

EVENING COMMUNION.

BY THE REV. H. C. G. MOULE, M.A., PRINCIPAL OF RIDLEY HALL, CAMBRIDGE.

I make no attempt here to discuss or review, as a whole, the interesting correspondence in the Times on Evening Communion. All I offer is a few considerations on one or two practical aspects of the subject itself. But, in passing, I must remark how significant is the fact, and the occasion, of the correspondence. It is significant that a much-respected Archbishop should have gone out of the way to ensure this practice, avowing his fixed purpose to discourage it. Such an open and emphatic stigma, from such a quarter, upon a practice which, though not confined to Evangelical Churches, and originating (as a modern English usage) under Dr. Hook at Leeds, is largely associated with Evangelicalism, is undoubtedly a sign of the times. Not much censure is heard now from Episcopal chairs of usages and of teaching which, distinctive of the Middle Ages, are a huge and aggressive innovation in the English Church as reformed. But Evening Communion appears to be considered by some of our leaders a much more serious matter. Here is a sign of the times, of pregnant import for Evangelicals, Laity, and Clergy, and of anxious omen for the Church of England at large.

On the other hand, it is significant that, so far as the columns of the Times serve as a weather-glass for the purpose, the drift of temperate educated Laymen's opinion seems to be a great deal more for the use of Evening Communion than against it. The Bishop of Exeter's letters, admirable in matter and in tone, have evidently met the minds of many men who certainly are not Evangelical partisans. Those letters, and others which have followed or accompanied them, have called strong attention to the irrefragable fact of the evening Institution ("while they were eating," "after supper"), and of the Apostolic and primitive use of evening Eucharists. Canon Tristram's quotation of Bishop Lightfoot's assertion that evening Eucharists were the usage of the Primitive Church, will not be forgotten, and some will be reminded of his note on Ignatius to the Smyrncans (Apostolic Fathers, vol. ii, p. 313): "We infer that the celebration of the Eucharist came, as it naturally would, at a late stage of the entertainment" (the Agape). Attention has been drawn also to the deeply reverent spirit in which the advocates of Evening Eucharists regard the subject. It has been made plain that the last thing in the world they have in view is to be careless of order, defiant of authority, encouragers of indolence, discouragers of devotion. The correspondence seems to show a growing understanding that Evening Communion, whatever else it is, is not irrelevant in either theory or practice, and that any word or deed in regard of it which implies that it is so is not fair, is not accurate to the facts. This also is a sign of the times, significant for thoughtful and temperate Evangelicals and hopeful for the Church at large.

Two main particulars, and only two, will be touched on here. One is the question how far the Clergy, higher or lower, have the right before God to limit the time of Communion; the other is the question, What are Evening Communion like in fact and practice?

As regards the right of the Ministers of the Communion to limit the time of ministrations. Of course, up to a certain point, there must be inevitable limits; limits of a man's strength and of a man's time. No pastor can give his people unlimited opportunities for reception. But his aim should be assuredly to make the facilities, in reason, as large as he can. Here is the Lord's great Sealing Ordinance, His Divinely simple while all-sacred Sign and Seal of His finished sacrifice, and ceaseless Intercession for His believing followers, and living Presence with them always, and sure return. In what part of His functions is the Christian Minister more simply and directly ministerial than here? He is on the one hand (not a sacerdos but) a specially-sent "servant of the High Priest" Who, having once sacrificed, now sends His servant with His tokens that the fruits of the sacrifice are "ready." He is, on the other hand, the humble and willing servant of His Christian brethren, intent to meet their every need in His Lord's name. Here, if anywhere, the Clergyman should fear, with reverent apprehension, to sin against his brethren by withholding from any of them (supposed to be true believers in his and their Lord) that special Token of His sacred love of which He is merely the messenger for them. Nothing but a solemn and justifiable certainty that it grieves Him to give to His true people that Token of His Attonement and of His Life at this or that hour of the day should make it impossible, or even unwelcome, to the messenger-minister to do so.

It is strange, so at least it must seem to many Christian men, to find such repentance in the minds of those who find the Communion, pure and simple, in the sixth chapter of St. John. It is not *repentance*, as the direct subject of the chapter. But many men hold that it is, and that the reception or not of the sacred Elements is a matter of "having life eternal in you" or not. But if so, what facility of reception for the penitent and believing can possibly be too great? What hour of the day shall be a time when it shall not be lawful to receive the mysterious Sustenance? A young friend of my own, active in his scattered country parish, found that the people of one distant hamlet must be practically excommunicated if he did not give them an afternoon Communion. A thoughtful Evangelical, he was also (let me say he was

therefore) sincerely loyal to order; and he consulted his Bishop before arranging what seemed to be necessary. He was met with the utmost kindness and sympathy. But the emphatic counsel was that it was better that the people should do without the Communion than receive late in the day; he must hope that they would be "educated" in time into finding that (be the needs of farms and beasts, and also of households, what they might) it was possible to receive early. In this answer the advisor, from his own doctrinal point of view, laid it on the young Pastor to refuse to those men, for an indefinite time, the conveyance of life eternal rather than convey it to them an hour after dinner.

But, now, what in fact are Evening Communion like? Are they scenes which deserve to be looked askance upon, and to be labelled, with an unkind suggestion, "post prandial?" I have before me, in the author's M.S., a paper written a few years ago by the late Canon Jackson, of Leeds, a name ever honourable in the annals of the Church in the North. It will be remembered that he began his ministry under Dr. Hook. The paper is on Evening Communion. After a vindication of its full lawfulness and entire harmony with Scripture, he speaks of his own Evening Communion as they were. After giving some statistics, "as that the average attendance on Sunday mornings was 150, and on Sunday evenings 330, and explaining that his parish was one of working people only, with scarcely an exception, he writes:—

"To threaten clergymen, even indirectly, who act thus on their lawful liberty seems a monstrous perversion of authority. Why a strict following of the practices of the Church of Rome should be allowed, while services after the manner of the original Institution by the Lord Himself, after the manner of the blessed Apostles, who knew the mind of the Lord, after the practices of the primitive Church—services fully allowed by our own Prayer-book, and required by the religious needs and social circumstances of the people, as well as dictated by common sense—should be frowned upon and discouraged, is something so unjust, so contrary to Gospel authority and English liberty, as to make every thinking person ask, What is the meaning, what is the end in view in all this? These Evening Communion, as carried on with us, are usually solemn and devout to the last degree. The reverence of the dear people, and often their deep feeling, are so manifest that the clergy themselves are brought all the more into close fellowship with the ever-blessed Lord, and these dear tokens of His communicated grace, are shown in the life and character of those who are thus fed and blessed by Him. He must be a bold man who would dare to denounce what is so clearly owned by, and must be so signally acceptable to, the Lord Himself."

This picture is one which many a minister at these despised Evening Communion, and many a lay communicant, can thankfully and deliberately affirm to be true. Doubtless other times suit other believing worshippers better. The early hour has a peculiar helpfulness for many, though I am quite sure that in order to this the communicant must never hurry to the early Communion; a solemn first interview with the Lord, and a most deliberate going to His sacred Table, are indispensable. It is often my duty to minister on such occasions. But I freely own that they are seldom those which meet my own need best. As regards the theory of early participation, I have never been able to see that the spiritual benefit of that most sacred interview with the Lord is promoted by a special physical effort. Certainly in His intercourse with His Disciples "in the days of His flesh." He does not appear to have acted on such a principle. Bodily discipline, every day of the year, has its all-important place in the normal Christian life; but is exactly this its place? As regards personal experience, in a fully occupied life, and no longer young, I confess that I rise every morning feeling at first much more tired than when I lay down, and by no means easily realizing the traditional "freshness" for mind and soul, of the day's first hours, though they are always, by duty, full of work. For myself, there is no hour when the consciousness of repose, within and without, is so strong as after the sweet evening worship of the Lord's-day, to which I go from the simplest possible tea-table, and from which I return to a later evening spent with friends in "psalm-singing." At that quiet time, when the church after the throng seems quieter than ever, when perhaps we have just been singing

"Hear in this solemn evening hour, And in Thy mercy heal us all," then, I must say it for myself, the all-sacred *Cena Domini* is more to me than at any other time. It gathers to itself more blessedness, as it were, from the upper chamber of the Institution and from that other room at Troas. More even than when the morning shines on the white Table, it seems to have to do with that deep promise, "I will sup with him, and he will sup with Me."

God forbid that such Evening Communion should be forbidden, should be discouraged, should be discredited, until we are quite sure that they dispense Him Who told us to eat and to drink, "in the same night that He was betrayed."

February 1, 1893.

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The Australian Record.

SYDNEY, SATURDAY, APRIL 8, 1893.

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NOTES AND COMMENTS.

The Annual Meeting of the Church Society. This has been fixed for the evening of Tuesday, the 18th April, next, in the Hall of the Y.M.C.A., Bathurst-street. Sir Frederick Darley, C.J., the Acting Governor, will preside.

"Heal the Sick." "When the Founder of Christianity in the same breath that He said 'Preach the Word' said also 'Heal the sick,' He set before His followers the absolute paramount duty of attending not only to the spiritual condition of those amongst whom they ministered, but also to their social and physical welfare." So said Archbishop Sinclair to the Church of England Sanitary Association.

£20,000,000 in 18 years. The Standard (London), contains an interesting article founded upon a Parliamentary return issued the previous day, which shows that a total sum of over £20,000,000 has been raised by the Church of England in eighteen years. The return was moved for in 1891 by the Duke of Westminster, the object of it being to show the number of Churches (including Cathedrals), in every Diocese in England, which have been built or restored at a cost exceeding £500, since the year 1873. The return also shows in each case, as far as possible, the amount expended and the sources from which the required funds were derived. The period covered extends from 1873 to 1891, or about eighteen years, and the total amount thus spent reaches the astonishing total of £20,331,403. Of this sum £9,607,783 was devoted to the building of Churches, and £10,699,628 to the work of restoration, while a sum of £313,922 was expended on building and on restoration respectively, but without distinction in return as to the precise object. The article also contains a long list of munificent private gifts.

1 to every 107,000. In Exeter Hall, the Bishop of Worcester, presiding over a large meeting, said the total incomes of the country amounted to over £1,000,000,000 annually, of which £240,000,000 is put by as savings every year, but only £1,250,000 is given for Missions to the heathen. There are 870,000,000 heathens and 170,000,000 of Mohammedans; but only 6,000 or 7,000 missionaries, or about 1 to every 107,000.

Ten Ways of Giving. Ten ways of Christian giving are enumerated by Dr. A. T. Pierson in The Missionary Review of the World. They are the needless way, giving to an object without inquiry; the impulsive way, giving at mere momentary caprice; the lazy way, resorting to fairs, festivals, and various panderings to the carnal nature, in order to shirk self-denial; the calculating way, giving with reference to expected personal returns; the selfish way, giving for power, praise and glory; the systematic way, giving a definite proportion of income—a tenth, or fifth, or more; the intelligent way, giving after personal investigation of the object; the self-denying way, saving what luxurious taste or useless outlay would squander; the equal way, giving to the needy as much as is spent on self; the heroic way, limiting outlay to a certain sum, and giving away the entire remainder.

The next Lambeth Conference. The Archbishop of Canterbury has announced that the next Lambeth Conference will be held in 1897, which is the anniversary of the arrival of St Augustine in Kent.

A Yankee Institution. The recent disappearance of the Snuffed Out. London edition of the New York Herald is immensely gratifying to all humane citizens, because it indicates the total and crushing failure of the most brazen and determined effort ever made to destroy the sacred Day of Rest. Everyone well remembers the confidence with which the New York Herald attempted to establish in England the degraded and disastrous custom of issuing daily newspapers on Sunday, a custom which is one of the greatest social curses of the United States. Fortunately the good sense of the English people snuffed out that base Yankee institution, and the failure of so wealthy and powerful a journal will discourage everybody else from repeating the odious experiment.

The Polynesian Labor Traffic. If one-half of the statements made by Mr. R. L. Stevenson in condemnation of the Polynesian Labor Trade be substantial, there is need of instant and decisive measures to reform. Last year a special reporter of the Argus supplied a most readable account of a trip made by him, under a disguised character, in the labor schooner "Helenas;" his experience impressed him very favourably, and one has no reason to doubt that in that particular instance care and humanity were exercised in dealing with the islanders. But, on the other hand, Mr. Stevenson has been living in the South Seas for a considerable time, and has been in contact with men who are familiar with the Polynesian groups. He has stated to the Presbyterian that "he has the greatest difficulty in being satisfied with any possible supervision of the labour trade by the Queensland Government;" and adds, "I believe, in fact, that kidnapping is being practised in the islands." We must hope that in its strict application to Polynesia there is some mistake in the reporting of the following miserable words which appear in the magazine, as telegraphed through the Age: "There has never probably been, anywhere in the world, anything more hideous than the Labor Traffic." He must surely be speaking generally, so as to include the horrors of the old African trade, with its awful 'Middle Passage.' Otherwise, Queensland stands before the civilised world as the carrier-on of a most iniquitous system, which is an utter disgrace to humanity.

A Memorable Sentence. In speaking Divine truth, in sowing the seed in the morning, and in the evening withholding not the hand, we cannot tell which shall prosper—but faith can hold fast the promise. "My word shall not return unto Me void." In the biography of Bishop Wilberforce it is related "One of the Queen's ladies in waiting had heard him preach before the Court, and being questioned about the sermon, and asked to give an account of it, she said, "It was very interesting, and I enjoyed it; but the only thing I can tell you was one short sentence, which struck me so that I wrote it down on the fly-leaf of my Prayer Book. It is this: 'Remember, respectability is not conversion.' The bow, though drawn at a venture, did not miss the mark."

How to Keep Young. Most of our Young Men's Institutions have as President and Vice-presidents some who are of mature age than themselves, and both are the better for such associations. "A man," it has been remarked, "can hardly become an old fogey, who tries to keep in touch with the rising generation—to feel with them and to help them. There is a custom, it is said, amongst at least one savage tribe in Africa, of killing and eating old people when past their work. We may object to enter in this way into the bodily tissue of the young, but it ought to be a pleasure to live again in them, by imparting to them the experience we have gained.

True Charity. A writer makes the following remarks, and there is much force as well as truth in his statement:—"Great actions are so often performed from little motives of vanity, self-complacency, and the like, that I am apt to think more highly of the person whom I observe checking a reply to a petulant speech, or even submitting to the judgment of another in stirring the fire, than of one who gives away thousands." There is also a higher authority than the writer referred to, for the "Word" declares "A soft answer turneth away wrath," and "Greater is he that ruleth his spirit than he which taketh a city."

Minister's Wives. Considering the many calls upon Minister's wives and the multitudinous duties they are at times expected to perform, the following thoughts upon this subject will not, perhaps, be considered out of place: "A minister's wife should, of course, be a devoted Christian woman and sympathise and co-operate with her husband in every good work. But it is preposterous for a Church to expect double duty from her. She has all the care of a common housewife—and more than that fall to the lot of an ordinary woman. Why, then, should a Church imagine that they have hired her public services as well as those of her husband. It is this double burden bearing that is, and

has been, crushing the life out of many a minister's wife. And if a Church is so heartless or thoughtless as to demand from her public service which only a paid missionary without the cares of a family should be expected to do, surely her husband should not be so foolish as to yield to their unjust demand. Furthermore, it should be remembered that her home is not a public institution for the inspection and criticism of every idle gossip in the parish. If any professional man's wife but a minister's should be subject to one-half the busybodying in domestic and private affairs that the minister's wife endures, the whole community would rise in reprobation of such conduct."

Where their Treasure. An old Methodist preacher once offered the following prayer in a prayer meeting, "Lord help us to trust Thee with our souls." "Amen," was responded by many voices. "Lord help us to trust thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord help us to trust Thee with our money"; but to this petition the "Amen" was not forthcoming. "Is it not strange," a religious publication remarks, "that when religion touches some men's pockets it cools their ardour at once and seals their lips?" How many Christians there are in our own land who are adding house to house; who are living unmindful of their responsibilities and failing to recognise they are but stewards of the wealth entrusted to them? If these duties were realised, the work of the Lord would not be hindered to the extent it is through want of means for carrying it on. May a more liberal spirit be given to those who profess and call themselves Christians.

Death in the Cup. In 1879 Dr. Norman Kerr, a distinguished English physician, in a published work, "Mortality of Intemperance," says that after instituting an inquiry into the several causes contributing to mortality, in the practice of several medical friends, with the avowed object of demonstrating and exposing the utter falsity of the perpetual tectal assertion that 60,000 drunkards died every year in the United Kingdom. . . . I had not long pursued this inquiry before it was made clear to me that there was little, if any, exaggeration in these temperance statistics; and when asked to present the final results of my last investigation to the last Social Science Congress, I was compelled to admit that at least 120,000 of our population annually lost their lives through alcoholic excess—40,500 dying from their own intemperance, and 79,500 from accident, violence, poverty, or disease arising from the intemperance of others."

Christianity not Played Out. Professor Drummond, says the Christian Commonwealth, evidently does not think Christianity is played out. He has been talking to the University men at Edinburgh, and among other things he said he wanted to give University men a chance—men to whom religion had been represented as dead, formal, inconsistent and narrow—to embrace the true religion of Christ. The fact of the students being met there meant that they were religious men, although they might not own it. All the birds in their nature had not yet come forth; the blossom and fruit might yet appear in a sunnier and higher environment than they may yet have lived in. What, he asked, was the environment of a man? His hearers might have met those who called out stops in their nature that they had almost never heard sound before. They had met women especially who had brought out feelings and aspirations and ideals which they did not know existed, and as long as they were in the presence of these people they felt better men—their lower nature was not in evidence. But it was no use taking as a higher world a few people, because none of them were high enough to get the best out of a man. If a man were laying a plan for life, he might as well follow the very best. There was no question as to which was the best, the most complete ideal. They might ask him, why should they not follow Charles Kingsley, or read Shakespeare, or be content with Browning and Tennyson? For one thing these were all second-hand men, and all that was highest in them had come from Jesus Christ. Men needed someone to kneel to; hence the necessity of choosing Christ to be the feature of their lives, to take charge of them and make them obey.

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765 GEORGE STREET, opposite Christ Church, 116 OXFORD STREET, 78 DARLINGHURST ROAD, WAVERLEY, near the Tea Gardens. Also at ROCKDALE, opposite Station.

The Coming Week.

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. Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon. Sun., April 9.—11 a.m., The Procentor. 3.15 p.m., Archdeacon Gunther. 7 p.m., Rev. R. J. Read. 8 and 11 a.m., Holy Communion.

DIOCESAN. Fri., April 7.— Sat., " 8.— Kurrajong. Visitation. Confirmation. The Primate. Sun., " 9.— Mon., " 10.— Tues., " 11.— Windsor. Confirmation. The Primate. Wed., " 12.— Rouse Hill. Confirmation. The Primate. Thurs., " 13.— Church Missionary Monthly Prayer Meeting in the Chapter House at 5 p.m. Thurs., " 13.— Castle Hill. Visitation. The Primate. Fri., " 14.— Castle Hill. Confirmation. The Primate. Sun., " 16.— The Cathedral, 7 p.m. The Primate.

LABOUR HOME, 557, HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager. E. GREYHER.

Brief Notes.

The Most Rev. the Primate preached at the Cathedral at 11 a.m., and at St. James' at 7 p.m., on Sunday last. The Very Rev. the Dean, on Easter Eve, held a short service, with address to Communicants, at the Cathedral. During the week, the Primate held Confirmation Services at Appin and Kurrajong. Sermons, having special reference to the Resurrection of our Saviour, were preached in many of the Nonconformist Churches on Easter Sunday. The Twentieth Annual Session of the Grand Lodge of New South Wales, I.O.G.T., began its business at the Y.M.C.A. on Monday last. A vessel from Melbourne to New York reports passing a mass of ice 15 miles long and 200 feet high in the Southern Ocean. The printing houses of Judd and Co., in London, have been destroyed by fire. The loss is estimated at £100,000. Twenty-five persons have been killed and a number entombed by an explosion at a colliery in Pennsylvania, U.S.A.

Over a million signatures have been obtained to a petition, to be presented to the House of Commons, against the Welsh Church Suspensory Bill. The Times correspondent at Cairo states that the situation in Egypt is again serious. Prince Bismarck celebrated his 78th birthday on the last inst. by a festival. A sad shooting accident occurred on Saturday last on Bird Rock, a small island near Geelong, which resulted in the death of a lad aged 16. The Chinese in the United States are preparing to resist the carrying out of the new clauses of the Chinese Exclusion Act. A great fire has taken place at Manila, the capital of the Spanish Colony of the Philippine Islands. 4000 houses were destroyed. Cholera is spreading in South Hungary, and also in several parts of Russia. A bullet-proof cloth, invented by Herr Sylander has been adopted by the Austrian War Office. The United States Minister at Constantinople has protested against the recent murder of Christians by Mahomedans in Armenia. A Committee has been formed in London to welcome the Earl of Jersey on his return from New South Wales. The Twenty-first Anniversary of the Particular Baptist Association was held on Tuesday last in the Castlereagh-street Church. The Melbourne Age says it is costing Victoria £1000 a day less to manage her railways than it did last year, although there are 85 miles more to manage. The last accounts received of the Bishop of Grafton and Armidale, who is now on his journey to England, state that, with the exception of a slight cold, he was in fair health, and had borne the voyage and travel well. The Farewell Service in connection with the pastorate of the Rev. J. Ashmead at the Marrickville Primitive Methodist Church took place on Sunday last. Bishop Selwyn has been elected to the Mastership of Selwyn College, Cambridge.

SUNDAY SCHOOL COLUMN.

[Communications respecting this column should be addressed to the Rev. J. W. Debenham, Harden. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.:—SYDNEY: Rev. E. C. Beck, Rossman's Bay; NEWCASTLE: Rev. B. E. Goddard, Morpeth.]

The Annual Meeting of the Sydney Diocesan Sunday School Institute will be held on Tuesday, April 25th, at the Chapter House at 7.45 p.m. The Primate will preside. I shall be able to give further details in a week or two as regards the proceedings which will constitute the programme for the evening. It is sufficient now to remind all Church Sunday School teachers who live near Sydney that they are to keep that evening free from other engagements. A description was given in this paper some weeks ago of the method in which Test Examinations are conducted in St. Simon and St. Jude's School, Bowral. Will some correspondent kindly describe them as they are held in some other Schools in the Colony? It is for the help of readers that I ask. This column is not formed for the purpose of being a medium in which schools can "blow their own trumpet" or, on the other hand, need publish abroad their own failures. But if any one can write anything which will guide other schools to avoid mistakes or obtain successes, we want to make it known. I trust that all teachers read carefully the paragraph quoted in the Record last week from the Melbourne Church Messenger concerning the curious errors of the children in the last Melbourne Examination. They are such as occur at every such examination, much to the amusement of the Examiners. But not even the statement that "Gehazi was a Leopard" equals the example adduced last week by Professor Wood:—"King Edward make the King of Scotland his vessel, his kingdom a life, and he compelled the King to swear filthy to him," or even such gems from my own school as "Suffer little children to come unto us and forgive them not," "Father of an Infant Majesty," or "My duty towards my neighbour is to believe in him." Such examples must not make the teachers disheartened. If someone were to follow the example of last Saturday's Herald, and scan the papers of the examiners themselves, I expect that from an equal number of papers a very amusing article could be written, not on the mistakes of us examiners but on our vagueness, our verbiage, and our habit of using difficult words in our questions. It all depends on the point of view from which you regard the examination—as examiner or examined. May I here interpose an example to show how differently a thing can be regarded. In a book I am reading, the authoress, who is enthusiastic about snakes, describes her consternation, while watching a python killing and swallowing a duck, to notice a piece of flesh hanging out of the snake's mouth. "A shudder crept over one as the idea suggested itself that the poor snake had ruptured its throat in some way." It is not the snake that most of us would be pitying. Try this sort of mental attitude, dear reader, to-night when a mosquito is feasting on your brow: remember that the poor insect is just as hungry as you were at breakfast this morning: and repress your murderous instincts!

The chief lesson that teachers may draw from this report is the advantage of using a map in explaining the teaching. (The S.P.C.K. publish an excellent Biblical Atlas for sixpence, which is better for the children to see, because it is larger than the maps in the teacher's own Bible.) For many years I was at a disadvantage in reading the Bible, because I was not grounded in the geography of Palestine; and at the age of these children it would have been with me, as with them, a mere guess as to what nation Jezebel belonged to, or Ahab was King of, or what brook was near Carmel. Let me point out, too, that the teacher of the child who gave the picturesque description of Naaman's bathing had been successful in impressing his pupil—as we all ought to try to be—by describing the scene: his fault was that he went beyond what is written when he said that the leprosy was not lessened until the sixth washing. It will be seen that I assign that piece of description to the teacher: I am almost certain that I am correct. Children have a wonderful memory for words, and in looking over Test Examination answers with a teacher I have often been told that the child "has used just the very words that I did." Therefore whether you are preparing your children for an examination or not, be equally careful in having at all events the outlines of your picturing quite settled in your mind before you face your class. The Church Paper of Cootamundra says:—The Mission School and Church are well looked after by Miss Miller and Mr. Morgan. How grateful the parents ought to be for all that is being done as a labour of love for the children in this school. It is proposed to hold a concert and lecture in order to get rid of the £17 debt on the building. The Sunday School teachers and Choir, to the number of about 50 will hold a picnic on Easter Monday: the gentlemen are providing the coaches and the ladies the provisions. I shall always be glad to receive Parish papers from any part of New South Wales. J.W.D.

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

OPEN COLUMN.

EVENING COMMUNION. I certainly desire to do all in my power to discourage it.—THE ARCHBISHOP OF YORK.

We are living in a time of surprises, but of all of them, this one,—the Archbishop of York's attack on the practice of Evening Communion, most nearly takes one's breath away. Indeed, it is difficult to conceive how Ritualism which in the opinion of some well-qualified observers of the times, has reached its highest point, and is now beginning to ebb, could have made a step so destructive to itself—self-destructive because such a step is destined to alienate from its ranks a vast, an incalculable amount of sympathy and support. On this point the Bishop of Winchester wrote in these strong terms on Evening Communion: "I have come firmly to the conviction that without them the Church is practically excommunicating the great body of the wives and mothers of the poorer working classes." No better decision could have been arrived at to help on and strengthen the Evangelical cause. This decision is none other than the vaulting ambition of Ritualism, that o'erleaps itself and falls on the other side. And this is just what Ritualism, in England, seems to have done—to have o'erleaped itself. It has spent its strength, and it would seem, its popularity. I would say that it is doomed in England. The English Church has begun to find out that Ritualism is an awful despotism. A people will not suffer for any prolonged period the iron hand of tyranny. If they unwittingly allow themselves to be yoked, they will, in time, struggle to free themselves, and so far as the Church in England is concerned, it is my belief that that struggle for freedom has already commenced.

By this decision of the Archbishop of York, the Ritualists have shown their true colours. It seems to me that it can only be a detrimental and mischievous one to themselves. For when they place in the first position in their programme, a measure, as it were, to destroy a practice so endeared to the hearts of the masses as Evening Communion, so innocent in its surroundings, so helpful to the spiritual upbuilding of God's servants, I cannot but think so.

I am not going to enter minutely into the arguments in favour of Evening Communion, nor to show its historical antiquity, how, in fact, it dates back to the very inception of the Church, for other far abler pens than mine have already done this in your columns; but it may be well to write a few words on the Archbishop's twofold reply. Had Archbishop Maclagan forseen, even in a faint degree, the storm he has raised, it is evident from these replies that he would never have given his official condemnation to the primitive custom of Evening Communion, which is calculated to weaken so greatly the cause he advocates.

His first reply was hardly in keeping with his high dignity and position. It was at Lichfield. A pleasant gathering, of the Clergy especially, had assembled to present the Archbishop with his portrait, painted by Professor Herkomer, R.A. In acknowledging the testimonial, he took the opportunity of dealing with the controversy upon Evening Communion, occasioned by his unfortunate official pronouncement against the practice. The Archbishop of York tried to make light of the whole affair. He tried to pass it off with a few pleasantries. In dealing with a question of such exceptional gravity and solemnity, he, strange to say, chose the course of keeping his audience in convulsions of laughter.

This, if no other evidence were forthcoming, is sufficient to show that he felt terribly the weakness of his case. But other evidence is not wanting. The Archbishop has made an official reply to his controversialists. This time the matter is treated seriously through the columns of his Diocesan magazine. This reply is in the nature of an apology. The whole summing up of the reply is this; that Evening Communion, in his Grace's opinion, are unnecessary. But is it a case of necessity? Is it not rather one of expediency? But, as one may read, the Archbishop makes several admissions: (1.) That Evening Communion is "neither sinful nor illegal;" (2.) That so far as he is concerned, "the question of Evening Communion has absolutely nothing to do with it;" (3.) That "the Church has not spoken" with regard to the practice; (4.) That he has "no authority to act;" (5.) That Evening Communion amongst certain classes, are of undoubted popularity. These admissions are of great importance. They really show how strong are the arguments in favour of Evening Communion.

But the argument against Evening Communion that Archbishop Maclagan lays greatest stress on is that they are unnecessary. His Grace says, "I am not concerned to discuss the arguments which are urged on behalf of Evening Communion per se, apart from the question of their being absolutely necessary." The Archbishop then endeavours to point out that during his own Ministry this practice was unnecessary. At the conclusion of his arguments occur these words: "I claim to have shown conclusively, from a long and varied experience, that no such necessity exists." But here a question of some weight arises. Can any one man, in such a matter as this, voice the sentiment of the whole of the Church of England or of a portion of it? Can any one man presume to speak for

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the whole of a Diocese or even of a Parish? In the Church of England, which has great breadth, there is room for great variety of thought, of work, of administration. Surely in no Diocese could one rigid rule be laid down—in no Diocese could it be said of a practice that admits of being used at varying times, "You must carry on this practice at such a time or not at all. There is no necessity for it at any other time." On this point the late Bishop Christopher Wordsworth in 1873 said, "Christ never intended, the Ancient Church never dreamt, that in matters of Ritual and Ceremonial, one fixed and rigid rule should be enforced, everywhere and at all times." We may add to this the late Dr. Phillpotts (Bishop of Exeter) words "There is no rule, no principle, which connects the Holy Communion more with Morning than with Evening Prayer." In this same way some of our present Bishops have written. And it would seem to be almost impossible for any one man to prove a 'legal' a 'not sinful' a 'popular' custom to be 'absolutely unnecessary' for all the various Parishes of a Diocese.

Against what Archbishop MacLagan says as to Evening Communion being 'unnecessary,' it would be possible to put adoben, a thousand names of those who with just as much dogmatism would hold them to be necessary. Bishop Thorold of Rochester, (when at St. Giles, London); Bishop Bickersteth of Exeter (when at Christ Church, Hampstead); Bishop Boyd Carpenter of Ripon (when at St. James' Hollow, where his Evening Communicants, it is said, frequently reached 400); Bishop Ryle of Liverpool; Bishop Gos of Melbourne, when at St. George's, Bloomsbury, have all felt the necessity of Evening Communion. Some of them may have altered their views. But it is sufficient to know that when in charge of such Parishes they felt the necessity of them and appreciated them. It is doubtful if any one of these Bishops would say, "Early Communion is unnecessary." They may, like the late Bishop Wilberforce, prefer the early morning Administration but that is not to pronounce against the Evening Administration.

It seems hardly possible that any Bishop or Archbishop could voice the sentiment of the toiling, hard-working Laity in all the Parishes of a Diocese or Province, when he says that Evening Communion is unnecessary. And besides, if Evening Communion is not illegal: if it is not 'sinful' if it is 'popular' why do all in one's power to 'discourage' it?

But I have said that the Archbishop's second reply is in the nature of an apology. His Grace indeed still thinks it his duty to 'discourage' Evening Communion. For he says, "With such convictions as I entertain, based upon such experience as I have adduced, you will hardly be surprised, my reverend brethren, that I should think it to be my duty to 'discourage' a practice which I have myself proved to be altogether unnecessary and for which no precedent or sanction can be found in the history of the Church of England—not even in post-Reformation times till within the last half-century. But the reply concludes with these words:—

"But even Episcopal discouragement leaves a large amount of freedom for individual action under the sense of personal responsibility, a feeling which I am bound to respect in you, as I naturally desire to have some little consideration shown for it, as it affects myself. And if after all I have said, both as regards the facts of my experience and the historical basis upon which I rest my decision, any of you should still desire to continue or to adopt this custom, I have not a word to say, except in prayer, that the Holy Spirit may in this as in all things, direct and rule your hearts. The Church has not spoken, and, therefore, as I said before, I have no authority to act. Whatever course you may eventually take I feel assured that it will be with the desire to promote the Glory of God, and the spiritual welfare of the people committed to your charge."

These words it must be admitted are generous, coming from one whose opinion is so decided, and even though the Archbishop of York still intends to 'discourage' Evening Communion, they are a strong proof that the whole controversy has not been in vain.

F.

## REVIEW.

"Four Heroes of India" is one of a series of popular biographies published by S. W. Partridge and Co., of London and sent us by the local agents, Messrs. Angus and Robertson of Castlereagh-street, Sydney. The author is F. M. Holmes, who is not unknown in literature. The book is issued in a very attractive form and is duplex in character being historical as well as biographical and forms just the kind of book to prove eminently attractive as a scholar's prize or an addition to a Sunday-school library. It is beautifully got up, illustrated, well bound and printed and the writer details every circumstance in most striking and suitable language and in a style calculated to fascinate and fix the narratives in the memory. The heroes are Clive, Warren, Hastings, Havelock and Lawrence, and taken as a whole they constitute the principle characters who have helped to build up our Indian Empire—a country which has given our Imperial Government a lot of trouble to subdue and retain.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,  
13 DARLINGHURST ROAD.

## BETHANY.

### A CHURCH OF ENGLAND DEACONESS INSTITUTION.

President, THE MOST REVEREND THE PRIMATE; Director, Rev. Mervyn Archdall, M.A.; Council, Revs. C. Baber, E. C. Beck, J. Chaffers-Welsh, J. Dixon, J. D. Langley, D. Lason, J. N. Manning, L.L.D., Canon Taylor, and Messrs. W. R. Beaver, J. S. E. Ellis, J. Cook, C. H. Gooch, R. Hills, J. M. Sandy, C. R. Walsh.

A SUPERIOR HIGH SCHOOL FOR GIRLS in connection with the Church of England has long been felt to be a real need. A large number of the children of our Church are being, and will continue to be, educated in the schools of the Roman Church, unless not only a High School, but also Church of England Elementary Schools are provided. The future of our Church and of this country is being moulded in a special manner at the present hour. Shall we allow other Churches—the Presbyterian and the Wesleyan, for example, and, especially the wonderful organization of Rome—to be the only ones to educate the increasing number of Church of England children whose parents will not send them to the Public Schools?

Shall we give up our Church's ideal,—“The rest of his life according to this beginning” (Baptismal Service)—so far as the school is concerned? Anyhow, we need not.

“Bethany, a Church of England Deaconess Institution,” now offers to the members of the Church an opportunity of providing to some extent for our educational needs.

A competent teaching staff is now available, viz., Rev. Mervyn Archdall, M.A., Cantab., Director of “Bethany,” Miss Avic Studdy, B.A., Sydney, Associate of “Bethany,” Deaconess Selma Schleicher, Associate of “Bethany,” and Probationer-Deaconesses of “Bethany,” with Visiting Masters.

“Toxeth House,” Glebe Point, Sydney, the late residence of the late Sir G. W. Allen, is now under offer to the Council of “Bethany” for £10,000. It will accommodate the Deaconesses, the Director and his family, and a large High School for Girls. The pupils of the school would thus always be under the watchful care and prayerful influence of earnest and refined Christian women who will aim at bringing them into fellowship with the Father and with His Son, Jesus Christ.

Our belief is that a High School conducted by “Bethany” will not only supply the Church's present need of a High Class School for Girls, but will also provide a number of cultured women who will be prepared to join the Institution, and to go forth as teaching Deaconesses, with the license of the Bishop, to establish elementary and other schools, throughout the country, at a minimum cost. For it is specially to be observed that the operations of “Bethany” are not intended to be confined to any Diocese or Colony, but may be extended in any direction where the local authorities of the Church may desire.

In addition to these far-reaching influences, “Toxeth House” would be the most convenient centre for the other branches of the Institution's philanthropic and religious work.

The purchase of this house would also provide additional accommodation for Deaconesses, the training of whom is our great object and work. This alone should be enough to enlist the sympathy of the Church of England in this enterprise. The Ministers who have had members of this Institution working in their parishes bear most emphatic testimony to the good done by them. One says, “They go from door to door in my parish, and every Sunday in the Church and Sunday School I can see the fruit of their week's work. I thank God that “Bethany” enables me at a mere nominal cost to have such devoted workers daily ministering among my people, and I fervently pray that ere long every parish may have similar helpers.”

We therefore appeal in the name of the Great Head of the Church, and on behalf of our Church and country for the sum of Ten Thousand pounds, to enable us, at once, to enter upon this important work.

MERVYN ARCHDALL, M.A.,  
Director of “Bethany.”

On behalf of the Council.

“I commend the above appeal to the earnest and generous consideration of all who wish to see Church work and Church education extended in this Diocese.”

WM. SZ. SYDNEY.”

Two extensions of the work of “Bethany” have recently taken place. The “Children's Home,” Elizabeth Street, Ashfield, has been placed in charge of two of the Probationer-Deaconesses. The opening services of prayer and dedication were held in the Home on Thursday, March 23rd, conducted by the Rev. Mervyn Archdall, M.A., the Director of “Bethany.” The Rev. J. C. Corlette, D.D., the Incumbent of the Parish, who had kindly lent forms and chairs for the occasion from his school, gave a short address of welcome and encouragement. He had, he said, given up another engagement in order to be present. He explained that the Home was complimentary to, and not at all in rivalry with or antagonism to the “Infants Home” in the same Parish. They were both unhappily required. He emphasized the importance of our Church herself doing work of this kind. The Rev. S. Fox, on the border of whose Parish the Home is situated, sent a letter

expressing his regret at being unable to attend, but he was sympathetically represented by the Deaconess of his Parish, Miss Styles. Amongst other ladies present were: Mrs. Corlette, Miss Snowden Smith, and Miss Smith, Mrs. Pain, Mrs. Selby, Mrs. Stephen, Mrs. Sandy, Mrs. Beaver, Mrs. Oxley, the Misses Waller, Paige, Hassel, Price, Oxley, Wilks (Deaconess), together with Deaconess Menia Maspero, the Superintendent of “Bethany,” and the Misses Elwin and Thomas, the Probationer-Deaconesses at present in charge of the Home.

The sum of £1 7s 6d was contributed after the service, towards the purchase, from the lady who has been in charge, also of some coats and household effects of the value of £3. The house was inspected by the ladies and considered very suitable for the purpose of a Home for children.

It is hoped that the home will after a short time be self-supporting, and ministers and friends are earnestly asked to remember that young children whose parents for various causes require to have them kept and cared for will be received at as cheap a rate as possible. Applications for admission should be made to: The Deaconess Superintendent, Bethany, Adolphus-street, Balmain.

But at present a little monetary assistance is required and will be gratefully acknowledged by the Director (St. Mary's Parsonage, Balmain). In connection with this, a drawing-room meeting was held at Mrs. Sandy's, Ashfield, which was attended by several sympathizing friends.

The other extension of the work of “Bethany” is the taking over (on trial for 3 months) of the “Home for Working Gentlewomen,” 211 William-street, Darlinghurst. It was opened in September, 1892, under the name of “Guild Home,” and in order to provide educated women, without family ties, and engaged in earning their living, with all the comforts of a Christian Home.

It also aimed at becoming a school for training such women for domestic work. Having been requested to do so, the Council and Director of Bethany have consented to take charge of it, and it is now exclusively under the control and management of the Deaconesses and authorities of “Bethany.” It will be carried on with the same objects in view as those for which it was opened. Friends in town and country are asked to bear it in mind, as it is confidently expected that when known it will be much appreciated by those who desire to find a comfortable Home (at a cheap rate), the primary object of which is the spiritual welfare and happiness of the inmates, and in which there is a healthy atmosphere of practical Church of England piety. Communications with reference to this Home should be addressed to:—

The Deaconess in charge,  
Home for Working Gentlewomen,  
211 William-street,  
Sydney.

## CHURCH HOME.

A SIMPLE Dedication Service was conducted on March 28th, at the Church Home, by the Primate, in the presence of a large company of friends, in addition to those connected with the working of the Institution. The Revs. C. H. Rich, T. B. Tress, and D. Lason took part in the service. The ceremony was performed in one of the large rooms of the house. The whole of the seating accommodation of the room was occupied, more particularly by the 27 inmates of the Home and the superintending officers. Many others were present. The Primate, in declaring the Home open, said that he thought that Passion Week was a most fitting time in which to open the Home. The sentiments expressed in the 15th chapter of St. John, “That ye love one another,” were the basis of true philanthropy and self-sacrifice, and it was a principle that should be working in some way in all Christians—in everybody. Christ's teaching was, he said, full of searching truth, of tender mercy, and bright hope, which everyone could possess by trusting in Him. He prayed that God's blessing would rest upon the institution, that it would do good work and glorify His name.

At the conclusion of the service, the Rev. T. B. Tress, in the absence of the Hon. Treasurer, gave a brief statement of the financial position of the Home, and the Primate urged all present to bear their part in supporting the good work, and to use their influence to induce others to do the same.

The Home was first started in premises in Surry Hills, and a few weeks ago a removal was made to the present premises, which were for a long time empty. It is under the charge of a matron (Mrs. Sims), and good work is being done. There is accommodation for 33 inmates, and at present 27 is the number on the roll. At present the principal work that is done at the Home is laundering.

SEVENTY VESSELS have left German ports on Route for Australia, all more or less affected with cholera. Coleman and Sons, of Cootamundra, N.S.W., advise the public to lay in a stock of their pure Eucalypt Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Son's Eucalypt Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Cootamundra or the Wholesale Depot, 6 Bigh-street, Sydney, or the New Zealand branch, Christchurch and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

## Jottings from the Bush.

### “All in the Name of the Lord Jesus.”

Before the Jottings of last week were printed, but too late to alter them, a friend lent me the English *Guardian* of February 1st., in which I read that Lord Grimthorpe's quotation of the Act of Uniformity Amendment Act was utterly incorrect, for that Act does not mention the “Evening Service” in the clause quoted. Although I made my reference to it in a hypothetical way, I am sorry that I referred to it at all without being able to verify my reference. But as I am now unable to consult more than a very few books of reference, I may frequently have to depend on the assertions of others. Such mistakes as Mr. James Gilbertson refers to are not infrequent. I may quote another instance, where a truth of considerable importance is disguised by a mistake:—“In reading ‘Locksley Hall, Sixty Years After’ I have heard Tennyson pause to say most emphatically that he must not be supposed to identify himself entirely with all the feelings which there find so powerfully dramatic expression.” “It is not I who say this” he remarked *en passant*, “but the former lover of Amy in Locksley Hall.” And do not men to this day quote thoughts as if they were Shakespeare's when he probably meant to show their vapidity or their falsity by the mouth in which he puts them. When the advocates of the liquor-trade revel in the question, “Because thou art virtuous shall there be no more cakes and ale?” they forget that Shakespeare put the remark into the mouth of the foolish and empty of all his noodles—Sir Andrew Ague Cheek.” Now if the writer of the above had verified his reference, he would have discovered not only that his quotation was not quite correctly worded, but that he had also assigned it to the wrong person: it is the sentiment not of the foolish Sir Andrew but of the drunken Sir Toby—the type of the self-indulgent who ruin their own lives because they cannot keep from ale themselves, and will not allow others to keep it from them.

Lord Grimthorpe's misquotation would have been grossly careless in a non-lawyer, but in a lawyer it is inexcusable, and coming from the Chancellor of the Archbishop of whom he was speaking so slightly for his ignorance it is still more inexcusable. In fact I wish, for the sake of the cause which he supports, that he had kept out of the controversy. His second letter was in the worst possible taste. We all have met the practical joker who, though continually playing tricks on other people, gets into a state of silliness if the least attempt is made at retaliation; and, like him, Lord Grimthorpe becomes furious if an opponent hints at a tithe of such contempt as he himself is accustomed to pour so profusely upon his adversaries. Really, I think that Dean Hole's reply—which treats his attacks as “merely pretty Fanny's way”—was the best way of referring to them, if they had to be referred to. I get disgusted when I see a controversy between Christian gentlemen conducted by either as if they were quarrelling in Billingsgate Market.

I cannot agree with the remarks on self-denial which were quoted in the “Notes and Comments” last week. Let me begin by making a distinction between the words “self-denial” and “self-sacrifice”—a distinction which is convenient, although it is not always observed either by the writer quoted or, as I notice in last week's Jottings, by myself. Both words signify the giving up of possessions or pleasures that are perfectly lawful, but while self-sacrifice, denotes that they have been given up for the sake of others, “self-denial” denotes that they have been given up for the sake of oneself—for the sake of some advantage to be gained by oneself from going without them. Of these two things self-sacrifice is undoubtedly the greater; but that ought not to make us ignore the virtues of the less. Like many other acts, its nature depends on its motive. If it is adopted by a swindler in order to deceive people it is wrong; if it is adopted for the sake of “showing power over self” it is but a means of encouraging pride; if it is adopted under the impression that God delights in seeing His children suffer it is mere superstition; but if it is adopted for the sake of self-discipline—in order that our life may be pleasing to God, it is surely as laudable as it is useful. All who have tried the systematic practice of self-denial, avoiding the excess and irrationality which characterise some people's use of it, will testify to its helpfulness in enabling them to hold their desires in check and thus lead to a holier life—which although it comes primarily from the work of the Holy Spirit in our hearts, is helped on, like other good gifts of God by the secondary means of our own action. In this, as in some other ways, many Protestants, in censuring the mistakes of Romanism, have erred by going too far in the other direction. Religion is, indeed, intended to “free us from the circle of self” so far as by “self” we mean our lower life (even this I hesitate to concede without reservations) but until we reach the other world we shall never afford to neglect such self-culture as was held by St. Paul to be needful for himself. It is often thus that we pass on to imitate his self-sacrifice for others.

One instance of such self-sacrifice for others I read of, with great joy, in last week's Record. Although our

Church in Australia has hitherto failed to produce a clerical helper for the Rev. C. King in our own Australian Mission of New Guinea, a layman has come forward not only to help, but also to help without stipend for a time. Thank God that we have such men, willing to spend and be spent for their Master and for His children. As with self-denial it is the motive, not the risk or the labour, that makes the heroes; we do not call the traders or the Government officers heroic in living there. But those who risk disease and death for the sake of others are proofs that the days of heroism are not over. They will never be as long as men are true followers of Christ. This volunteer from Sydney tends to restore the intercolonial balance of the Mission. There are now three Victorians and two from New South Wales. Mr. MacLaren might be called a Cosmopolitan, so we are still a little behind our southern neighbour.

COLIN CLOUT.

## EASTER SUNDAY.

### ST. ANDREW'S CATHEDRAL.

At St. Andrew's Cathedral there were crowded congregations at the services. In the morning the congregation exceeded the seating accommodation. The pulpit, the lectern, choir stalls, and other places were decked with white flowers of various kinds suitable to the season. At 11 o'clock service the Most Reverend the Primate officiated, and was assisted by the Very Reverend the Dean, the Precentor, Canon Sharp and the Rev. R. J. Read. The Primate took as the text for his sermon the words “Risen with Christ,” from the third chapter of St. Paul's Epistle to the Colossians, first verse. In the course of the sermon, which had special reference to the Easter festival, he said how many of those present really believed in Jesus Christ as the risen Saviour and were conforming themselves to the life of Christ he knew not, but that large attendance was a testimony to the power and truth of the resurrection coming down from that first Easter Day 1800 years ago. He was not there to uphold the resurrection, but to rejoice in the truth of it, and to invite his hearers to join in the joy of Easter. The death and resurrection of Christ had become the morning star of hope for Christian men, and it was the fundamental fact upon which was based the preaching of the Gospel and the proclamation of Jesus. In the afternoon the service was conducted by the Precentor and in the evening by The Dean. In the morning the service was commenced by the choir and congregation singing the Easter hymn. The special psalms for the day were sung to chants by Cooke, Dr. Rimbault, and Humphreys (Grand chant). The Te Deum was Smart in F, the Jubilate being sung to Dr. Ayrton's chant. The responses were Tallis's festal setting, and the Athanasian Creed was chanted. The Anthem was Stainer's “Why seek ye the living among the dead?” The Easter hymn, “Alleluia, the strife is o'er, the battle won,” was sung before the sermon, the closing hymn being that commencing with the words “Now thank we all our God.” During the offertory the choristers sang Barnby's “Charge them who are rich in this world.” The Precentor, the Rev. G. D. Shenton, intoned the prayers throughout in a clear and pleasing voice. At the opening voluntary Mr. Younger played the air from “The Messiah,” “I Know That My Redeemer Liveth.” At the afternoon service the Magnificat was sung to Tours in F. In place of the usual anthem, Mrs. A. J. Gray sang the soprano solo, “I Know That My Redeemer Liveth,” after which the “Hallelujah Chorus” was sung by the full choir. At the evening service the Magnificat was sung from Winchester's service in F, and as the anthem Mr. A. P. Cooper sang the tenor aria, “But Thou Didst Not Leave,” from “Handel's Messiah.” Mr. Montague Younger presided at the organ at all the services, and played suitable voluntaries from the “Messiah.”

### CHRIST CHURCH.

The Easter Festival was observed at Christ Church, large numbers attended all the services. Festal Evensong was sung on Saturday at 7.30, and on Easter Day Holy Communion was celebrated at 6 and 7.30 a.m., Matins at 10, followed by a choral celebration at 11.30, when Woodward's service in E flat was sung. In the afternoon a children's service was held, and festive evensong at 7.15, the congregation at the latter being far beyond the seating capacity of the Church. The Canticles were sung to Tours's setting in F, and the Anthem was a selection from the Messiah, including the solo, “I know that my Redeemer liveth” (by Miss Mary Garney), and the quartets and choruses following it. Baden Powell's “Hail, Festal Day” was sung in procession, and the service was closed with the Te Deum. The decorations were in keeping with the character of the festival, a profusion of white flowers being used, more especially in the Chancel and on the font. The preachers for the day were the Revs. C. S. Smith and C. F. Garney.

### ST. THOMAS' NORTH SYDNEY.

On Good Friday services were held throughout the day, beginning at 8 a.m. At 11 a.m. the preacher was the Rev. Canon Whittington, who also conducted the devotion of the three hours which followed. In the evening, the Passion music from the Messiah was sung by a choir of 60 under Mr. J. Massey's direction, the soloists being Mrs. Edwards, Mr. Bates, and Master

Clough. The Vicar gave a short address. On Easter Day there were four celebrations of the Holy Communion beginning at 6 a.m., the last (at 11.45) being choral. A children's festal service began at 3.15 when the “Story of the Resurrection” was sung by the choristers and the congregation of children in the Church alternately. In the evening “Worthy is the Lamb” was the anthem, the Church orchestra assisting in the accompaniment of all the music. The celebrants and preachers through the day were the Vicar and the Rev. Charles Bice. The Church was beautifully decorated and the congregations were large.

### ST. JAMES'

At St. James' the Rev. S. N. Tovey preached in the morning, and the Most Rev. the Primate in the evening. There were large congregations at both services. The Church was decorated with white flowers and pampas grass.

### GRANVILLE.

St. Marks was tastefully decorated with flowers and foliage, and with suitable texts. A handsome cloth, presented by St. Mark's sewing party, was used for the first time, as were also new cushions for the pulpit, a new Bible for the lectern, and Book of Common Prayer for the desk, the offerings of the parishioners. The Holy Communion was celebrated at 7.30 a.m., and at midday 50 persons in all communicating. Matins and Evensong were well attended.

### GUILDFORD.

At Christ Church there was an early celebration of the Holy Communion, and festal Evensong at 3.30 p.m.

### BURWOOD (ST. PAUL'S).

The Passion week services at St. Paul's, were conducted on the first four days of the week by the Rev. Canon Whittington, L.L.B., and were well attended, and on Good Friday there were three services, that in the afternoon—the three hours' meditation on “The Seven Sayings on the Cross”—being taken by the Vicar, the Rev. A. R. Bartlett, M.A., whose earnest addresses were much appreciated by a large congregation. On this occasion suitable hymns were sung by the adult members of the choir. On Easter eve there was a short, bright service, with an appropriate address by the vicar. On Easter Day the Vicar preached both morning and evening. There were three celebrations of the Holy Communion. The choral celebration was capably rendered, the organ accompaniments to the various settings being efficiently and feelingly played by the Organist, Mr. Stapley. The Church was decorated in a tasteful and artistic manner by a number of willing lady workers, an arch being erected in the centre of the chancel steps, composed of large fern leaves, surmounted by a white floral cross, and a trellis work of ferns and white flowers across the entire width of the chancel, white chrysanthemums, cosmos, marguerites, and dahlias being the principal flowers used. The communion table was decorated by four large vases of white flowers and some smaller ones, and a conspicuous object on the table was a large and handsome brass cross, presented by a lady of the congregation. The decorations on the pulpit and reading-desk were in complete harmony with those in the chancel. The appearance of the chancel was much enhanced by a choice variety of ornamental ferns and shrubs on each side of the communion table, kindly lent for the occasion by a well-known parishioner.

### ST. THOMAS', BALMAIN.

The Church was neatly decorated. There were three Administrations of the Holy Communion and 146 communicants, being the largest number that have ever communicated in one day. The preachers were the Rev. J. Dixon at the morning, and the Rev. W. Martin, B.A., at the evening service. The Te Deum was rendered to Smart in F. Magnificat Tours in F, Nunc Dimittis (Winchester.) Anthem, “Hallelujah, Christ is risen” (Winchester.) The congregations were large.

### ST. BARNABAS'

The congregations were large. The preachers were the Rev. Dr. Rutledge at the morning, service and the Rev. J. Dixon at the evening.

There were three Administrations of the Holy Communion, and upwards of 260 Communicants. The offertories amounted to £75.

After an absence of twelve months, the Rev. A. C. Corlette resumed duty at St. Mary's, Western Line on Sunday.

The Rev. Mr. Ogilvie, of the Presbyterian Church, St. Mary's, is leaving the Colony by the Arcadia, his health having completely broken down.

In connection with the Special Centenary Hall Trust Fund, an inaugural luncheon was given in the Centenary Hall, York-street, on Wednesday last.

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LADIES AND GENTLEMEN, AS the retiring Director who is eligible for re-election, I have the honour to respectfully seek a renewal of the confidence you so kindly placed in me in 1887 and 1890.

Should I be so fortunate as to be successful in my candidature, it will be my endeavour in the future, as it has been in the past, to discharge the duties of a Director to the best of my ability.

Allow me to take this opportunity to place on record my obligations to late and present colleagues on the Board for their extreme kindness in electing me to the position of Deputy-Chairman during the past three years.

I am, Ladies and Gentlemen, Your faithful servant,

J. T. WALKER.

Sydney, 25th March, 1893.

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APRIL XXX DAYS.

Table with columns for Morning Lessons and Evening Lessons, listing various religious texts and their page numbers.

PRINCIPAL CONTENTS.

Table listing principal contents of the magazine, including Notes and Comments, Coming Events, Brief Notes, Sunday School Column, Open Columns, Evening Communion, Jottings from the Bush, The Bible, Bethany, The Secret of a Hard Heart, Easter Sunday, Church Home, Diocesan News, Correspondence, Evening Communion, Is Fasting an Ordinance of the Bible, Motherless Children.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, APRIL 8, 1893.

EASTER TO EASTER.

EASTER has come and gone. The several parishes throughout the Province have held their Vestry Meetings. The Churchwardens have presented their accounts and a new financial year has been entered upon.

The depression which has prevailed for so long a time, we fear, will have affected many parishes to a serious extent. The outlook is alas not of the most promising character. Disasters follow quickly on the heels of one another. Strikes are followed by floods, and floods are followed by failures, and so on until we wonder when brighter days will dawn and prosperity be vouchsafed.

It has been said that one of the results which has followed the commercial unrest of Victoria, is that professing Christians have been led to see the sin of worldly conformity, and this has been followed by earnest search after truth and love, resulting of course in a quickening of the spiritual life.

Men's hearts are failing them for fear, and some are burdened with all the distress of absolute despair. In such times we can look to the Saviour, who never gave us a discouraging view of ourselves, whenever with earnestness we were ready to listen to His words, so that we might be wiser and better men.

As a people we have ignored God and righteousness, and it is now for us to repent, and return to the God of our fathers. Humbled by a genuine repentance for the sins of the past, there will be put within us a new life with an inspiring faith.

We are starting a new financial year, and every member of the Church should seek to do his or her part towards promoting a purer, and nobler life. There must be no half work, no touching the labour with reluctant and dainty fingers, but a real tussle with the powers of evil, and a tremendous wrestling with the forces of the enemy.

Our movement in the past has been hesitating and uncertain. Why? Because we have not been as loyal to CHRIST as we should have been. Our service has been largely mechanical—there has been little concentration of soul for life, little gathering of personal power.

It may be that after the hard and trying times we have witnessed, that our best history is about to be entered upon, and that it may point us toward our broadest, brightest future.

The opportunities for service are many. Never was the cry of the people louder in its appeal for help and love as it is at this hour. We believe that many are mentally convinced of the truth of those things but they lack the spiritual conviction.

If our opportunities, and the cry, is such as we have said, surely then Churchmen should be up and doing. We have contended about terms and technicalities, we have availed ourselves of all the suggestions offered by crudely-formed and crudely-expressed theology. With the magnificent opportunities we possess, and the rich promise of fruit, is it not time to drop these

contentions and destroy these suggestions. When we introduce our petty opinions, and one man sets up his inference against the inferences of some other man, then we lose touch, lose the Cross, and lose God. We must retire from all this, and enter into the very mystery of the work of CHRIST. Then we shall have a brave heart, a true faith, and living in CHRIST we shall live as CHRIST.

It is all cant to say I am waiting and I am holding back what God has given to me until I see what other people will do. This is usurping the prerogative of God. No man, either in the pulpit or out of it, has a right to say I am waiting to see what other people will do.

He is not bound by what they do, he is not the custodian of their conscience. Every man should obey the voice of God in the voice of conscience. Have we confidence in God? Have we confidence in His Word? Do we believe that He will guide His servants by His Spirit? If we do, let us work with both hands, only retiring for a moment to recruit our strength, and renew our hope and confidence in God, then the result will be a great golden answer to the prayer of industry.

The poet tells us that "there is a tide in the affairs of men." We believe this is true of the Church. There is the tide of opportunity now. The commercial world is face to face with trouble, and as a consequence the Church is face to face with work; we are driven into close quarters with the enemy. We are committed to the overthrow of sin. If we are idle we shall be condemned.

If we labour on at God's command and seek to glorify His Son, then victory will be ours, and we shall say, "This is the Lord's doing, and it is marvellous in our eyes." Now is the time when as Christians we can open the broad and sunny road of hope to many a troubled heart.

Blessed will the Church be, if she begins the new financial year with this expectation. May differences and separations be things of the past, and may every man pray and work with his brother-man. There is a great work to be done in which the Church may succeed as she has never done before, and to secure its accomplishment let every Churchman resolve, God helping him, to be a new man, and serve the Lord in the fulness of the heart's consent.

Australian Church News.

Diocese of Sydney.

Echo Farm Home.—The following contributions are thankfully acknowledged.—W. Arnold, 2s; Mrs. Holdsworth, 5s; Mrs. Patrick, 2s; Mrs. Betts, £1 1s; C. H. Moss, 1s; C. Wain E. H. Andrew, 10s; "Temperance," 5s; Miss Marwick, 3s; Dr. D. R. Rutledge, £1 1s; C.E.T.S. All Saints, Petersham, £1 1s; Mr. Chisholm, 5s; Mr. Turner, 10s; Committee Collection, 12s; "A Sympathiser" (per AUSTRALIAN RECORD), £1; Rev. R. Bavin, £1; Miss Goodin, 2s 6d; Clifford Phillips, 10s; "A Friend" (per Mrs. Holdsworth), 12s; Mrs. Weber, 5s; a Mite (per Rev. J. W. Debenham), 2s; Musical Evening at Trafalgar House, £9 14s; Richard Teece, 10s; Two Friends, 5s; C. C. Garing, 10s; Mr. Gibson, 10s; Mr. Hillas, 10s; Mr. Middleton, 10s; Mr. Costello, 10s; J. Sandy and Co., £1 1s; Maintenance, £15; Farm Produce, £1 3s 9d. Total to date, £138 12s 1d. Also gifts in kind:—Fruit, R. J. Black; tobacco, Dixon and Sons; tea, J. A. Ball and Co., mattresses and pillow, Mrs. Betts; hats and literature, John S. Shearston; books, Mr. Riedale; clothing, Mr. Bushby; kalsomine, etc., A. G. Taylor, packing cases and clothing, S. Bowen; 7 fowls, Mrs. R. L. King; 1 live bees, Thomas Moore; butter, Miss Ward's young friends; newspapers, H. C. W. Cargill. There are 17 members in residence, and the Home is very peaceful. Tickets for the special excursion, on 22nd April, are being readily disposed of, and early application is recommended. Office of the Home, 9 Prince-street, Sydney, March 31st., 1893.

The Church Society.—At the Monthly Meeting of the Committee to be held on Monday next, the following items will appear on the Agenda Paper:—(1) Continuation of discussion on Rev. E. A. Colvin's motion re extension of grant to district of Rookwood; (2) continuation of discussion on recommendation of the Finance Committee re transfer of grant parish of Holy Trinity; (3) Nominations to the Pension Fund by the Bishop; (4) Report by the Finance Committee re application on account of (a) Yarramundi Church (b) Curate parish of Shoalhaven (c) Sunday-school and land, Dulwich Hill; (5) Resolution by Rev. M. Gray—"That a return be laid upon the table showing the exact amount of stipend received by each Incumbent within the 'Diocese whose parish received aid from the Church Society'."

Burwood.—At St. Luke's on Tuesday evening, the 28th ult., special Music was rendered by the choir. An Oratorio, "The Last Night at Bethany," by Dr. C. Lee Williams, of Gloucester Cathedral, England, was rendered under the conductorship of Mr. A. Gough, the organist and choirmaster. The Oratorio was composed for the Gloucester Festival, 1889, but has not before been rendered in the Colonies. The work consists of eight choruses, interspersed with solos and recitatives for soprano, contralto, tenor, and baritone. The soloists were Mrs. H. D. Bray, Mrs. A. Birkenhead, Miss Birkenhead, Dr. Blaxland, and Mr. H.

Holmes. Mr. T. Sharp officiated at the organ. The Rev. Dr. Corlette delivered a short address bearing upon the words of the Oratorio. There was a large congregation present.

St. John's, Parramatta.—The sacred cantata, "The Daughter of Jeiruz," was performed in St. John's, on Wednesday evening, the 29th ult., by the choir of that Church. Miss Wilson sustained the leading soprano part, and the other soloists were Mr. Flint (tenor) and Mr. Baker (Bass). Mr. Arthur Massey accompanied on the Organ, and Mr. W. E. Davies conducted. The collection was in aid of the Organ fund.

St. Andrew's Cathedral.—Services were held in St. Andrew's Cathedral on Good Friday in the morning and afternoon, and at both the Most Reverend the Primate preached. The sermon in the morning was from the First Epistle of St. Peter, chapter 1, verses 18, 19, 20, and 21.—"Ye shall know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you. Who by him do believe God that raised him up from the dead and gave him glory that your faith and hope might be in God." In the afternoon, the subject of the sermon was—"The seven words of the Cross." In the evening there was a very large congregation. After Evening Prayer the Very Reverend the Dean delivered an address. At the conclusion of the sermon, the choir rendered the Passion music from "The Messiah," the numbers selected being "Behold the Lamb," "surely He hath borne our griefs," and "All like sheep." "Behold the Lamb of God" was repeated at the close. Miss Sheridan read the cantata solo, "He was despised." Mr. Montague Younger presided at the Organ. The singing throughout was very creditable.

St. Michaels.—At the Easter Tuesday meeting, of St. Michael's Parish held in the Schoolroom, Fitzroy-street, Dr. Manning in the chair, Mr. D. Peters was nominated Clergyman's Warden, and Messrs. R. Williams and J. W. Allpass were elected people's wardens. Messrs. F. Ironside, A. Carlisle, W. South, and H. Evers were elected sidesmen.

St. Mary's, Balmain.—A largely attended Vestry Meeting was held in the Church on Easter Tuesday evening. Messrs. Kirkby and Walsh were re-appointed People's Wardens, and Mr. F. Corkhill, Minister's Warden. A resolution was passed to the effect that while regretting that anything should interfere with the personal performance of his duty in the Parish, the members of the Vestry desired to express their sympathy with the Minister in his work in connection with the Deaconess Institution and their acceptance of the arrangement which has been made for the work of the Parish.

Croydon.—Easter Tuesday elections. Clergyman's Warden, the Hon. W. H. Pigott; People's Wardens, Messrs. J. Eccles and W. Cooley; Sidesmen, Messrs. W. Short, J. Bibb, W. R. Beaver, J. Lapish, J. Valentine, and F. P. Meares.

St. John's, Balmain.—The annual vestry meeting was held in the Schoolroom. The Incumbent, Rev. W. A. Charlton, presided. The annual report was highly satisfactory. The following office-bearers were elected: Minister's Warden, Mr. M. A. Fitzhardinge; Trustee's Warden, Mr. Ellis Robinson; People's Warden, Mr. W. Cullen Ward; Sidesmen, Messrs. Beattie, Scoles, Colley, Thompson, Bent, Smith, Bosler. Miss E. H. Hughes, on behalf of the parishioners, presented the Incumbent with a purse of sovereigns, as an Easter gift.

Penrith.—The following gentlemen were elected at the annual vestry meeting, for the current year: Messrs. J. D. Single, H. I. F. Neale, Churchwardens for the people; Mr. F. D. Woodriff, Churchwarden for the Clergyman; Messrs. G. B. Besley, E. Fulton, W. Orth, F. H. Woodriff, and S. J. Cadden, Sidesmen. The above-named officers, and Messrs. Geo. Dent, W. Lennox, E. Burrows and John Jones—members of the Church Council.

Kangaroo Valley (CHURCH OF THE GOOD SHEPHERD).—The Easter Vestry meeting was held in the Schoolroom, on Tuesday, at 7.30 p.m. The Incumbent, Rev. H. Tate, presided. The balance sheet showed a small credit balance. The accounts, for the first time, are to be printed. Messrs. H. Joyce and Andrew Gray were re-elected People's Church Wardens, and Mr. John Jarrett, Clergyman's Warden.

Woolongong.—The annual Easter meeting in connection with St. Michael's was held in the Schoolroom on Tuesday, and was well attended. Messrs. H. O. McCabe and Alexander Biggar were elected as Churchwardens, and Mr. J. W. Hosking was nominated by the Incumbent. Messrs. Bate, Auckland, H. Parsons, C. F. Smith, and F. Money were elected sidesmen.

Gladesville.—Election of Churchwardens, &c.:—People's, Mr. H. Gail; Trustees, Mr. G. E. Herring; Incumbent, Mr. E. M. Betts; Sidesmen, Messrs. F. Little and J. Ross; Auditors, Messrs. J. Paterson and J. Little.

Kiama.—The various services were conducted by the Rev. Herbert Guinness, who delivered appropriate discourses upon the Resurrection of Christ to large congregations. The musical part of the services were creditably carried out. The services were bright and hearty. The Church decorations were admirably executed and tastefully arranged. The walls were adorned with appropriate

texts, and mottoes of evergreens and flowers were skillfully woven together in wreaths, triangles and stars, whilst the reading desk, pulpit and font, appeared to be covered with evergreens and the most chaste flowers procurable. St. George's Church, Gerringong, was also profusely decorated, the attendance large, and the service bright and cheerful.

St. John's, Darlinghurst.—Churchwardens for the people, Mr. Robert Hills and Mr. W. L. Docker; for the Clergyman, Colonel Airey; Sidesmen, Messrs. E. M. Stephen, M. C. Cowlishaw, C. Delohery, J. Sorogio, W. Douglas Walker, E. J. H. Kuapp, C. W. Darley, G. H. Smithers, & Guy, A. H. Macarthur, E. C. Batt, J. Sangster.

Woolloomooloo.—A largely attended meeting was held at St. Peter's Parish Schoolroom, Woolloomooloo, on Easter Tuesday, for the transaction of the usual Easter business. The spirit of the meeting was one of unity and brotherly love, and the report for the year unanimously adopted. Messrs. Garling and Stenny were re-elected as Churchwardens, without a contrary vote, and Dr. Crago accepted re-appointment as Clergyman's Warden. The following gentlemen were re-elected as Sidesmen:—Messrs. H. Small, T. Hedger, J. E. Scratton, J. Williams, G. Chivors, T. Brevitt, and Mr. Mills, and Mr. Alderman Beare were added to their number. Cordial votes of thanks to the Choir, Sunday-school teachers, and sundry parish-workers, were then passed, and the meeting closed with the singing of the Doxology.

St. Luke's Burwood and Concord.—The Easter Meeting was held on Easter Tuesday. The attendance was larger than ever before, even ladies were present. The following accounts had a credit balance, viz, the Churchwardens, the Sunday-school, the Sick Relief, the Choir Fund, the Christian Worker's Association, the C.E.T.S., the Sower's Band. The following gentlemen were elected and appointed Churchwardens:—Mr. John Davidson, Trustee's Warden; Mr. William Coles, People's Warden; Mr. E. Bidolph Henning, Clergyman's Warden; and the following gentlemen were elected Sidesmen:—Dr. Blaxland, Mr. H. D. Bray, Mr. W. K. Chapman, Mr. P. H. Moreton, Colonel Taunton, Mr. Woodcock, and Mr. D. Zoeller. A tender was accepted to build a parsonage, and an effort was started to build a parish hall. A resolution was passed—(all standing)—of sympathy with Mrs. Wooll, on the death of her husband, the Rev. Dr. Wooll.

Diocese of Newcastle.

Clerical Changes.—The Rev. J. W. Uppjohn, late of St. Augustine's, Merewether, has removed to Warialda, in the Diocese of Grafton and Armidale, and the Rev. Edwin Henry Wright, formerly of St. Clement's Marrickville, is now in charge of St. Augustine's. The Rev. Mr. Igle, recently of St. Mark's, Islington, is new with Archdeacon White at Muswellbrook. The new Incumbent of St. Matthew's, Gundy, is the Rev. H. A. Wood.

Finances.—A meeting of some of the Clergy of the Diocese was called for 3 o'clock on Tuesday afternoon, 29th March, at St. John's Parsonage Newcastle. The meeting was convened to consider future financial arrangements in the Diocese, and invitations to it were issued by the Rev. F. D. Bode, Incumbent of St. John's. The meeting probably has some reference to the new Diocesan and Parochial Funds Act, which the Diocesan Council will take into consideration at its forthcoming meeting, and which is said to be a transcript, *mutatis mutandis*, from the financial regulations of the Presbyterian Church in New South Wales.

Bishop Pearson.—It will interest the many hundreds in the Diocese of Newcastle who have such a deep affection for Bishop J. B. Pearson, to know that some considerable time ago, an address from the Clergy ordained by him, was forwarded under cover to the Bishop of Manchester in England. The address was admirably executed by San's of Sydney, and contained on its outer cover, portraits of the eight Clergymen ordained by Bishop Pearson during his episcopate. It was acknowledged by him a few months ago in a very affectionate autograph letter to the Rev. W. Swindlehurst, written with all the Bishop's former characteristic delicacy and beauty of expression, and in his old firm hand-writing. The address was signed by the Revs. W. Swindlehurst, P. S. Luscombe, J. K. Brown, G. M. Brown, W. F. James, G. F. Rushforth, R. M. Walker, and A. J. H. Priest, who has since left the Diocese.

Central Archdeaconry.—The following circular has been issued:—"East Maitland, March 27, 1893. Dear sir,—You are requested to attend a meeting of the Clergy of the Central Archdeaconry to be held at St. Peter's, East Maitland, on Tuesday, April 18, at 10 a.m. There will be a shortened service with an address from the Archdeacon to be followed by a celebration of Holy Communion. The remainder of the day will be occupied with the consideration of the following subjects:—(1) The best means of promoting closer union among the parishes of the Archdeaconry; (2) The spiritual improvement of our people."

Special Weeknight Services.—The Rev. W. Swindlehurst was the preacher in the week of the 26th of March, at St. Paul's, Paterson, and St. John's, Vacy. The congregations were good, and the sermons were much appreciated.

The Flood at Maitland.—I spoke in your last week's issue of the loving kindness that had been evoked by the recent disastrous flood, and of the many manifestations of

sympathy caused by it. The following is a most cheering one. Two brothers had been estranged for many, many years—totally estranged. One of them had his home and everything belonging to him absolutely swept away by the flood. His brother, who lived in Sydney, read of his loss in the papers, and sent him a letter of sympathy with a cheque in it for £300 (three hundred pounds). This is very splendid, and not the only instance of a similar kind that has come to my knowledge.

St. Matthew's, Gundy.—The reports, balance-sheets, and subscription lists of the Parish of Gundy for the year ending, 31st December, 1892, have just been published. They show a healthy and progressive state of affairs. The report of Mr. C. A. Green, People's Churchwarden, who is also Hon. Sec. and Treasurer, is particularly worthy of notice. It states that the total indebtedness of the Parish up to June 30th, had reached £102 5s 9d, for which amount the Messrs. White, of Belltrees, generously drew out a cheque, and presented it to the Parish. Mr. Green's report contains the following practical statement with regard to the "Assessment." "At the last Parochial Council meeting of the year, it was decided to merge the Assessment Fund in the Stipend Fund, it being practically the same, seeing that we are obliged to send down the amount at which we are assessed or the Incumbent will have the amount of the deficiency deducted from his stipend. We therefore appeal to all parishioners to increase their contributions to stipend." It will thus be seen that the Church Laymen of Gundy, Mr. Green, Mr. Wiseman, Messrs. White, Barnes, and others, not only grasp this assessment difficulty, but grapple with it. They know the object of the assessment—to keep up the Clergy stipends—and they do their best to carry it out.

St. Mary's West Maitland.—Special collections both morning and evening on Easter Day will be devoted to St. Paul's Restoration Fund.

Dungog.—On Easter Day Divine Service was conducted in Christ Church, both morning and evening, the Rev. J. Vosper preaching on both occasions. In the evening the service was for the first time, full choral, and the Church was crowded to excess. The Chancel, pulpit, and Church were beautifully decorated with flowers, evergreens, texts, etc., and presented a very pleasing appearance. The decorations were the work of the following ladies:—Mrs. Monro, Miss Alison, Miss Westley, Misses Hooke, (Wira Gulla), Mrs. Hooke (Crock's Park), Miss Aldrich, Misses Hall, Miss Abbott, Miss Craig, Misses Lillyman. With the assistance of Lay Readers, eight services were held in the Parish on Sunday. The number of Communicants was much larger than on any previous Easter Day. The Offertories were for St. Paul's, West Maitland, a token of Christian sympathy with Incumbent and people in their recent heavy loss through the flood.

Diocese of Goulburn.

Germanton.—A Tea Meeting and Service of Sacred Song were held at Waga, on Saturday, the 25th March, which passed off very successfully. Mr. Ogilvie very kindly drove the singers (about 21) from Bowma in a coach and four, and on arrival they were entertained at tea by the people at Waga, who had provided well for the refreshment of all, and after tea, "Jessica's First Prayer" was rendered in a manner which delighted the whole audience.

Diocese of Grafton and Armidale.

Lower Richmond.—Members of the Church of England in this district are much pleased with the result of the visit of the Rev. J. T. Evans, who has just left for the Clarence district. It was generally believed that the Church had quite died out in the district owing to the neglect of years. Mr. Evans has succeeded in re-organising the parish, and already two Mission Chaplains are at work, and a third is expected in a few days. The income for the three is assured. The Mission Chaplains appointed are the Rev. T. R. Barnes, T. R. Humphreys, and F. R. Newton. The Rev. Henry Porter will also render some assistance. On Sunday, the 19th ult., the Rev. J. R. Barnes preached at Ballina and Wardell, and the Rev. J. T. Evans at Coraki, Woodburn and Broadwater. The result of Mr. Evans' mission here is sure to have an encouraging effect upon the other districts to be visited.

Maclean.—A well-attended meeting of members of the District Committees was held in Maclean recently to discuss the question of getting a permanent Mission Reader to help the Rev. R. W. Wilson. The Rev. J. T. Evans, Organising Chaplain to the Bishop of Bathurst, was present. The action of those members of the Committee in Maclean who accepted the services of Mr. J. R. Humphreys for a month, was upheld. The Rev. J. T. Evans said that if the members of the Church on the Lower Clarence would raise about £70 a year towards the support of a Mission Reader, he would undertake to supply a good man. He explained that Mr. J. R. Humphreys could not stay as he wanted to send him to the Richmond River, but that he would find a good man to take Mr. Humphreys' place. After some discussion, it was agreed to accept the services of a Mission Reader for the space of four months to begin with. The meeting closed with the Benediction. On Sunday, the 26th inst., the Rev. J. T. Evans, M.A., visited this Parish, and preached morning and evening to large congregations. In the afternoon he visited the Sunday-school, and addressed the children.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication but, as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

EVENING COMMUNION.

To the Editor of the Australian Record.

Sir,—Before advertising to the letter of the Rev. J. A. Newth in your issue of the 25th March, I would ask permission to thank you for the increasingly interesting matter now appearing from time to time in the Record. Speaking for myself, I may say that the editor has an insight into precisely the subjects that are interesting to me as a reader, and I suppose to others also. What can be more important than the discussion of this subject of Evening Communion? It is my firm belief that if ever the busy men and women of this nineteenth century are to be brought to the Lord's Table it will be mainly through Evening Communion.

But I cannot see that there is any sanction direct or implied for Evening Communion in "The Act of Uniformity Amendment Act of 1872." I notice in your correspondence from Newcastle Diocese a sort of challenge to Mr. Newth to verify from that Act the belief which he seems to entertain that there is such a sanction.

I suppose Mr. Newth relies upon Lord Grimthorpe's statement to that effect, but Lord Grimthorpe is utterly wrong. As I happen to have the Act in question by me, I will quote the clause into which Lord Grimthorpe has interpolated two words which make all the difference—those two words being the all-important words—"Evening Prayer."

Clause 5 (the only one that can possibly be referred to) of the Act of Uniformity Amendment Act of 1872, runs as follows:—

"Whereas doubts have arisen as to whether the following forms of service, that is to say, the order for Morning Prayer, the Litany and the order for the Administration of the Lord's Supper or Holy Communion may be used as separate services and it is expedient to remove such doubts: Be it therefore enacted and declared that any of such forms of service may be used together or in varying order as separate services." It is hardly credible that after the word "Morning" in "Morning Prayer" Lord Grimthorpe has inserted the words "and Evening," making the Act read "Morning and Evening Prayer." I say it is hardly credible, nevertheless he has done so.

Perhaps Mr. Newth may be able to give some explanation, but there is, as far as I can see, nothing in the Act sanctioning Evening Communion. Nor is anything needed. I do not know that I have ever read anything more beautifully worded or more temperate and convincing than Bishop Bickersteth's letter to the Times. And I believe if Archbishop MacLagan had wished to increase tenfold the practice of Evening Communion he has taken the very course to do so.—Yours sincerely,

INCUMBENT.

Sir,—I notice that the General Convention of the Church of the United States rejected at its last Session a proposed change which would have sanctioned Ordinations in the Evening with an Administration of the Holy Communion at that time.—Yours, &c.,

AD REM.

Sir,—Unfortunately for "Colin Clout" and Mr. Newth the quotation Lord Grimthorpe professes to give from the Act of Uniformity Amendment Act of 1872 cannot be found in the original, hence any belief in the lawfulness of Evening Communion based upon this now celebrated quotation rests upon a very insecure foundation. It is a matter of surprise that your contributor should cite Lord Grimthorpe at all, when he himself bears witness to his true value as a controversialist—mighty champion though he be—as "untrustworthy in judgment." It does not surprise me in the least that the *animus* and regulations of the Book of Common Prayer to which Bishop Samuel Wilberforce appeals in support of his opinion that Afternoon and Evening Communion involve an unlawful use of our Liturgy, should be spoken of as "a very weak reason."

I am aware that in certain quarters the Prayer Book and its rules are not regarded with much veneration. The Clergy, however, of the Diocese of Oxford felt Bishop Wilberforce's reason to be a very strong one (inasmuch as they had one and all once made a solemn promise regarding that Book and the observance of its rules) and it would seem that they acted accordingly, as the Bishop says:—"In this Diocese I rejoice to say this custom has not spread. Some of you have consulted me upon the subject, and have been content to be guided by my counsel." (Charge, 1860, p. 19).

I am afraid I cannot acknowledge that a custom even when practised in many churches, for many years and by many persons (I do not admit that this is so in England) can make lawful what the Book of Common Prayer makes unlawful.

A Quiet Hint to a Little Maid.

MATTHEW ARNOLD.  
My fairest child, I have no song to give you;  
No lark could pipe in skies so dull and grey!  
Yet, if you will, one quiet hint I'll leave you  
For every day.

I'll tell you how to sing a clearer carol  
Than lark who hails the dawn or breezy down;  
To earn yourself a purer poet's laurel,  
Than Shakespeare's crown.

Be good, sweet maid, and let who can be clever;  
Do lovely things, not dream them, all day long;  
And so make Life, Death, and that vast For Ever,  
One grand, sweet song.

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N.B.—Attends at Mr. Hart's Dispensary, Parramatta, Every Wednesday.  
ALL MECHANICAL WORK CARRIES A WRITTEN GUARANTEE.

God, Thou art true! Oh, my soul, thou art happy!" (Hooker.) The doctrine of the real Presence, as taught by the Church of England, was held by Bede, Luther, and Wesley. "History teaches us that whenever Christ's presence in the Blessed Sacrament is doubted or disregarded, a lack of earnestness and spirituality unavoidably follows, that indifference, or disbelief in regard to the necessity of Sacramental union with the Son of God, invariably results in apathy and negligence in regard to the responsibilities of the Christian life."—(Sermon on 1 Cor. xi. 26, by Rev. W. R. Owen, at St. Mary's, Cardigan, 1/9/89.)

Since the revival of Catholic doctrine and Ritual in England, over £2,000,000 have been spent in England, in repairing dilapidated Cathedrals and Churches, in building new ones, and Church schools, exclusive of the money expended in maintaining these last, and instead of the "rush to Rome," which the adversary is constantly parading before the public, in print, the number of Roman Catholics in England is decreasing. At an important Roman Catholic Congress at Wigan, a Roman Catholic priest stated, "Never, since Elizabeth ascended the throne, has the prospects of the Catholic (?) Church been darker. In most parts of the country the Church was not only losing numbers relatively, but absolutely. Liverpool was the only Diocese in the country which showed an increase of Catholics, (?) and even there not proportionately to the population." The "Society for the Propagation of the Faith" shows that to keep pace with the increase of the population, the number of Roman Catholics in England being 800,000 in 1840, the number now should be 2,846,000 instead of which the number was 1,334,000, in round numbers, leaving a deficit of 992,000.

This ought to convince J. A. N. and those who work on the same lines as he does that if they would convert the world, they must work with the Church, and not against it, like "shepherds that cannot understand" who "all look to his own way, everyone to his gain from his quarter." (Isa. lvi. 10-11.) But "history repeats itself." In the days of Our Lord, the Scribes and Pharisees had "made the Word of God of none effect by their traditions," and they crucified Him for telling them so. His Apostles and Martyrs shared the same fate. Evangelicals of the last century in the time of Wesley, were the subjects of coarse abuse, and malicious persecutions, so forcibly described in George Eliot's "Janet's repentance," and "Scenes in Clerical Life." And the description would truthfully describe the opposition and virulent persecution which disgrace the annals of this 19th century in the Evangelical Clergyman, Mr. Ryan, were set down as "a Ritualist," and the name of "Raikes" were associated with the shrewd country attorney, "Dempster," with howling mobs, Privy Council judgments, spoiling of goods, and imprisonment thrown in.

The latest discovered truth of prophecy in "time of the end" (Dan. xii. 4. 8. 9.) has met with ridicule and abuse from "scholars" "students of the history of the races of mankind" and "theologians." Mr. Grattan Guinness, writing upon the image of Nebuchadnezzar, (Dan. ii.) After admitting that the four first kingdoms are Babylon, Persia, Greece and Rome, says "the fifth kingdom is the still future kingdom of the Son of Man." Daniel says it is not the "future kingdom of the Son of Man," but a temporal kingdom, set up "in the days of those kings," which "shall be given to the people of the saints of the Most High," is Israel, (Dan. vii. 18, 22, 27.) and our Lord said "My kingdom is not of this world." One argument used by "students of the races of mankind" is that Anglo-Saxons cannot be the lost ten tribes because they do not resemble the Jews in religious customs, or features. The truth is that they could not be Israel if they did resemble the Jews, for they could not be the lost ten tribes if they were not lost, neither could they be the "Lo-ammi" of Hosea i. 8, 10, and ii. 6. The fact is that the fair Saxon skin is inherited from Abraham and Sarah, Sarah was "a fair woman," very fair" (Gen. xii. 11, 14, xvi. 7.) Rebecca, Isaac's wife "was very fair to look upon" (Gen. xxiv. 16.) David was "ruddy, and of a beautiful countenance," "of a fair countenance," (1 Sam. xvi. 12, xvii. 42.) Absalom's sister Tamar, was "fair" (2 Sam. xviii. 1) his daughter "was a woman of a fair countenance," (2 Sam. xiv. 27) Esther was "fair and beautiful" (Esth. ii. 7.) "And in all the land were no women so fair as the daughters of Job." (i. e. Schem.) The Jews, then, have had their countenance changed, and not the Israelites. I do not write this in support of Anglo-Israelism, which will prove itself at "the time of the end," but to show that the judgment of learned men when they interpret Prophecy, or explain Doctrine by the light of their own intellect without reference to Holy Scripture, is not to be relied upon. They may not admit it; but when Mr. Grattan Guinness says "the fifth and last kingdom is the still future kingdom of the Son of Man," and that "the few who, of late years, venture to call it in question must be regarded as rash, presumptuous, unsafe judges, who would destroy the very basis of all sound and solid scriptural prophecy," the answer is "et tu quoque" he is doing what he accuses others of doing. So when J. A. Newth denounces the Doctrine of the "real Presence" as "unphilosophical" "gross, carnal, unscriptural," he is using words which exactly describe the views he holds in common with the Jews who first heard it and asked "how can this man give us his flesh to eat?"—I am sir, Your obedient servant,  
ZACHARY PEARCE POCOCK.

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IS FASTING AN ORDINANCE OF THE BIBLE?

Srs.—The article in the Open Column of your issue of March 25th I understand to answer the above question in the affirmative. By an "ordinance" I mean a command laid upon-us all as a positive duty. I do not mean simply that "fasting is Scriptural." But that not to fast is to break a command which we are bound to keep. So understanding the word "ordinance" I do not think that fasting is an ordinance of the Bible.

As to the Old Testament there is no command given there to fast—if by fasting is meant abstaining from food. It is indeed implied throughout the Bible that we are bound to exercise such self-restraint and self-discipline as to the quantity and quality of our food as to eat to the glory of God. The Christian may well at all times seek for grace to "use such abstinence that the flesh being subdued to the spirit he may obey God's godly motions" within him. But this should be the habit of his life, and not imply any special or extraordinary abstinence from food, or fasting. He may have his usual meals and yet exercise this abstinence. And if he does not exercise it, he commits sin, and does not eat to the glory of God.

I have said that in the Old Testament there is no command given to fast, if by fasting is meant purely and simply abstaining from food. On the Day of Atonement there was a strict command or ordinance to afflict the soul. (Lev. xvi. 29; xviii. 27.) And doubtless one way, perhaps the chief way, of afflicting the soul would be by abstinence from food, but it could be done otherwise. And therefore it is clear that abstinence from food, or self-discipline or self-restraint, or what is commonly called self-denial, as to food, is not the only definition of afflicting the soul, or (if that be so called) fasting, which is contemplated by the Old Testament. In fact to interpret this ordinance of afflicting the soul simply and solely of abstinence from food and self-denial as to its quantity or quality is entirely to miss the spirit of the grand passage on fasting in Is. lviii. 3-7.

Vows of fasting like all other vows of abstinence in the Old Testament were apart from the afflicting the soul on the Day of Atonement—quite voluntary, and therefore often appear as the expression of penitence (compare 1 Sam. vii. 6, Joel ii. 12, &c.) It is naturally the same in the New Testament.

The passage in St. Mark ii. 18-22 contains no command or ordinance on the subject. "The time will come," our Lord there seems to say, "when the Bridegroom will be taken away—during the marriage week exemption being granted even for certain obligations of the great soul-affliction of the Day of Atonement—but do not anticipate the separation; it will come soon enough. The darkness of Calvary will spread a gloom over the disciples' hearts; then there will be an end to rejoicing; 'then shall they fast in those days.'" These words are not, therefore, "a virtually a command" or an ordinance for us Christians. The next verses about the new wine and the old wine-skins teach exactly the contrary. They amount to this that the free spirit of the New Covenant could not be confined in the old forms of Rabbinism or even of the Mosaic Law. The rules and advice which the Lord Jesus gave about the conduct which was fitting in those of His hearers who fasted, no doubt have their meaning and significance for those of us who may find it helpful to our spiritual life to abstain from food at certain times, or to exercise any other form of self-discipline; for they deal with the spirit in which all such exercises are to be done.

But in all this advice or direction there is no command or ordinance which binds us Christians to abstain from food, or to use any other abstinence than that which we may find helpful to us in our watchful loving desire to obey the motions of God's Spirit.

In Mark ix. 29 the word "fasting" does not appear in the Revised Version, and Matt. xvii. 21 also disappears from the text. But if they both stood they contain no ordinance binding on us Christians as to the use or non-use of food. That Apostolic Christians fasted in the sense of abstaining from food for certain times is clear enough from the New Testament, though after a fresh use of my concordance I cannot quite agree with your correspondent that "in the Epistles we find fasting mentioned over and over again." I once had a Jewish Christian friend who generally fasted all day when he was preparing his sermons for Sunday. I have tried similar abstinence, but found it did not conduce to my spiritual health. In fact very often even a slight irregularity as to my meals is enough to give me headache and other physical discomfort, which inevitably has an evil effect upon my spiritual state. There-

fore in eating my food regularly and with a consciousness of the fear of the Lord to whom soul and body belong, I am disobeying no "ordinance" of the Bible. In another letter I will, with your permission, ask—Is fasting an Ordinance of the Church of England?—Yours, &c.,  
MERVYN ARCHDALL.

REMINDED OF HIS DEAD MOTHER.

[EXTRACT FROM A PRIVATE LETTER.]  
It was the latter part of August 1891. A friend and I had come down from Ramsgate to Minster, to see the venerable church there, which is a thousand years old. I entered the churchyard and seated myself upon a nameless grave while he went in search of somebody to unlock the doors of the edifice and show its wonders. In a few minutes he returned in company with an elderly lady, to whom he introduced me, saying she was the custodian and guide of the place. I gazed at her face for some moments without a word. It was my own mother, dead and gone 15 years, had come back to speak to her only son, I should scarcely have been more astonished. For this woman was almost my mother's double; the same size, the same face, and the same way of parting the hair and combing it in smooth bands from the forehead. I told her so, and we were friends before either fairly knew the other's name. What a queer world it is.

She then conducted us through the ancient fane, and spoke of the long vanished past, of the monks and nuns who once sang and prayed within its walls, of the quaint carvings on the hard oak seats in the chancel, of that precious relic, the Cranmer Bible, which reposes in a glass box against a pillar, and of many matters besides, drawn from the apparently exhaustless well of her detailed and accurate information.

Finally the talk veered round to the wholeness of the vicinity, the bracing nature of its sea breezes and so on. Then our guide, Mrs. Sarah Herd said—"I have lived here in Minster 50 years, and seen many ups and downs. One of my sons is now in America, where he is doing well. He wants me to leave England and make my home with him, but I doubt if I ever shall. I am somewhat like that old yew tree out in the yard, deeply rooted to this soil, and might be the worse for pulling up. Then I am getting on in life, and hills grow apace with age. In the spring of 1878 I had a serious attack. At first I scarcely knew what to make of it. There was no disease that I recognised in particular. I felt tired in body and weary in mind. There was much pain at my chest and back, and a kind of tightness at the sides, as though physical force were applied there to restrain me from moving. My appetite, which was usually good, fell away; and whatever I ate or drank gave me pain, and I lived almost entirely on bread and water. I was always in pain and couldn't sleep so as to feel refreshed by it. After a time I grew so weak as to be unable to go about my work. A bitter and sickening fluid arose into my mouth, and I perspired to such an extent that the sweat sometimes rolled off my face to the floor."

I (the writer) break in upon Mrs. Herd's story at this point merely to say that this tendency to sweat without the provocation of labour or of exercise is always a sign of a debilitated condition of the system.

It means that the blood is impure and impoverished, the kidneys working badly, and that the body lacks nourishment and is living feebly on what was previously stored in it. In other words, the stomach has refused its duty and the other organs are in sympathy with it. Now we will let the lady proceed, begging pardon for the interruption.

She went on to say—"For a time I tried to cure myself with various domestic remedies which sometimes answer. But they failed, and I consulted a physician. With all respect to the doctors, they occasionally failed too. This one did. You know there comes a time in all long illnesses when we get in some way used to pain and misery, and make no further efforts to get rid of it. In fact, we don't know how, and so don't try. For about three years I remained wretched and ailing, and dull unhappy years they were. My sufferings were beyond all I had ever known before, yet there seemed nothing to do but to bear them as patiently as I could. At this date, 1881, certain friends of mine spoke to me of the great benefit they had received from the use of Mother Seigel's Syrup, for indigestion and dyspepsia. This threw light on my mind, although I cannot say it made me at once a believer in Seigel's Syrup. At length, however, in July 1881, I began to take it. In all I used six bottles, and found my health fully restored. Ten years have elapsed, and I have had no attack since. But if I do in future I shall know where to put my hand on the remedy."

Our visit being virtually over, we called for a few moments at Mrs. Herd's home, 2, High-street, Minster, Kent, and then wended our way back to Ramsgate.  
C. M. R.  
New York, October, 1891.—ADVT.

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THE SECRET OF A HARD HEART.

By THE LATE W. C. MAGEE, D.D., LORD ARCHBISHOP OF YORK.

It is a very strange thing. It is the strangest and darkest of all mysteries that a man, the creature of God, made by Him, should have a will that he can set up against God's will; and nevertheless it is true, and there it is written, and our Lord felt it when He was amongst men in the days of his flesh. He said, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not." "Ye would not." Why? He was the Almighty King of Kings and Lord of Lords. How was it that they were able to resist Him? The strangest of all mysteries, but a real mystery, a real fact, that they had the power of resisting Him; and the strangest and most terrible of all facts that I can think of is this, that a man has the power in the matter of his own salvation of resisting God; that a man may set at defiance God's goodwill to save him; that if he chooses to be unrighteous there is nothing in the whole machinery of the Gospel of Jesus Christ that will make him righteous; that if he chooses to be filthy there is nothing in the whole armoury of God, in His kingdom upon earth, that will make him holy in spite of himself, but that, if he will to yield ever so little to the holy will of God, which is his salvation, then the whole might of Omnipotence, the whole infinite power of the kingdom of God and of Christ is on his side to make him righteous and to keep him holy. Man resisting God by his own destruction, God saving man if he will only let him do so, that is the great, strange, terrible law of the Gospel of Jesus Christ.

The Gospel of Christ, if a man hears it and does not believe and obey it, helps to ripen him for judgment. Why is it the Gospel of Jesus Christ has this terrible power to destroy men, as well as to save them? The reason for it is this. There is one thing and one thing only that can destroy a man, and that is unrepented sin—the sin that a man won't give up, the sin he cherishes and keeps in his heart, and won't forsake, that is the millstone round his neck growing heavier day by day, which must at last drag that man down to destruction. Nothing else can destroy a man but the sin that he won't give up. Then how is it the Gospel may help on this destruction? I will tell you why.

There is nothing, in the first place, that gives such a picture of the love of God as the Gospel, "God so loved the world that He sent His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." The Bible is full of the pictures of the infinite yearning, of the tender love of God, and as we stand in the full blaze of that light which shows us a loving Father in heaven the temptation comes to the man's heart to say, "If God love how can it be that He will punish me hereafter for my few poor sins here—He knows how feeble, how frail, how prone to sin I am, surely at the last He will let me off, no matter what I am doing here—He knows I am but a poor weak creature at the best, and God will not be so hard as not to forgive me my sins." So the full revelation of God's love hardens the sinner's heart as clay is hardened into a stone by the light of the very sun which melts wax into fluid. Yes, the Gospel hardens the heart of a man by its revelation of God's love. But it hardens the heart in another way—by its revelation of the sin of man. It tells us we are vile, cast-away sinners, with a vile, depraved and ruined nature. Instead of that drawing men to Christ to be healed, men take shelter under that fact and say, "If my nature is so bad how can I help sinning?" They excuse themselves and say, "After all the Bible tells us we are all great sinners, but I am not worse than others. I am a great sinner but it is human nature to sin." So the revelation of the sin of man and the misery of his disease which should send him to the great Physician is the very thing that hardens his heart, and he shelters himself under that revelation and stays away from God. It hardens the heart of man for another terrible reason. It brings us familiarly into the presence of Jesus Christ, and God Himself and His Holy Spirit.

The Gospel makes us very familiar with very holy things. You know the proverb that "familiarity breeds contempt," and in nothing is it more true than in the things of religion. Give me the man who is ever to be found in his place at Church—who is constant in his attendance at Chapel—because it is respectable and proper; give me the man who is familiar with his Bible, and can quote text after text; give me the man who is a good judge of a sermon, and can tell you whether the preacher preached the Gospel or not, and the man who with all that light is living in his secret life what he knows to be secret sin, or indulging even in secret in the proud sin of the Pharisee that keeps him far from God—I say, give me the man familiar with holy things, and the man upon whose heart those things have had no saving power, and I will show you the man nearest to the gates of hell—the man whose heart is hardened day after day, and hour after hour, until it gets as hard as the nether millstone—I will show you a man on whom God's love and greatest remedies for sin are being tried and failing; and if they fail he that is unrighteous in the sight of God's love that should make him cast away sin, he that is unrighteous in the sight of the sin of his own nature, which should make him flee to the Saviour, he that loves to be filthy and to cherish evil things in the presence of all things good and holy, and

with the words of the Gospel and the message of Christ in his ears, and the example of Christ before his eyes—he that thus loves unrighteousness and delights in filthiness the law of Christ for that man is this—that his very table becomes a snare unto him; the very holy things with which he is familiar are hardening and destroying his soul. "He that is unrighteous, let him be unrighteous still; he that is filthy, let him be filthy still."

Which of all the Apostles, think you, had the hardest heart? Surely that one who, day by day and hour by hour, drawing near to our Lord, seeing Him, hearing Him, was yet cherishing a secret desire to profit by his betrayal. It was not in the hour when Judas clasped the price of his iniquity; it was not when he hanged himself—when he perished because his life was no longer endurable—not in that hour his heart was hardened, but in those gracious hours when he was sitting at the feet of our Lord, hearing His blessed words, looking into His face of love, yet with his heart going off to his covetousness, that he was ripening himself for the gibbet on which he perished and the judgment with which he was to be rewarded for his work. From hardness of heart and contempt of Thy Word and commandments, in the day in which Thy Word is open and Thy commandments known, O good Lord, for Jesus Christ's sake, deliver us.

There are sins that above all others harden the human heart. There are sins of avarice, there are sins of pride, and there are sins which we may call, for want of another name, the sins of respectability, that do very much harden the heart; but there is one sin above all others which those who know anything of the nature of the life of God in the heart, or those who know anything of the agonised utterances of those who tell them of their sins as penitents, there is one sin above all others which seems to have a strange and terrible power of hardening the heart, and that is the sin of impurity. He that is filthy, unclean, and impure, let him be so still. He must be so if he indulges in it. There is no sin that so gets the mastery of the heart, there is no sin that so poisons all the emotions—the higher and better emotions—of a man's nature at their source, there is no sin that so drags a man down to destruction, through the flesh, as the sin of impurity.

I hear much in these days—we see sadly too much—of the sin of intemperance. God knows it is an evil and a terrible sin enough; God knows how great and how sore a curse to our English life is this sin of drunkenness. It is hardly possible to exaggerate the misery, the shame, and the sin that grows out of drunkenness. But there is a worse sin than that. You go along the streets of this town at nightfall and you see at the corners of the streets, here and there, a gin palace with its gay allurements. And you see the poor sinful souls that cannot resist the attraction going in there and drinking themselves into madness and destruction. And as you observe this you think what a sin intemperance is. As you see the poor wretch reeling about your streets you say what an evil intemperance is; and the respectable smooth shopkeeper, the highly respectable and fashionable man of business, looks at him and says, "What a pity to see that poor wretch given up to drunkenness!" But what about the secret sin that is defiling the heart of that man who passes amongst his neighbours for an upright and honourable man: what about that secret defilement, that foul and secret sin, that he does not venture so much as to whisper when on his knees, that secret defilement that is eating away all the purity and strength of his soul? Oh, brethren, the sin of unchastity is, I believe, before God a fouler, a wider-spread, and more soul destroying evil in our English life than even the sin of drunkenness. He that is unrighteous, let him be unrighteous still; he that gives himself up to uncleanness, let him beware lest it bind him in its chains for ever.

I could not stand up here, in the presence of this great congregation of men, without testifying my conviction that if there is one sin more than another in our English lives—and of men who pass for decent, respectable, and religious men too—one sin crying out to Christ our Lord in heaven for judgment, and which is ripening men for destruction, it is that very sin of uncleanness and impurity. Pray God to keep you from it; Lord, deliver us from temptation. I say unto you, young men, keep yourselves pure that the Holy Spirit of God may dwell in you, and ever remember that your bodies are the temples of the Holy Ghost.

Dr. Tyson's Sanatorium.

The Disease of Drink Eradicated.

WE BID YOU HOPE. However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantou, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantou, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 96 Pitt street, Sydney.

WITH GOD.

To talk with God no breath is lost; Talk on! Talk on! To walk with God no strength is lost; Walk on! Walk on! To wait on God no time is lost; Wait on! Wait on! To grind the axe no work is lost; Grind on! Grind on! The work is quicker, better done, Not needing half the strength laid on; Grind on! Grind on!

Martha stood, but Mary sat; Martha murmured much at that; Martha cared, but Mary heard, Listening to the Master's word; And the Lord her choice preferred; Sit on! Hear on! Work without God is labour lost; Work on! Work on! Full soon you'll learn it to your cost! Toil on! Toil on! Little is much when God is in it; Man's busiest day's not worth God's minute; Much is little everywhere; If God the labour do not share; To work with God and nothing's lost; Who works with Him does best and most; Work on! Work on!

Always keep a small tin of ARNOLD'S MILK ARROWROOT BISCUITS, in the house for the children.—ADVT.

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CAINE, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LANZKA'S Phosphoric Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-

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FOR LIVER AND KIDNEYS.



Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulency.

Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

A SAFE MEDICINE FOR LADIES.

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

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434 GEORGE STREET, SYDNEY.

The Australian Record.

SYDNEY, SATURDAY, APRIL 15, 1893.

CADBURY'S COCOA—Absolutely Pure—CADBURY'S COCOA.

NOTES AND COMMENTS.

Personalia. The Rev. C. F. Garnsey is taking a short and well-deserved rest in Tasmania. The Rev. S. G. Fielding has been nominated to the Incumbency of Windsor. THE MOST REV. THE PRIMATE returns to town to-day, after visiting Kurrajong, Windsor, and Castle Hill Parishes. The Rev. F. C. Bevan, of Cooma, is on a visit to Eden. The Rev. A. Corlette—residence, St. Mary's; Rev. Herbert C. Vindin (late of Bathurst Diocese)—residence, New South Head Road, Double Bay have been registered for the celebration of marriages. Mr. James W. Allpass at the conclusion of the business at the Easter Tuesday meeting held in St. Peter's Schoolroom, Cook's River-Road, was the recipient of an address, having removed from St. Peter's and relinquished the duties of Churchwarden.

The Annual Meeting of This will be held on the evening of Tuesday next, the 18th April, in the Hall of the Y.M.C.A., Bathurst-street. Sir Frederick Darley, C.J., Acting Governor, will preside. Amongst the speakers will be the MOST REV. THE PRIMATE, Mr. J. T. Lingen (Chancellor of the Diocese), the Revs. Canon Moreton, Dr. Corlette, and the Hon. W. J. Trickett, M.L.C.

Our New Governor. Sir R. W. Duff, is an active member of the congregation of St. James', Stonehaven, in which he holds the office of Lay Elector that he represents the congregation at the election of a Bishop of Brechin, when occasion arises.

The Home Rule Controversy. The Home Rule Controversy is exciting in England great attention and provoking passion. The religious journals indicate the political temperature. The London Christian World, lacking both reverence and decency, describes as follows the scene in the House of Commons when Mr. Gladstone obtained leave to bring in the Home Rule Bill:—"Who brings in this Bill?" asked the Speaker. Mr. Gladstone rising said he did, and Mr. Secretary Asquith, Mr. John Morley, etc. Then the Old Man carried his child to the door of the House and stood holding it there, with the free hand up to his ear, so that he might be able to hear when the Speaker called him. "Mr. Gladstone," called the Speaker. At the word, up the floor marched the Patriarch with the Bill, bowing as he came. The sight was more than we could sit to see. Up we sprang to our feet, and wildly cheered the Old Man doing this heroic deed. A thrill ran through the House. The pathos and high significance of the scene touched our hearts. It was Simon and the Royal Babe over again." Such a figure employed by a journal boasting in the name of the Christian World is an offence against Christian taste and honor.

What the British. The British Weekly, one of the Non-Weekly says: conformist journals, in reviewing Mr. Gladstone's Home Rule Bill takes up a different position from the majority of its contemporaries. At one time it was in favour of "Home Rule," but its position at the present time may be gathered from its own words:—"What are the prospects of religious freedom under the new Bill? The right to establish the Church is still withdrawn, but we do not think there is any reality in this restriction. For suppose that by-and-by, as is quite certain, the Irish Legislative Assembly demanded the Establishment and Endowment of the Roman Catholic Church. Suppose, as is equally certain, that if this resolution were passed by both Houses, and brought before the Imperial Parliament—who would oppose it? The High Church Clergy could not well refuse to support such a measure. They stand by the Presbyterian Establishment in Scotland, although they think that the Presbyterians do not constitute a Church. The Church of Rome, in their view, occupies a very much higher position, and their support of it would be proportionately enthusiastic. Would those of Mr. Gladstone's mind oppose it? Mr. Gladstone is of opinion that wherever the majority in a country want an Establishment, they ought to have it, and although professedly believing that when a majority do not want it they should not have it, he refuses to take any steps to win them this freedom. Nor can there be any doubt that the Roman Catholic hierarchy would repeat their monstrous claims as to the education of the people, so that the main part of Ireland would pass at no distant date under a Roman Catholic domination."

The Deterioration of the National Character. When a Judge of the Supreme Court speaks on such a subject as National Character it is to be expected that his remarks will command thoughtful attention. His Honor Mr. Justice Hodges last Sunday on the occasion of inaugurating what is called "A Pleasant Sunday Afternoon Association" said some weighty words concerning Victoria which may be applied with great force to New South Wales. His Honor said:—"That the movement was necessary to check the deterioration of the National Character that was becoming more pronounced day by day. After a careful observation of the people of Victoria he had come to the conclusion that a large portion spent the whole of their waking existence in the pursuit of gain from motives of greed, and also in the pursuit of wild and exciting pleasures. Instead of looking forward to a life's work to reap a life's reward, men now sought to become wealthy by a single stroke of the pen, or by a single act. It was necessary to attain a calmer and more honest frame of mind. If such a spirit had prevailed, the wild proposals of 1888 would never have been possible, nor would the depression of 1893 be so all-prevading. The former, as well as the latter, were both the outcome of an unrestful and excitable nature, which they had been for years cultivating. He therefore welcomed the movement, which he hoped would spread, and result in the people living a steadier and nobler life."

The Ishmaelites of Civilization. In an article entitled "The Ishmaelites of Civilization" a writer in the Arena says: "Next we notice the saloon, the supreme curse of the nineteenth century, because its influence extends in all directions; and wherever it is felt, human misery, degradation, and moral eclipse follow. It is the devil fish of our great civilization, whose every tentacle crushes to death. It pollutes politics; it degrades manhood; it makes a possible-murderer of every victim; it fills the slums with want and wretchedness; it crowds to overflowing our goals, and is a leading factor in populating insane asylums, almshouses, and the Potter's field; it clouds the intellect; it obliterates moral integrity. But towering above all this, its crowning evil and that which makes its existence the national crime of the age, is its effect upon the guileless. Through it more innocent suffer than guilty. The wife, the prattling children, and the unborn child each bear the mark of its curse. This is the phase of the problem which makes its toleration a crime of measureless proportions. The supremacy of the saloon affords most impressive illustration of the possibility of the whole nation becoming morally anaesthetised by a curse constantly before its vision, and whose health is lavishly used to quell all opposition which would deal it mortal blows.

Total Abstinence. Miss Kate Marsden, who has recently made her world-renowned perilous journey to the outcast lepers of Siberia, makes an important statement with regard to abstention from alcoholic liquors. She travelled from St. Petersburg via Irkutsk to about 1000 miles beyond Yakutsk. For 2000 miles of the journey she had to ride on horseback like a man. The hardships and the privations endured on her journey almost pass description. This is what she says in the preface to her book describing her mission and her journey:—"I have never taken any active part in promoting temperance principles, but now I think that the record of my exertions in Siberia, without the aid of stimulants, may prove as beneficial to others as if my voice had been raised in furthering the cause for years past. I took no alcohol whatever during the journey, except on two occasions of great exhaustion, when the stimulants only made me worse. I have good grounds, therefore, for recommending abstinence from alcohol where much physical endurance is necessary. Humanly speaking, I believe I owe my life to this abstinence." No further comment is necessary.

A Noble Example. The Journal of the Knights of Labour is published in Philadelphia. A brewer knew that the managers of the paper wanted to raise some extra money, and offered an advertisement of his beer for which he would pay 1,000 dols. cash. The offer was promptly refused on the ground that the journal was published in the interests of the moral and material elevation of the worker. There are many quarters in which this noble example should be followed.

How to be fresh on Sunday. In the Homiletic Review this question is discussed. Many a Clergyman will be glad of information on it. The writer has a large parish, with four services every Sunday. One at 9 o'clock a.m. (Sunday school), one at half-past 10 (regular Morning Service), one at 4 (Catechetical Class) and one at half-past 7 (Evening Service). The writer recommends sleep for two hours after dinner. Sleep, that "balm of hurt minds, great Nature's second course," is the antidote to brain exhaustion and depression. He selects Dr. Falmage as an illustration. The famous New York preacher, so it is said, allows neither man, woman or child to break into his afternoon nap. Nothing short of the house afire can get him out, and even in such a case he directs that certain things of value should be first removed, and then, when the walls are about to fall, he requests to be called.

The Pope as the "New Christ." A contemporary makes the following remarks:—"Rome invites Divine vengeance by her multiplied blasphemous assumptions. From the last issue of L'Eglise Libre we learn that in a cantata entitled, 'Le Noel des Ouvriers,' dedicated to Leo XIII., in commemoration of the French working-men's pilgrimage to Rome last autumn, the Pope has been addressed and referred to as 'New Christ' and 'New Saviour' (Nouveau Christ . . . Nouveau Sauveur)." We agree with our contemporary's remark:—"This iniquity, this blasphemy, does not surprise us. Rome has long denied the old Saviour, the Christ of the Gospels, and ours, and has put in his place the idol of the Vatican." When "New Christ" hides "Very Christ," whom do we see but "Anti-Christ?"

An Ideal Theatre. Can we have an ideal theatre? Dr. Clifford gives his answer in The Young Man for March. It amounts to this—that an ideal theatre is possible, and would be helpful, but to attain it demands in the actor the consciousness of a divine mission, with "a certain purposeful audacity and willingness to sacrifice money gains for the maintenance of the high and pure quality of the artist's work." It demands also unsleeping vigilance and unhesitating promptitude to eject all that vulgarises the mind, or stirs without refining the passions, or displays without condemning the vicious acts of men. But should we go to the theatre as at present existing? Dr. Clifford knows the theatre only by report, but he believes its dangers are in its associations.

Monstrosities in Thinking and Conduct. It is difficult (says the London Christian World) to keep pace with the monstrosities in thinking and in conduct which, in the present day, go under the name of religion. Of this our police courts during the last week have given some curious illustrations. In one case a mason's labourer was charged with violently assaulting his wife. Mr. Close, who prosecuted for the Society for the Protection of Women and Children, said the defendant was a young man holding fanatical views. He considered it was part of his religious duty to knock his wife about. The complainant added, "Yes, he says that he is doing his duty to the Lord by beating me, and that it is all done for my good." The magistrate fined this martyr to his convictions £5, and decreed his judicial separation from the object of his pious solicitude.

King Solomon's Sect. In another case an adjourned summons was heard against a member of "King Solomon's Sect," for deserting and refusing to maintain his wife. In the previous hearing it was stated that this worthy had informed his wife that the Lord had directed him to leave her, and to live with other women. A witness stated that the defendant and other male members of the sect were living by deluding women, under a profession of superior sanctity, and making use of their property. It is not stated, but it is, we may suppose, probable that these apostles of the new Evangel had set before them King Solomon's 1700 wives and concubines as the ideal domestic establishment. We are getting on. The spectacle of religious professors making sanctimoniousness a cloak under which to indulge unbridled lust or malignant brutality, makes it imperatively necessary for the Churches to put more tone and definiteness into their moral teaching, and to insist on the principle that religious feeling is less than worthless unless it eventuate in practice.

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J. HUBERT NEWMAN Photographer.

Melbourne Age, September 25, 1891:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. NEWMAN'S exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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