUAL  
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While thanking my friends for their generous support on previous  
occasions, I desire to intimate that I am again a Candidate for the  
office of AUDITOR, and respectfully solicit your votes and interest.

THOS. PRATT,  
Public Accountant and Auditor,  
18 Bridge-street.

N.B.—Date of Polling, Thursday, 14th May.

"A PPEAL FOR HELP." Received with thanks—£2: Mrs.

M. : £1 each: Friend, R. H. Mrs. E. Mrs. McK., Misses.

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at the Hall. Plan of Reserved Seats at Nicholson's. Doors Open at  
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We shall be glad to receive Subscriptions in aid of any religious and  
philanthropic object, and forward them to the proper authorities.  
All such will be acknowledged in this column.

## MARCH, XXXI Days.—APRIL, XXX Days. Easter Day.

MORNING LESSONS.		EVENING LESSONS.	
29 S. Exodus 12 to v 29	Rev. 1 to v 19	Ex. 12 to v 19	or Rev. 1 to v 19
30 M. 15 to v 22	Luke 24 to v 13	Canticle 2 v 10	Matt. 28 to v 10
31 T. 2 to v 14	John 21 to v 13	John 21 to v 13	John 21 to v 13
1 W. Joshua 2	22 Luke 5 v 17	Joshua 2	2 Cor. 5
2 Th. 4	6 to v 20	6 to v 20	6 to v 20
3 F. 7 to v 24	7 to v 24	7 to v 24	7 to v 24
4 S. Num. 16 to v 36	1 Cor. 15 to v 29	Num. 16 to v 36	John 20 to v 24
		Num. 17 to v 12	

## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 28, 1891.

### EASTER.

THE shadows of Lent have all but passed away, and the  
glorious light and brightness of Easter are about to  
break upon us. Christians, who during the retirement and  
humiliation of Lent, have been drawing near to the Saviour,  
will through His temples, fragrant and beautiful with Easter  
garlands, and unite in the inspiring strain, "CHRIST our  
Passover is sacrificed for us; therefore, let us keep the  
Feast." On the first Christmas Eve, when the drowsy  
world slept undisturbed, angels came to proclaim the  
Saviour's birth, so too, on Easter, they declare, "He is not  
here; He is risen as he said." On Easter Day, after the  
lapse of many centuries, the Church of God in every land  
goes forth as of old to greet her risen Lord with anthems of  
praise, and to receive from His gracious lips the "All hail"  
of His joyful recognition. The life of Christ had been a  
life of humiliation and suffering, and this, together with His  
condemnation as a malefactor, the buffetings, the shame, the  
spitting, the scourging, the crowning with thorns, the dying  
on the accursed tree, and the burial had all set forth His  
human nature. It was in the marvellous event which the  
whole Christian world celebrates at Easter that the  
glory of His Godhead shone forth and prepared the minds of  
His believing people to acknowledge Him to be "the Son of  
God by His resurrection from the dead." By His resurrection  
His enemies were filled with dismay, and courage came back  
to the fainting hearts of His followers because now "life and  
immortality" were "marvellously brought to light." The  
very things which His devoted disciples feared were indica-  
tions of human weakness, and inconsistent with the lofty  
claims He had assumed were recognised by them in the  
glorious sunlight of Easter as the most precious and incon-  
vertible proofs of His Divinity. The grand doctrine of  
immortality can be discovered in the Old Testament by the  
fact that its teachings show that creation does not end in  
itself, that it is a token pledge and symbol that God's  
meaning is progress unto the measure of perfection. The  
belief in immortality has kept the world from despair. Long  
before CHRIST came, and in countries where the name of  
CHRIST had never been mentioned, men believed in immor-  
tality. PLATO believed in life after death; SOCRATES declared  
it; Indian Philosophers taught it; but it was CHRIST alone  
who brought it to light. He threw new light on ancient  
obscurities and gave to the world supreme triumphant joy.  
Dr. BUSINELL says, "The faith of immortality depends on  
a sense of it begotten, not on an argument for it concluded."  
The latter may hold the mind; it is only the former that can  
minister to the heart. This is the restful faith; all other is  
weak, tremulous, and troubled. Thus it was that while  
PLATO and CICERO discoursed about immortality, their  
countrymen got little comfort from it. CHRIST, however,  
took the truth and put it into actual fact. IN CHRIST the  
light of two worlds is thrown upon human destiny. He  
died yet He lives. He passed out of the world, yet comes  
back and



that rest comes to the weary soul. "Join thyself," says St. Augustine, "to the Eternal God, and thou wilt be eternal." In Christ there is certainty, and through faith in Him there is deliverance from fear. "The First-begotten from the dead" fills the world with hope and strength. Men speak of the strength of despair, but despair has no strength, it is only impassioned weakness struggling with a might that mocks it. There is strength in hope, and the resurrection of Christ from the dead has created ideals, awakened enthusiasms, inspired hopes and developed energies and agencies that have lessened the miseries, increased the happiness, augmented the righteousness, and quickened the progress of mankind. It is a splendid hope that touches with radiant glory the common nature of man. By it God speaks that He may enlarge our time with His eternity, our earth with His immensity. This hope comes to us through God's one great gift, and God in giving that one gave His all. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The resurrection from the dead proves Him to be only begotten Son of God. The historic evidence of that resurrection is complete. Dr. Wescott says, "taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ. His enemies thought that at the Crucifixion all was over. They sealed the stone and set their watch, but death could not hold Him, and the Christ lives and is abroad among men. Why should the Church rejoice and be glad on Easter Day? Because by the release of Christ we have conveyed to us the truth that the Sacrifice He offered for our sins has been accepted by God. "He was delivered for our offences and raised again for our justification." Thus there is kindled in human hearts "a living hope." This is the deliverance for which men long. As Browning, in *Christmas Eve and Easter Day*, says:—

"Morality to the uttermost, Supreme in Christ as we all confess, To make Him God, if God He were not? What is the point where Himself lays stress? Does the precept run 'Believe in God, in Justice, truth, now understood For the first time?' or 'Believe in Me, Who lived and died, yet essentially Am Lord of life?' Whoever can take The same to his heart and for more love's sake Conceive of the love,—that man obtains A new truth; no conviction gains Of an old one only, made intense By a fresh appeal to his faded sense."

This is the new truth that the Father is satisfied with our Substitute and Sacrifice, and men in consequence if they receive the Christ may go free. The Saviour lives, hence the Church lives. How changed were the disciples after the resurrection; they all felt impulse and quickening radiating from a living Christ. And we have that same Christ always in our midst quickening dead hearts, reinforcing failing energies, and making souls happy in His service. Every Easter Day should lead us to appreciate more fully how the "salvation-fact," as it has been called, is owned of God in securing our salvation and sanctification. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk with Him in newness of life." As our Master died for sin, we should die to sin. As Christ rose from the dead so should we with gladness, helpfulness, and heavenly-mindedness walk with Him. The risen Christ lays His hand upon us and demands that our time and talents should be consecrated and spent in the proper resurrection spirit. Thus the spirit of true consecration should filter through our life, and that life would be a "living sacrifice," an "acceptable unto God." Here then is our opportunity: shall we arise and avail ourselves of it? Our song is, "This corruptible shall put on incorruption, and this mortal shall put on immortality, death shall be swallowed up in victory, and eternal life mocks the tomb." The Gospel of Easter Day is to be found in the words, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent." The future is ours, and in Christ we cannot die. "It doth not yet appear what we shall be, but one thing we know, when Christ appears we shall be like Him, for we shall see Him as He is." On this Easter Day let us resolve to live holier, purer lives, so that when we pass away from earth men will not allow our names to die. There are some whom we have known and loved who have joined the "choir invisible," and at the mention of their names we straighten ourselves up to some new effort of virtue, and as we think of them their fidelity to Christ comes upon us as a reviving memory almost like an inspiration. Our lives are the richer by the life they lived, our hopes are the brighter because they have gone before and await our coming. Crucified with Christ and risen with Him, we can hide ourselves in the Sanctuary of Our Father, knowing that "our citizenship is in heaven, from whence we expect to see the Saviour, who shall change our vile bodies and fashion them like to His own glorious body, by that power whereby He subdueth all things to Himself." Well may we on Easter Day rejoice as we receive in faith the

The following letter has been addressed by the Primate to the Clergy and Churchwardens in the Diocese of Sydney.

MY DEAR FRIENDS,

At the Diocesan Synod, held in November last, I was requested to bring under the notice of the Clergy and Churchwardens of every Parish, the subject of "a more systematic and self-denying contribution of 'our' worldly substance to God's service, not only for the supply of Parochial wants, but also for the support of the various Religious agencies by which the spiritual work of the Church is carried on."

The Very Rev. The Dean (the words of whose resolution I have just quoted) urged upon the Synod very strongly the necessity of inviting "the earnest and serious consideration of every member of the Church" to this duty.

I myself have now had opportunities of seeing what an urgent need there is of more generous, more thoughtful, more regular, pecuniary aid, if the various branches of Church work are to be adequately sustained.

A Conference of the Clergy and Laity will before long be summoned to discuss the question of Church Finance. We may hope that this discussion will prove useful in exposing weak points, and in suggesting any required readjustments in the machinery of collecting and distributing funds.

But what we all want is a more vivid sense of our individual responsibility in the matter of "systematically" and "self-denyingly."

Let me invite your attention, and that of all whom you can influence to some practical aspects of this matter.

I assume that it will be recognised by every member of our Church, as a duty to do something to maintain the ministrations of the Church both in the neighbourhood, and in the Diocese. But the contributions are neither so regular, nor so many, nor so large as they might be if we kept in mind the following considerations:—

- (1) If each of us made it a point to lay aside a definite part of our income, be that income small or great, as a first charge upon our purse, we should find it easier to give more for Church purposes than if we gave haphazard.
- (2) If each of us put away personal or local prejudice, in supporting the cause of Church ministrations in the Diocese, we should be able to gather together a larger sum of money for the manifold needs which exist, and by furthering the common welfare, we should find that we were not hindering, but helping, the distribution of grants in aid for local wants.
- (3) If we did not merely look for, or expect, great gifts from richer persons but did, each one of us, his, and her, best to help the common cause, there would be a far larger number of small, regular contributions to swell the total of Church funds, available for all.

We need, that is to say, more thoughtfulness, more largeness of heart, more individual zeal, in our contributions to "the Church in this Diocese."

But may I not say that we especially need to cultivate self-denial in this matter? It is no excuse to point to some one else, and say, "Oh! he could give more, and till he does, I will not advance my contribution."

The question for each of us is "What can I give up for Christ?" It is not what Christ would like us to do—it is what we like to do for Christ?—to give just as much as we can afford "without feeling it," as the saying is. Surely we can give up some pleasures, some adornments, some luxuries,—at cost to our own personal inclinations,—that we may better serve Christ, and our fellowmen. It is not for us to judge each other on this point. Social and local, and official, considerations vary; but we ought to judge ourselves and to resolve "I will give all I can." "I will give in proportion to my means." "I will not give unto the Lord what costs me nothing."

May God help us all to be more thoughtful and liberal in this most important matter of "systematic and self-denying contribution of our worldly substance to God's service!"

Allow me to urge upon each of you to use your important position in the Church to inculcate and impress upon all who come within the range of your influence the practical suggestions, which I have set forth in this letter.

Yours most faithfully,

WM. SZ. SYDNEY.

March, 1891.

## Australian Church News.

### Diocese of Sydney.

Hunter's Hill.—In connection with All Saints', Hunter's Hill, a pleasing ceremony took place on Thursday afternoon, the 19th inst., at the residence of Mr. Leslie Herring, when Mr. H. B. Cotton, the lay reader of the parish, was presented with a pair of handsome silver side

dishes, in recognition of his services to the congregation of the old church. The presentation was made, in the name of the donors by Mrs. Campbell and the Rev. P. R. Spry Bailey, and acknowledged by the receiver.

Kogarah.—On Thursday evening, the 19th inst., a bazaar and sale of work in aid of St. Paul's Church of England, Kogarah, which has been opened by Mrs. Burdakin, was concluded at the local Oddfellows' Hall.

Paddington.—The choir of St. Matthias' Church, Paddington, with the assistance of others, rendered Dr. Stainer's well-known oratorio "The Crucifixion" on Monday evening. The principals were Mr. Foevander (tenor), and Mr. L. G. A. Cork (baritone); organist, Mr. A. W. Juncker.

Petersham.—A concert was given on Thursday night, the 19th inst., the Petersham Town Hall, in aid of the funds of the All Saints' Young Men's Institute. The programme was well arranged, and some of the performances were meritorious, the duets by the Misses Kennedy, deserve special mention. Mr. E. Lewis Scott recited the murder scene in Dickens' "Oliver Twist." Miss Milly Wynn was encored, and Mr. W. S. Treloar was heartily applauded for the bass solo "Calvary." Miss Wynn acted as accompanist.

Neutral Bay.—The principal portions of the services at St. Augustine's Church on Sunday last were undertaken by the Bishop of Bathurst, who was the celebrant at the Holy Communion service in the early morning, and preached twice during the day. The Rev. G. North Ash, M.A., read the prayers and the lessons. The Bishop based the sermon which he delivered in the morning upon the words of the 10th and 11th verses of the 21st chapter of St. Matthew's Gospel, "And when He was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee." The Bishop pointed out that that day, Palm Sunday, stood at the head of a week of most important events, and, moreover, was an important day itself. He spoke of the early events of the day, at Bethany, years ago, when Christ was about to leave for Jerusalem, and of His progress towards that city, when all but Jerusalem were joyful but when He wept, knowing of the trying time which was at hand. The day stood at the beginning of the solemn week which celebrated His sacrifice, and yet the question was sometimes asked "Who is Jesus?" When they were asked that question they could say that He was the prophet, not merely one who was for a time inspired by God, but Jesus of Nazareth, Jesus Christ, the Divine Son of the Eternal God, equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. The name Jesus of Nazareth, though in the past a term of reproach, was no longer regarded as such. Though once despised and mocked of men, it would be the one which would give Christians the entrance to the eternal home—to Heaven itself. Jesus Christ was now known as their High Priest, as the King of Kings and Lord of Lords. The name would ever be a living power; something to arouse their energies; something to support them in their trials. The text for the evening sermon was from St. Luke ix. v. 31—"who appeared in glory, and spake of His decease which he should accomplish at Jerusalem." During the discourse the Bishop related that inasmuch as there had been agony for Jesus Christ, so there must be for all people. They must go forth to be witnesses for Christ, and spread the Gospel. They must go forth to die, and this they should be able to do feeling that Christ was their Saviour.

All Saints', Parramatta.—On Friday evening an entertainment was held in All Saints' Schoolroom, in aid of the building fund of the school. There was a good audience, and the dramatic portion of the entertainment which consisted of the comedietta, "Withered Leaves," was fairly well rendered.

Croydon.—The foundation-stone of a parsonage for the incumbent of St. James' was laid on Saturday afternoon last by the Primate. The building is being erected on a piece of land adjoining the church, at the corner of Edwin-street and Liverpool-road, Croydon, and when finished it will present a handsome appearance. The structure, which will be in the Queen Anne style of architecture, will contain 15 rooms. It will be a brick building with cement dressings and a slate roof. The building was commenced about March 1 last, and is to be completed in 24 weeks. The contract price is £1,213. The plans and specifications were presented to the church. The builder is Mr. J. Lapsch. There was a large assemblage of persons to witness the stone laid, and on the platform were—The Primate, the Rev. S. Fox (incumbent of the parish), the Rev. Canon Moreton, Rev.

### W. MAYES

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Dr. Corlette, Rev. R. T. Regg, Rev. T. Watson, Rev. S. Hungerford, Messrs. H. Hudson and Eccles (churchwardens), Mr. W. R. Beaver, Mr. W. Moppett, and others. The proceedings were commenced by the singing of a hymn, which was composed for the occasion by Mrs. Fox, wife of the incumbent, and prayer. The Rev. S. Fox then presented the Primate with a mallet made of tulip wood, on which was a silver plate which bore the following inscription: "Presented to the Most Rev. William Saumarez Smith, D.D., upon the occasion of his laying the foundation-stone of the Croydon Parsonage, March 21, 1891." This was the gift of the contractor. Dr. Smith then declared the stone well and truly laid. In a receptacle underneath the stone was placed a bottle containing copies of the "Sydney Morning Herald" and other newspapers. After performing the ceremony the Primate said he was glad to be there on an occasion like the present, and he was glad to have done his first piece of building. He had never laid a foundation-stone before in the literal and material sense, though he hoped he might have done something towards laying the foundation of a spiritual building. He was glad to be there on the laying of the foundation-stone of the parsonage, and he was especially glad as it connected his name with such a famous parsonage builder as Mr. Fox was. He believed that was the fourth parsonage he had been instrumental in building. He quite agreed with Mr. Fox that the building of parsonages was a most important part of Church work, not only from the clergy point of view, but in reference to the work in any locality. He hoped they would always be very careful to secure the funds, not to get more into debt than they could help, and always to pay the debt regularly. In the spirit of trust that the Lord would help them in the future, they laid the stone. He hoped those who lived in the parsonage would always be able to say, and help others to say, "As for me and my house, we will serve the Lord." After the ceremony tea was partaken of in the schoolroom.

Cramsville.—On Wednesday evening, the 18th inst., a complimentary social was tendered by the residents of Cramsville and Corral, assisted by some friends from Wollongong, to the Rev. M. Gray. The hall was tastefully decorated, and on the table were arranged a profusion of flowers. Mr. C. C. Russell explained to the meeting the object of their assembling. It was to tender to the Rev. M. Gray some symbol of their hearty appreciation of his zeal and devotion in the discharge of his pastoral duties. Mr. Gray thanked the Chairman and the audience for the kindness which he had always experienced in the Cramsville and Corral districts. His position led him into the homes of many of the inhabitants, and by one and all he had always been treated with the greatest courtesy and respect. He should always remember with the kindest feelings the treatment he had received. The singing of the National Anthem brought a pleasant evening to a close.

St. Andrew's Cathedral.—In celebration of Passion Week a number of special choral services were held in St. Andrew's Cathedral. The first took place on Monday evening, when Gounod's cantata "Daughters of Jerusalem" was rendered. The service commenced with the singing of the hymn "There is a green hill far away," and it was followed by Stainer's Miserere service and the solo "The Voice of Jesus." Gounod's fine descriptive cantata, which is based on the text "Daughters of Jerusalem weep not for me, weep for yourselves and your children," was performed without accompaniment; but at intervals old German chorales were interpolated, which the audience joined in singing. These included: "O, Lord, Thy love's unbounded," "Thou lovest every sinner," "Commit thy ways to Jesus," and "His are the thousand sparkling rills." The concluding hymn was "Sweet the moments, rich in blessing." The Primate was the preacher. Mr. Montague Younger, who presided at the organ, played as a voluntary suitable portions of Spohr's "Last Judgment."

Prospect Reservoir.—On Friday evening, 6th March, a gathering of friends met in the Mission Church to present Mr. L. M. Booth with an address and purse of money for his valuable work as catechist to the Waterworks. The address bore testimony to Mr. Booth's services. The presentation was made by Mr. Edward Jackson, Inspector of Government Works. Mr. Booth, who met with a most cordial reception, thanked his friends most heartily. Mr. Booth has since been appointed as catechist in the parish of Kiama.

St. Luke's, Burwood and Concord.—A gathering of an interesting nature, not unmixed with regret, took place in the School-room on Tuesday evening, to bid adieu to Miss Emma Beaumont, of Arthurleigh, Burwood. Miss Beaumont is about to marry and make her home in South Australia. She has been for years a valued teacher in the Sunday-school, and a member of the choir. Memorials of love and friendship were presented to her by the children of the Sunday-school, the teachers, the choir, and by Canon and Mrs. Moreton.

St. Andrew's Cathedral.—Throughout the week At the daily half-hour services the Rev. the Precentor special Lenten services have been held in the Cathedral. The addresses on "Figures on Calvary," which were treated in the following order: "The Beloved

Disciple," "The Penitent," "The Centurion," "The Christ." At the evening services the music rendered was most appropriately selected. On Monday evening Gounod's beautiful unaccompanied work, "The Daughters of Jerusalem," was sung, and the Primate delivered an address on "The Preaching of the Cross." On Tuesday evening appropriate selections from Handel's Messiah were excellently executed, and the Primate's address was upon "The offence of the Cross." On Wednesday evening selections from Bach's "Passion" according to St. Matthew, including all the chorales was given, the principal portion of the solo work in the "Passion" music being taken by Mr. Searl (tenor), the Primate's address being on, "Bearing the Cross." On Thursday evening the "Daughters of Jerusalem" rendered on Monday evening was repeated and the Primate chose as his subject "Standing by the Cross." In addition to the special music already mentioned Stainer's "Miserere" as usually sung at Lenten services at St. Paul's Cathedral was chanted at the commencement of each service. On Good Friday the morning preacher was the Primate who discoursed on "The Death on the Cross."

### Diocese of Newcastle.

Bishops-court.—It is stated that Canon White, of Muswellbrook has promised the munificent sum of £1,000 towards the repairs and improvement of the Episcopal residence at Morpeth.

St. Paul's, West Maitland.—The new Incumbent of St. Paul's, the parishioners of St. Paul's West Maitland, will be pleased to know that Canon Anderson, the newly-elected incumbent of the parish, has arrived in West Maitland, and that he will probably be inducted into the cure on Sunday next. Canon Anderson arrived in Sydney on Monday, and came on to Maitland on Tuesday night, for the purpose of seeing the Bishop, who was remaining in town for that purpose before leaving for his old diocese. Canon Anderson was educated at Queen's College, Cambridge, where he graduated in 1882. In the same year he was ordained and appointed as mission preacher to the diocese of North Queensland. He afterwards held the incumbency of Holy Trinity, Mackay, and in 1886 he was appointed to St. Thomas', Hughenden, whence he comes to West Maitland. In 1888 he was appointed Canon of Townsville. As to views, Canon Anderson, we understand, cannot be described as belonging to any one party in the Church, and may be more correctly described as a churchman than as a member of any particular party in the Church. No doubt the lovers of athletics will find in him a supporter of all manly exercises, for when at college he was a member of the college football team, and was also captain of his college boat. Mrs. Anderson and family are to arrive in Maitland to-day, 19th March, 1891.—From the *Maitland Mercury*.

The Bishop Elect of Newcastle.—The Right Rev. Dr. Stanton, Bishop elect of Newcastle, was in West Maitland on Tuesday and yesterday. He was, we understand, at Muswellbrook, and came to Maitland to see Canon Anderson, the new incumbent of St. Paul's, upon his arrival. Yesterday afternoon he left by train for his diocese of North Queensland. We hope his return north is for the purpose of parting with his old friends to take up his residence in this diocese for good.—*Maitland Mercury*.

The Rev. W. K. Colyer.—This clergyman is on the eve of starting for a visit to the old country. Mr. Colyer has been connected with West Maitland for a number of years, during which time many of the leading residents were educated by him. His efficient musical services will be missed at St. Paul's, where they were much in request, and always freely given.

A Contradiction.—Your readers will be interested in the following note addressed by the Bishop of North Queensland to the editor of the *Australian Guardian* which had published a letter signed "Queensland," stating that Canon Barlow had some years ago, while acting as curate to the Rev. A. A. MacLaren, committed such a breach of Church Order as would justify the Bishops in declining to accept him as their colleague. This very serious imputation made by "Queensland" was alluded to in your last correspondence from the Newcastle Diocese, and proves to be absolutely without foundation:—

CANON BARLOW.

To the Editor of the *Australian Record*.

SIR,—I cannot refrain from correcting a misstatement made by a correspondent in the *Australian Guardian* of the 14th inst. His assertion that Canon Barlow "broke the law of the Church" while curate of Macoy nine years ago, is absolutely untrue. Canon Barlow had left Macoy before the person became a widower, to whose second marriage he evidently refers.

The marriage was not celebrated by any clergyman of the Church of England. Mr. MacLaren resigned Macoy at a later date, and from a different cause. Surely your correspondent should not allow his objection to a recent election to betray him into an unintentional breach of the Ninth Commandment.

Yours Truly, GEORGE H. NORTH QUEENSLAND.



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## Diocese of Bathurst.

**O'Connell.**—The Bishop of Bathurst opened a new Church at Beaconsfield, about 15 miles from Oberon, on Saturday, the 14th inst. There were about 300 persons present. The Rev. H. T. Holliday performed the usual morning service, and the Bishop preached an effective sermon from the words, "One greater than the Temple is here." During the day the visitors were abundantly provided with a substantial lunch, and in response to the Bishop's appeal contributed £41. This sum and the donations already subscribed will enable the Church to start with a debt of about £50. The Bishop expressed much satisfaction with the work done, and has kindly presented the Chancel fittings, besides contributing largely at the Offertory.

**Harvest Festival.**—The annual Harvest Festival was held at St. Barnabas' Church, Oberon, on Sunday, the 15th inst. Suitable hymns and psalms were sung, the former from the Hymnal Companion, which was used for the first time that day. The prayers and lessons were read by the Incumbent, and the Bishop preached an appropriate sermon from the words, "Enter into the gates with thanksgiving." The Church was tastefully decorated with the fruits and flowers of the season, and presented quite rich but scriptural appearance.

The Church at Mutton Falls has been provided with a very good reading desk and new Chancel fittings. On the second Sunday in Easter the congregation will make an Easter offering to defray the cost.

It is the intention of the Church Committee at Birnie-nong to hold a tea meeting on Easter Monday next. The object being to raise funds to liquidate a standing debt.

A meeting was held on Tuesday last at St. Thomas' Schoolhouse. Representatives for the Synod were elected, the members being Messrs. Maund, Austin, and Macabbee.

**Mudgee.**—An eight days' mission at Mudgee, conducted by the Archdeacon of Bathurst, the Venerable T. R. C. Campbell, M.A., has been brought to a successful close. The services were well attended, and much interest was manifested.

## Diocese of Melbourne.

**Moreland.**—A meeting of parishioners of the recently constructed parish has been held for the election of Guardians. The Rev. E. S. Sumner is the incumbent.

**Sandhurst.**—The Venerable Archdeacon McCullagh bade farewell to the congregation of St. Mark's on the 10th inst. The Archdeacon leaves shortly for a trip to England.

**Sale.**—A grand Masonic service has been held in St. Paul's on the 12th inst.

**St. Paul's Cathedral.**—The Rev. A. A. MacLaren preached on Sunday evening, the 15th inst., and an offertory was made on behalf of the New Guinea Mission.

**New Guinea Mission.**—The Bishop of Melbourne presided at a meeting held on Monday, the 26th in the Atheneum in support of the Church of England Mission in New Guinea. He said the Church of England at home had always been foremost in foreign missionary effort, have during the last nineteen years given £8,000,000 to help the missionaries, and during the last sixteen years at the rate of £400,000 a year in the same cause. It was, however, thought that the thirteen dioceses in Australia should support the New Guinea mission alone. In this effort they met with great encouragement from Her Majesty's High Commissioner, Sir William MacGregor, who had allotted the church a most promising district. The Rev. A. MacLaren, the Church's representative in the new work, gave an interesting address as to the habits and customs of the natives, and the fine prospects before the missionaries. Up to that night he had collected in Melbourne for the new mission building fund £520. He needed £1000 as an initiatory contribution to the work. The meeting pledged itself to support Mr. MacLaren in his work. A special collection was taken up for the new mission building fund.

## Diocese of Ballarat.

**Ballarat.**—The Rev. Canon Mercer presided at an entertainment held recently in aid of the Organ Fund.

**Learnmouth.**—The Rev. S. Walker has obtained leave of absence on account of ill-health. Mr. Walker purposes visiting New Zealand.

## Our New Serial.

## THE LAST LOOK.

## CHAPTER VII.

"Leonor de Cisneros, you are brought here accused of holding opinions which, if generally entertained, would be subversive of the opinions of our holy faith," said the Inquisitor, in a peculiarly harsh voice. "Have you become sensible of your errors? and are you prepared to recant them?"

"I hold to the doctrines which I have been taught from my earliest days, and which I find clearly set forth in the blessed Word of God. I am, therefore, not aware that I hold any errors," answered Leonor, calmly.

"What do you mean by God's holy Word?" asked the Inquisitor.

"The Bible," said Leonor, firmly.

"Are you aware that the Bible is prohibited to the laity, and that, were it not so, it is not susceptible of any private interpretation?" asked the Inquisitor.

"I am aware that without the aid of God's Holy Spirit, which when Christ ascended up on high, He promised us as our Instructor and Enlightener, we cannot expect to read aright this blessed Gospel," said Leonor. "I am aware that in the Second Epistle of St. Peter, 1st chapter, 20th verse, there is this expression—'Knowing this first, that no prophecy of the Scripture is of any private interpretation.' 21st 'For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' I am aware, however, that the Greek word *epilutis*, which has been translated interpretation, means rather *impetus*, *impulse*; and therefore that the clear meaning is that no writer of the Scriptures wrote according to his own mind or thoughts, but entirely as he was moved or impelled by the Holy Spirit. Therefore Peter in no respect contradicts his Lord, who says, addressing the people, 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which speak of Me.' Oh, my lords, what I have done—what thousands have done in Spain—has simply been to obey our loving Saviour in reading His holy Word, in striving to carry out His precepts by assembling ourselves together in prayer, by exhorting and comforting one another. If this be a crime, I am a criminal; but if not, why imprison us? why torture us? why kill us?"

She stretched out her hand as she spoke. Her youth and beauty, her pathetic look, the truth which came from her lips, might have moved hearts of stone; but nothing could move the demon-inspired minds of the inquisitors of Spain—the base instruments of the Pope and his supporters, Valdes and Phillip. They compressed their lips as Leonor spoke.

"You have disobeyed the Church," answered the Inquisitor, with an unmoved countenance. "Unless you recant your errors, your punishment is certain. It may be that you will see the wisdom of so doing, and follow the example of those you love best. Remove the woman."

So ended the first trial of Leonor de Cisneros. The inquisitors consulted together how she should be treated. She was evidently not likely to change her opinions by argument; the Archbishop was unwilling to have her subjected to torture. He had made up his mind that her husband should die. He was too clever a heretic, even should he recant, to be allowed to live. He was not likely ever to recant. But Leonor, she must be won over; her life must be saved. Notwithstanding her knowledge of Scripture, the clear declaration she had made of Protestant principles, the Archbishop did not despair. He had seen many, who, firm at first, had, after a few weeks' solitary confinement and scanty food, with occasional visits from friends desirous of saving them, completely recanted, and acknowledged their errors. He knew, too, the subtle arguments, the system of deception, the threats, the promises, the various artful methods of proceeding which could be brought to bear on a prisoner. Should these fail, he had other means in store by which he hoped to make her give up what he honestly thought her folly. How could a weak woman venture to set herself up in opposition to the Church? Many others, to be sure, had ventured to do the same, but few had spoken as she had done, and several had, at the sight of the rack, recanted, and given all the information required of them.

## CHAPTER VIII.

## THE STAKE.

It was midnight. Eighteen days had passed since Antonio Herezuelo had been stretched on the rack. His lacerated flesh had healed, his stretched sinews had recovered somewhat their original strength. His cheeks were still pale, his voice, when he spoke to himself, was hollow, his eye had lost its brightness, yet his mind retained much of its usual vigour; his spirit life had never flagged, nor had his faith grown dim. He was pacing slowly and still painfully up and down his cell, when the door opened silently, and a friar stood before him.

A harsh voice uttered these words: "Antonio Herezuelo, I have come to announce to you that unless you renounce your errors, and are forthwith reconciled to the Church, you will to-morrow suffer the just punishment of your infidelity, your blasphemies, your crimes."

"I have confessed myself to God, who alone can forgive sins, as a lost undone sinner, though washed in the precious blood of Jesus, and redeemed through faith in His perfect and complete sacrifice. I have, therefore, become one of the Church of the first-born. I am reconciled to God, from whom I was once separated," answered Herezuelo. "What more would you have me do?"

"The Church knows nothing of the expressions you utter. Be reconciled to her; that is what you have to do, or you and your errors will be burnt together."

"I cannot abandon the faith I hold, even to escape the cruel death you threaten," answered the advocate.

"Prepare, then, obstinate heretic, to meet it!" answered the friar savagely. "Be assured that there will be no mitigation in your sentence, unless you recant; and then, in her loving mercy and kindness, if you are reconciled and confess, you will enjoy the privilege of being strangled before the flames reach your body."

A scornful smile came over the features of the prisoner.

"A gracious boon, forsooth! And this Church calls itself after the name of the gentle loving Saviour, who went about doing acts of kindness and mercy, and saving from physical suffering all who came to Him desiring to be cured!"

"I came not to bandy words with you," cried the monk; the flames which you will feel to-morrow will give you a foretaste of those you will have to endure throughout eternity as the consequence of your obduracy."

"Our blessed Lord says, 'I say unto you, My friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell'; yea, I say unto you, Fear Him!" Herezuelo spoke these words calmly, and added, "Now, friar, I own that you and those you serve can kill my body, but you can do no more: my soul is in the keeping of my loving Saviour; neither the powers of earth nor hell can prevail against it; therefore I am fearless."

With a curse the friar turned and left the cell. Herezuelo sought strength in prayer for the fiery ordeal he was to go through. "It will endure but for a few minutes, and oh, then the eternity of bliss that will follow!" he ejaculated. "Why should I fear? Why should I tremble? My trust is in God."

Ere the sun, rising in a cloudless sky, gilded the spires of the numerous churches of Valladolid, on the 21st May, 1559, their bells began to toll solemnly, and crowds to assemble in vast numbers in the streets. It was Trinity Sunday; but it was not because it was the Sabbath that the citizens were so early afoot, but there was to be a grand spectacle, looked for with almost the same eagerness as a bull-fight. The first grand *auto-da-fé* of Protestants was to take place that day, and all the people were eager to gaze at it—most of them for the sake of seeing so many lost and abandoned monsters put out of the world.

For this it was that the people came from all parts of the city and surrounding country into the grand square of Valladolid to witness the spectacle which had been prepared for them by those who impiously called themselves the ministers of the loving Jesus. In a short time the whole of the grand square was filled with impatient spectators, except that space occupied by two large platforms between the church of St. Francis and the house of the consistory. In front of the town house, and close to the platform intended for the inquisitors, a large box or deep-covered balcony had been erected for the use of the Royal Family, which they could enter without interruption from the crowd, and from whence they could enjoy a full view of the prisoners. Near it was a high altar, with the usual crucifixes, candlesticks, vases, and other ornaments of Romish worship, made on this occasion as imposing as possible. In the box sat Dona Juana, Queen Dowager of Portugal, and governess of the kingdom during the absence of her brother Phillip II., in the Netherlands. She was accompanied by her unhappy nephew, Don Carlos, heir-apparent to the throne, then a lad only of fourteen. It is said that on that occasion he vowed an implacable hatred to the Inquisition. To that fell tribunal, there can be little doubt, he became a helpless victim. Intimation of the intended festival had publicly been made in all the churches and religious houses in the neighbourhood. The attendance of the civil authorities as well as of the clergy, secular and regular was requested; and that the multitude might be encouraged to come, and indulgence of forty days was proclaimed to all who should witness the ceremonies of the act.

While outside preparations were going forward, the officials of the Inquisition were busy within the walls of the prison. The prisoners, being assembled, were clothed in the several dresses in which they were to make their appearance in public. Those who had erred only in a slight degree were clothed simply in black. The other prisoners wore a *san-benito*, a loose garment of yellow cloth, called in Spanish *zamarra*, and on their heads was placed a high conical pasteboard cap called *corroza*. On the dresses of those who were to be strangled were painted flames burning downwards, called *fuego revuelto*, to imitate that they had escaped the fire; while the *san-benito* and *corroza* of those doomed to be burnt alive were covered with flames burning upwards around which were painted devils carrying the faggots or fanning the fire.

(To be Continued.)

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