

their war dance. There are now 70 of the Native Contingent here. Signal fires have been seen in the ranges. Twenty Armed Constabulary have left New Plymouth for Auckland to-day. Recruits are being called for. The Taranaki Natives are quiet. The settlers at Ngaruawahia demand that a redoubt should be built for their protection. The Natives at Coromandel threaten to rob the powder magazine. Tanroa, the chief of the prisoners lately confined in the Dunedin Gaol, having interviewed Tito Kowaru, his leader in the late rebellion, is now putting up at Waitotara.

### LATEST AUSTRALIAN TELEGRAMS.

SYDNEY.—The last four months' returns of the yield of gold shows a decrease of six thousand ounces on that of the previous four months. —Ex-British Consul Cairns has been arrested here on a charge of embezzling £2,000 of Government moneys at Hankow, and is to be sent to England by the outgoing mail steamer.—Two men, for the Woragoe murder, have been executed at Beechworth. —Melbourne, May 12. —The ten-mile race between Bird and Sansom came off to-day; the latter received a start of 500 yards. The race was won by Sansom. Bird pulled up lame after the 36th round. —Adelaide.—The crushing of half a ton of quartz, from the Lady Alice mine, yielded ten ounces to the ton.—Mr Mason delivered, yesterday, a lecture on wool-growing, which is highly commended.—3,500 tons of breadstuffs were exported last week.—A great mining mania in Northern gold stocks is raging.—wheat is firm at 3s 6d to 5s 6d —Melbourne, May 22.—Parliament was opened by the Governor on the 13th. Numerous measures are promised, the most important of which are the Electoral Bill, a Bill to alter the constitution of the Upper House, a Postal Measure, and Mining on Private Property. The address in Reply, after some brief remarks by Sir G. Duffy and others, was agreed to. The Assembly immediately proceeded to business, and several of the promised measures have been introduced and advanced through the initiatory stage.—The Baroda's passengers, after fourteen days' detention in quarantine, have been released. The steamer was quarantined at Sydney upon her arrival at the Heads. On her outward voyage it was reported that small-pox had again made its appearance aboard, in the person of the second officer. The Baroda was again quarantined, and mails, &c., were sent down by steamer to the Heads.—The cable between Penang and Madras was broken on the 11th inst. and since then occasional messages have been received from England by the Associated Press, via Siberia and China.—The divorce case of Villeneuve Smith against wife, and Armstrong, co-respondents was concluded, after a six days' hearing. The jury found that the respondent did not commit adultery, as alleged; but the petitioner had, and that he had acted with cruelty towards his wife. The case caused a great scandal, and the tables were completely turned on Smith.—Felix Kabat has been found guilty on two charges of forgery, and sentenced to eleven years on the road.—The steamship Northumberland sailed on the 17th, full of passengers.—A scandal has occurred in the Public Works Department, relative to officers of the Department opening tenderers' envelopes.—Mr Higginbotham will probably be defeated in his candidature for East Bourke.—The whole of the Sandhurst mining engineers will strike for the eight hours system on the 2nd June.—At a great meeting of seamen, a petition was adopted for the release of the crew of the Sea Nymph, who had been imprisoned for refusing to work for twenty out of twenty-four hours.—Sir George Bowen is becoming popular. The "Age" declares he is becoming too cheap.—A Gipps Land Magistrate, named Grosvenor, has been committed for trial on a charge of perjury.—An Eight Hours Sewing Machine Girls Factory Bill has been introduced into the Assembly.—Grain is very firm.—The New Zealand £200,000 loan proved unsuccessful, the minimum fixed being too high. Since the tenders were opened on the 16th, the brokers report sales of £40,000 worth at £90 10s, the official minimum.—Adelaide, May 22nd.—A general movement in favour of the eight hours' system is being organised.—The forger McMurdo was arrested on board the Coovong.—Nimblefoot is the favourite for the Cup.—Wheat is firm at 5s 7d.

### SUNDAY SERVICES AT ST. JOSEPH'S CHURCH, DUNEDIN.

LAST Sunday, Dr Moran preached the usual mid-day sermon, taking for subject the "Epistle and Gospel of the day," the former from 1 Peter, iv. 7, the latter from John xv. 26, xvi. 1, 4. The discourse was a most instructive one; we give a few of the more salient points. The epistle is an exhortation to prudence, temperance, prayer, mutual charity, and hospitality, and the proper use of the charismata. The Apostle had just said—"The end of all is at hand," and he exhorts to the practice of these virtues as the best preparation for that end. Death is the end of all. The Apostle says it is at hand, for two reasons, 1st, because death cannot be far off from any of us, but a few years at most, and it may be but a few days, or even a few hours; 2nd, if we consider it as before the eyes of God, the most distant future is as the present. Therefore, as the end of all things is approaching rapidly for us, and we know not how soon it may be on us, we have a powerful motive to urge us to prepare for it. "Be prudent, and watch in prayer." The Apostle here uses the word prudence in the sense of temperance or moderation, and he recommends it to us, not only in our eating and more particularly in our drinking, but in all things else. "Be prudent, and watch" may amount to this: be temperate, be moderate, and be all this in order to prayer. Prayer is a duty imposed on us by our condition as dependant creatures; by it we ask for all things necessary for us, and we also offer to God those acts of faith, adoration, hope, charity, humility by which we worship Him. Now, there is nothing more conducive to a prayerful spirit than this temperance or moderation. These words are likewise an admonition against over anxiety or solicitude as to worldly affairs. The Christian should be careful in the discharge of his ordinary duties, but he should avoid over solicitude, and leave all things in the hands of Divine providence. "But above all things have a constant mutual charity among yourselves, for charity covereth a multitude of sins." It is clear from the context that the Apostle here speaks of fraternal

charity; such a charity does not forgive sins. The charity which forgives is coincidental with justifying charity, and includes within itself necessarily, faith, hope, repentance for the past, and a determination for the time to come to obey every law which God established.

Though the charity now spoken of by the Apostle is only a part, and the least perfect part of this sublime virtue; nevertheless, fraternal charity is in itself a great virtue, and wherever it exists it will always cover a multitude of sins; for, if a man possessed of it hears or knows anything detrimental to his neighbor, he will let it die within him, he will not be the medium of transmitting his faults or failings to others, and so he will prevent a number of sins which would be committed did he act otherwise. He will also seek to avail of any favorable opportunity that may present itself of bringing his neighbor to repentance. But let no man deceive himself by thinking, that because he is kind and generous to his neighbor he is thereby justified, for there is an essential distinction between this fraternal charity and that perfect charity which reconciles the sinner to God. "Using hospitality one towards another without murmuring." This exhortation was necessary at the time. The Christians had to travel much, and neither the modes of conveyance nor the accommodation on the way were good; and besides, so violent was the opposition to the faith of Christ, that they were exposed to many dangers when obliged to lodge with pagans. St. Peter, therefore, entreats the Christians to assist each other, for there may have possibly been some murmuring amongst them on account of the expense and the inconvenience to families, that the entertainment of travellers would necessarily entail. He next proceeds to speak of the manner of using the Charismata, or special and extraordinary gifts which Almighty God frequently bestowed on the early Christians after baptism. Such as an intuitive knowledge of the Holy Scriptures, of which they were previously quite ignorant; or the power of explaining them in various tongues, or other miraculous gifts, such as curing the sick, raising the dead to life. These gifts were not given on account of individual merit, but for the good of the whole Christian body, and to promote the diffusion of the faith. Nor did it follow that the recipients of these extraordinary favors were necessarily very holy, nor that they were evidences of superior sanctity in anyone. They were bestowed gratuitously to promote the propagation of the faith. But in course of time abuses arose in consequence of them. Poor, fallen human nature is very weak and selfish. Some began to assume airs on account of what they considered superior gifts; others became jealous, and therefore the Apostle Peter and others felt themselves obliged to speak of these abuses, and to point out the way of using these gifts according to the designs of God. "As every man hath received grace, ministering the same one to another, as good stewards of the manifold gifts of God." He reminds them they had received these gifts for the edification of others, as stewards only; and he goes on: "If any man speak"—that is, if he has received the gift of eloquence to proclaim the Word of God—if he has received the gift of working miracles—"let him so use these gifts that there may be no doubt he uses them through the power of God."

The Apostle concludes: "That in all things God may be honored through Jesus Christ." Here he reminds us of the one great object Christians should always have in view, namely, the honor and glory of God through Christ. Therefore, during our whole life nothing should be done by us which is not for His honor and glory. If we attempt to separate our worldly duties from the duties of religion, we run counter to the designs of God. An idea has prevailed of late that they may be separate; an attempt is being made to separate education from religion. We can never consent to it. To do so would be to act in direct opposition to the teaching of the Apostle, who tells us that religion should pervade our whole life, inform our every action, and be the motive of all we do." For a Christian no wall of separation can be got up between the duties we owe the world and those we owe religion, and every duty of a Christian is a duty of religion.

Dr. Moran then proceeded to the explanation of the Gospel:—"Then the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me." The word Paraclete signifies comforter, and these words of the Divine Redeemer mean, when the spirit who is to comfort you shall come, he is to do those things I have already told you of. This gospel is taken from the beautiful discourse of our Divine Redeemer, on the evening of the Last Supper. In it he had said many things calculated to sadden his apostles and even to fill them with dismay, and having done this, He considers it his duty to comfort them, and He says to them, notwithstanding all this, you shall have great comfort in the testimony which the Paraclete shall give of me. This testimony consisted (1st) in the interior grace, whereby he enlightened their minds to understand the teaching of our Divine Redeemer, which, till the coming of the Holy Ghost, was in many things unintelligible to them, and (2nd), in the wonderful exterior gifts, such as that of miracles, and with which he endowed them. These gifts interior and exterior, acting on the apostles and disciples will strengthen their faith and be a splendid testimony before the world of the divinity of Christ. The Divine Redeemer next tells his apostles why he foretells these things to them:—"These things I have spoken that you may not be scandalised," when you witness the ignominies of my passion. Then He proceeds to give a circumstantial detail of the sufferings his apostles themselves will have to endure. "They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you." Here he foretells them first indignities and then physical suffering and disgrace before their people and nation. There is a great difference between the synagogues and our churches of the present day. Under the new law the great sacrifice can be offered in every church, and in every part of the world; before the coming of Christ, sacrifice could be offered but in one city and in one temple—the city and temple of Jerusalem. But there were synagogues in every city, and to them the people went for public prayer and instruction; and to be turned out of the synagogue was considered the last and greatest of indignities. Our Divine Redeemer sums up all by saying: "Yea, the hour cometh that whosoever killeth you will think that he doeth a service to God." I question here