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The Australian Record.

SYDNEY, SATURDAY, OCTOBER 6, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS, PASHA COFFEE, COCOA, D.S.F. MUSTARD.

OFFICIAL.

The Most Reverend the PRIMATE has consented to an exchange of Parishes by the Rev. R. S. Willis, M.A., of Manly, and the Rev. A. G. Stoddart, of Sutton Forest.

NOTES AND COMMENTS.

Personalia. THE REV. F. D. GREGSON, of St. Paul's, Murrumbidgee, has been appointed Vicar-designate of St. James' Cathedral Parish, Townsville (N.Q.). BISHOP AND MRS. BARRY have been spending a month on the Continent, and returned to the Cloisters, Windsor Castle, on Saturday last. The Rev. E. M. FARRAR, son of ARCHDEACON FARRAR, who was recently presented to the Vicarage of St. Thomas, Coventry, has been preaching in Lockhurst-lane Wesleyan Chapel, Foleshill. BISHOP MOULE (of Mid. China) in the course of an address at a meeting held under the auspices of the C.M.S., remarked that the opium trade, for the propagation of which the British Government was responsible to a large extent, was a curse to China in a greater degree than the curse of alcohol to England. The Rev. James GLOVER, of Creswick, Diocese of Ballarat, has resigned his parish. He is about to take up residence in Goulburn and undertake general duty in that Diocese. CANON FLOWER, of Ballarat, has arranged a special list of subjects and preachers for Sunday evenings. The course is entitled "The Church's Relation to some Modern Matters." Among the topics of Sermons we notice:—"The Value of the Individual in the State," "Mine and Thine," "The Roll of War Drums," "Extravagance and Thrift," "Marriage Laws and Family Life." These and other topics will be treated by the DEAN OF BALLARAT, CANON CARLISLE, CANON MERGER, REVS. H. F. TUCKER and W. C. PRITCHARD, &c. The opening discourse of the series was delivered last Sunday evening week by the BISHOP OF BALLARAT, whose topic was "Our Social Muddle, and How to Mend it." The BISHOP-ELECT OF PERTH (W.A.) will be consecrated in Westminster Abbey, on St. Luke's Day, the 18th inst.—The appointment of a Bishop for the Diocese of Adelaide has been delegated to the ARCHBISHOP OF CANTERBURY and BISHOPS MOOREHOUSE, KENNION, HOW, and SELWYN.—The Rev. B. BODDA, of Echuca, is suffering from an attack of paralysis, and has been ordered six months rest.—ARCHDEACON HERRING has been installed Canon of St. Paul's Cathedral, Melbourne.—The LIDDO Memorial has not been a great success. It is stated that a deficit of £455 needs to be met. £1050 was spent on a monument, £1076 on a new Chapel, and £125 on a picture, and the subscriptions amounted to £2093 15s. The Members of the Committee, it is suggested, should in some way raise the remainder; but the Committee has had difficulty in raising the sum already in hand.—A new Reredos has been erected in the Manchester Cathedral. It is of cedar, but both the architectural work and the sculpture are decorated in gold and colour. The Reredos is the gift of CANON ALLEN, D.D., and his brothers, in memory of their father, Mr. JOHN ALLEN, of Altrincham.—SIR EDWARD CLARKE, G.C., M.P., has borne the cost of building the new Church of St. Peter's, Staines. This amounts to over £8000, and SIR EDWARD also gives an endowment. He stated at the consecration that God had prospered him far more than his deserts, and that it was his duty as well as his privilege to build a new Church.—The Keble College training for licensed Lay Readers, which has been held annually in July for fourteen years is still very successful. The attendance increases every year and many return.—Preaching at Rochester Cathedral on the dedication of the new West front, the BISHOP OF LINCOLN made some touching personal allusions. He said "There in that great transept built nearly eight hundred years ago is the window placed there in memory of my dear father, who for thirty-two years lived his unworried, unambitious, beloved, and honored life as ARCHDEACON OF ROCHESTER. "There in the southern wall of this most ancient nave is the monument which the love of his brother officers erected to my dear brother, who offered his life for his country in the battles of Alma and Inkerman. Guiding stars of peculiar brightness that have ever been and must be to me."—MAJOR BOLTON, an old and esteemed resident of Newcastle, died on Friday, the 29th ult. The Major took a deep interest in Church work, and was for many years a Member of the Diocesan Council, and Lay Representative in Diocesan, Provincial and General Synods.

The Religious Review of the current number of the "Religious Review of Reviews" contains what purports to be a report of a long interview with the PRIMATE (lasting for several hours, the writer says). This Report has been copied into the RECORD; and will probably be quoted in other papers. It is evident, however, to those who are acquainted with the PRIMATE'S Visitation Charge, and other addresses, that the account of the interview has been a little "cooked." We believe that the real truth about the interview was that the PRIMATE had some conversation with the interviewer and gave him his Charge and other documents to look at, and that the interviewer has embodied some of this material in a "narrative form," so that we have a "compilation," rather than an exact "chronicle" of the interview which took place.

Our Mercantile Marine. The good work done by the Missionary in connection with our Seamen's Mission, in visiting the ships at the wharves and those lying in stream, together with the several agencies in active operation at Trafalgar House is well known. Great difficulty is however experienced just now in carrying on the important work, as the income of the Mission has suffered severely. We are sure the friends of the Seamen's Mission only need to be made acquainted of this fact, and that their response will be such as to relieve the Missionary from the anxiety which is pressing very heavily upon him at the present time.

Raffles, Bazaars, &c. The righteousness of raffles, lotteries, and games of chance was considered by the Members of the Melbourne Church Assembly. The question was opened by the Rev. G. VEAL, who moved the second reading of a bill to amend the Trustees and Vestries Act in such a way as to prohibit the use of raffles for raising money for Church purposes. He drew a harrowing picture of the evils of gambling, and was supported by the Rev. S. C. KENT, who gave a pathetic description of the troubles of a Clergyman who undertook to assist at Church Bazaars and so-called "sales of gifts." Fourteen years ago Mr. KENT had "tried the experiment, and the disastrous results still lingered in his recollection. Not only had he to buy material for the members of his family to make up into saleable articles, but when they were made up he was expected to go and purchase them himself. On the whole he preferred a direct appeal to the people for whatever funds were required. Mr. G. W. RUSDEN declared that to call shilling raffles for a charitable object criminal and sinful was simply preposterous, and Mr. A. McWILLIAMS scouted the bill as ultra-puritanical. The bill found strong support, however, among the Clergy, although it was pointed out there was no possible means of enforcing it if it became law; and after a long debate the second reading was carried. The Bill was then referred to the Morality Committee for further consideration.

The Church and Industrial Questions. An interesting debate took place in the Melbourne Assembly upon a motion by CANON VANCE that a Committee should be appointed to consider the duty of the Church to industrial questions, and to make recommendations to the BISHOP or to the Assembly. In the course of an impassioned speech CANON VANCE declared that the seeming indifference of the Church to the great ocumenical questions were riving the heart of Christendom, and turning the world upside down, and also her seeming indifference to those honest efforts of the working classes to raise themselves by lawful means to positions of greater comfort and decency, were gradually estranging her from the great bulk of the working people. The Rev. R. STEPHEN followed on the same lines, and pointed to the apathy of the Clergy in France amid the oppression which culminated in the French Revolution as the cause of the contempt in which the Church in France was subsequently held. The Rev. C. P. THOMAS opposed the motion in a speech of singular force and originality, in the course of which he claimed that the great Founder of Christianity always pointedly abstained from putting Himself at the head of any movement of social reform. Mr. THOMAS went on to say that the Church was concerned only with the saving of souls, and that in the sight of God aristocrat, plutocrat, democrat, rich man and poor man, employer and employed, were all equal. If the Church championed one side she must inevitably alienate the other. The Rev. H. F. TUCKER supplied a vigorous contribution in support of the motion, which was carried without a division.

A Nonconformist on the Prayer Book. Mr. W. T. STEAD testifies as follows to the beauty and value of the Book of Common Prayer:—"All over England on Sabbath, and also in all the colonies, dependencies, and republics where men speak with the English tongue, the same service goes on, the same psalms chanted, the same prayers prayed, and the same simple creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant renewed affirmation of 'God's English-speaking men' of their faith in their Father, God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest, and for many hundred years to come the English-speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer."

A Hindu Woman's View. It is not more the avowed Christian in the zenana that disbelieves in Brahminism. In India's Women Miss Greenwood, a Missionary of our Church to the zenana, tells of a visit she had paid to two Hindu ladies, one of whom had lately come from Umritsur to live here, but who "was by no means a woman whom I should say had herself accepted Christ." And this was her verdict of Mrs. Besant: "By-the-by," said she, "there is a wonderful Man Sahib now touring about in India. She eats and drinks nothing but milk, and bread, and fruit; and preaches to men in big halls in the Cities, and what do you think she says? Why, she tells us to obey the Brahmins, that theirs is the true teaching, and we cannot do better than follow them. Moreover, the Man Sahib herself has become a Hindu, and believes in these things. Well who can take a glass and look into another's heart? But that Man must have a very bad heart; she, an Englishwoman, who has had the chance of the heavenly birth from the Son of God Himself, to come down to this, and to have nothing better totell them than to obey the Brahmins. Surely she cannot know how foolish much of the Brahmin teaching is, nor how greedy and bad they are. Of course the Brahmins are pleased, and praise her, because they will get more gifts, and worship, in consequence of her teaching. Well, truly this is 'Kal Jay'!" [Kal Jay is in the Hindu religion the fourth or last and worst, period of the earths existence, ushering in finally "Sat Jay," i.e., the period of truth, when righteousness and blessedness will abound.]

Why Swimmers Drown. Some interesting medical opinions are given in the British Medical Journal upon the cause of the sudden death that sometimes overtakes the strongest of swimmers. Dr. SHELLEY thinks that laryngeal spasm is a probable, and perhaps the most frequent, cause. The swimmer, he thinks, who suddenly inhales particles of spray may be caught by the spasm and rendered unconscious. He mentions the case of a naval officer who was just able to struggle ashore from the shallow water in which the spasm seized him. Swimmers are therefore advised to breathe through the nostrils "especially when swimming on the chest and against a head wind." Dr. THOMPSON considers that swimmers who meet with these sudden calamities are not experts and do not understand the art of respiration. "The act of respiration," says the Doctor, "must be synchronous with the forward stroke of the arms, the interval with the swimmer's rest upon his stroke, and the act of inspiration with the downward and backward movement of the arms, which helps to expand the chest, and also raises the mouth clear above the surface of the water at the proper moment."

Attainments. So constituted is man that he generally values any attainment only according to the price it has cost him. Though things may have a fixed and intrinsic value, yet man appreciates them only as he is prepared for the enjoyment of them by previous exertion and experience. The literary man or scholar does not duly estimate the valuable acquisition of a liberal education until he has reached them through the prescribed pathway of toil and experience, until he has encountered and overcome the ordinary difficulties of ascent up the hill of science and learning. So in every sphere of human life, we are not apt to prize the object if we obtain it without expense.

NEXT WEEK.

SUNDAY.

THE TWENTIETH SUNDAY AFTER TRINITY.

Lessons: Morning—Ezekiel 34; Philippians 1. Evening—Ezekiel 37 or Daniel 1; St. Luke 8 to v. 26.

THE CATHEDRAL—11 a.m., The PRIMATE.

3.15 p.m., Archbishop Günther.

7 p.m., THE DEAN.

Holy Communion, 8 and 11 a.m.

St. THOMAS, NORTH SYDNEY—

3 p.m., Confirmation—The PRIMATE

7 p.m., Preacher—The PRIMATE

MONDAY.

Lessons: Morning—Micah 3; Philippians 2. Evening—Micah 4; St. Luke 9 v. 28.

Committee Church Society, 4 p.m.—The PRIMATE.

Annual Meeting St. John's, Darlinghurst, Auxiliary Church Society, 8 p.m. Chairman—The PRIMATE.

TUESDAY.

Lessons: Morning—Micah 5; Philippians 3. Evening—Micah 6; St. Luke 9 v. 28.

Trustees C. W. and O. Fund, 4 p.m.—The PRIMATE.

Committee Lay Readers' Association, 4.30 p.m.

St. MATTHIAS, PADDINGTON—Confirmation, 5.30 p.m.—The PRIMATE.

WEDNESDAY.

Lessons: Morning—Micah 7; Philippians 4. Evening—Nahum 1; St. Luke 9 v. 28 to v. 51.

Council Church of England Temperance Society, 4 p.m.

THURSDAY.

Lessons: Morning—Nahum 2; Colossians 1 to v. 21. Evening—Nahum 3; St. Luke 9 v. 51 to 10 v. 17.

St. MARY'S, WAVERLEY—Confirmation, 7.30 p.m.—The PRIMATE.

FRIDAY.

Lessons: Morning—Habakkuk 1; Colossians 1 v. 2 to v. 8. Evening—Habakkuk 2; St. Luke 10 v. 17.

SATURDAY.

Lessons: Morning—Habakkuk 3; Colossians 2 v. 8. Evening—Zephaniah 1 to v. 14; St. Luke 11 to v. 25.

ALL SAINTS', WOOLLAHRA—Confirmation, 4.30 p.m.—The PRIMATE.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

It would be a good thing if the question of setting apart the North of Australia as a new Diocese (which would include New Guinea) could be made a matter of practical action. I have previously written in favour of uniting the New Guinea and Melanesian Missions, and I cannot now see the force of the objections which are raised against such a plan. But apparently, this union is not likely to be accomplished, while—remembering that New Guinea will always be in closest connection with Queensland—there are many arguments in favour of having a Bishop at Thursday Island. I have frequently argued that the most successful way of advancing Church work is to begin at the top by appointing active and wise organisers, and I know of no plan more likely to turn the New Guinea Mission into the great and noble work it might be and ought to be than this suggestion to appoint a supervising Bishop.

One reason for the lack of enthusiasm of Churchmen in such a matter is, perhaps, the failure to realize the greatness of the population that is entrusted to our charge in New Guinea. We are apt to judge of its people by the sparse black population of Australia. But there is a great difference between the two races in numbers as well as in other respects. If Bellenden Ker demands our exertions because within 100 miles of it there is an Aboriginal population of 5000, New Guinea, with a population far more numerous and far more teachable, cries still more appealingly, "Come over and help us." And I trust that Churchmen will see this, and will insist that our Church shall be worthy of itself in its efforts for the heathen so near us and so dependent on us.

To prevent the Self-Denial effort from being too enthusiastic, our daily newspapers are busily engaged in pouring cold water upon it. But one single fact upsets nine-tenths of the arguments (characteristic of the lukewarm, formal, unspiritual period of a century ago) used against the Self-Denial Fund. That fact has been proved over and over again, and it is this:—Increased zeal in Foreign Missions, so far from lessening effort in Home Church work has the precisely opposite effect of increasing it! Since

Australia has begun to awaken to the sense of her duty towards Foreign Missions, there has been no lessening of evangelization among our home heathen. Of course, one cannot expect people to be much interested in what they know little about. A fatal accident in the next street is much more exciting to us than the slaughter of 20,000 Chinese in Corea would be. And those who know little of the work that lies before the Church among the heathen—say in New Guinea—can hardly be expected to be enthusiastic about it until it proves successful, when the whole world is ready with its praise. But what is most needed is sympathy and help now in its early efforts.

Sympathy! A cheap kind of help, perhaps! Yet how few give it! How many of their friends and comrades write letters to cheer Copland King, and Kennedy, and Gribble, and Miss Maspero in their work? I have not done so, I confess, much as I sympathize with them. And yet they greatly need the expression of our sympathy. A friend has sent me a letter from the Rev. Copland King in answer to such words of encouragement, and very interesting it is to read of sayings and doings, while perhaps unsuited for publicity, bring forcibly before one the difficulties of the Missionaries. They are evidently most anxious to learn, coming to their teachers after both secular lessons and Bible teaching to ask them to set the numbers or names down upon paper, so that they may learn them thoroughly. I think that when the happy day arrives, when they have their first book printed in their own language, there will be as great delight as the natives of Uganda felt under similar circumstances.

Although Mr. Copland King's letter is a private one, I think he will not object to my making the following extract, which pursues the subject with which his paper, lately published in the RECORD, was dealing:—"I have, during the last few days, been studying the latest arrival in New Guinea of the Scriptures in native language. Mr. Bromilow has forwarded to me a copy of the Gospel of St. Mark in Dobuan. There are two points in which, even without knowing the language, I can study the book. One is the introduced words, the other is the transliteration of names." Probably few of us would have thought of the problems involved in these two points, and yet they have to be faced by every translator into a new language. "Mr. Bromilow and Mr. Lawes pursue entirely different systems in both matters. For example, in Motu, "bread" is are to, introduced from the Greek; in Dobu, it is galawa, which is the native way of saying the English word "flour." So in Motu, "cross" is satawa (Greek), in Dobu, korose. Mr. King in this letter expresses the hope that hints and suggestions may be given in answer to his paper. I do not feel qualified to give any, but on this particular point I am decidedly of opinion that it is best to adopt a modification of the English word as Mr. Bromilow has done: but to every rule there is said to be an exception and I should make it in the case of the next word mentioned. "In Motu, "panny" is denari, in Dobu, pemi." The Motu natives are not likely to make the mistake that it was anticipated would be made by an English rustic and suppose that every labourer was given a "denary," and the word avoids the confusion between the value of the penny which every Sunday-school teacher needs to make clear. "In names: In Motu, Galilata, Judea, Jokoba (James); in Dobu, Galili, Judia, Jemeca. I believe every Missionary in the South Seas has followed his own ideas in such things without any reference to his neighbours, and the result is confusion." Not only in such matters, but in many others, it would be a good thing if every Missionary could get a furlough now and then, to visit other Missions and learn from them and they from him; as well as to enjoy the great delight of seeing again the dear relatives who have been left at home.

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Doherty, Grammar School, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.—SYDNEY—Rev. E. C. Beck, Mosman's Bay; NEWCASTLE—Rev. Canon Goddard, Morpeth.

I hope that there are not many of my readers who teach with as little zeal as that of a certain teacher in N.S.W. who lately objected to taking up a lesson course because it compelled her to prepare her lesson—a thing which, before, she had not needed to do! It is not surprising to hear that that teacher has now resigned.

A friend urges me to lay stress on the importance of the use of the Sunday-school Library. In his parish it is in great favour with the parents—partly for the sake of their children, but perhaps even more for their own sakes. I think that this will be the general experience in bush districts, and if the books are carefully selected, so as to be both interesting and spiritual, a very great deal of good can thus be done—more good than is accomplished, perhaps, by many a sermon, although in no case will they do so much good as where the pulpit teaching harmonises in earnestness and practical teaching with the books read at home.

I was asked, some little while ago, to give a list of books suitable for a Sunday-school Library. I declined because of the difficulty of suiting diverse tastes; but I am not sure that I was right in so doing. However that diversity

of taste on the part of school authorities is a solid fact, and if I should venture to make a choice, I should probably bring down upon myself a shower of reproaches. They would not be deserved, I think, for it must be remembered that, although the authorities may like only one style of book, the readers are as diverse in taste as possible, and books which some people condemn utterly may be, to others, a source of immense blessing. Take, for instance, the "Panny" books. Should they be recommended or not? They have a spiritual effect which is equalled by very few of the multitudes of interesting religious books that are printed; but I confess that I rarely read one without having my teeth set on edge by the narrowness and censoriousness and crudity of some of the more important opinions expressed. From a library that should select I dare not exclude them, for I might be presenting very great blessings being accomplished; but I should try to select other books, which, with similar earnestness, combined opinions more in harmony with my own. As another example take E. P. Roe's "Knight of the 19th Century." I have known that book devoured with the greatest avidity by young men who were subject to like temptations within here, and who were not critical enough to notice its obvious defects of style. On the other hand, I have known that same book work actual harm among educated young men whose disposition did not lead them to commit faults against the god "Respectability," and who had a keen sense of the ridiculous. What should one do concerning it? Why, of course, have it in the library: those whom it helps will be thankful for it: those who do not care for it, will probably leave it unread after the first few pages.

Considering the enormous amount of poisonous matter to be found in the books and newspapers read by most of those who would read our Sunday-school Library books, I do not think that we ought to be so particular about minor points. Of course I should like all books read by my children to represent precisely my own sentiments; but as I can't achieve that desirable object, I can only do my best to cultivate their minds that whether they read novels, or Shakespeare, or newspapers, or the Bible itself they may reject the evil which evil persons can find in all these, and may retain the good. So if I give them a religious book or magazine, I can only hope that they may get from it the earnest faith which they need, but reject the excessive broadness or narrowness, Churchiness or Calvinism, priggishness or slanginess to which I object. I cannot protect them from every objectionable doctrine, any more than I can protect them from every foul germ in the atmosphere—much as I should like to do both: but if their minds and bodies are in a healthy state, little or no harm will be done. And it would not be wise in me, for the sake of trifling objections, to prohibit books which, on the whole have a healthy, ennobling, soul-inspiring tone.

Now that I have thus liberated my soul on the matter, I shall be glad to receive from my readers lists of books which they can thoroughly recommend for S.S. Libraries. If a few words of comment can be added to the name of each book, so much the better.

J. W. D.

A Text for SELF-DENIAL—"Honour the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. iii. 9-10.

NEW MUSIC.

We have received a copy of "Annette Gavotte" for pianoforte, by Signor Lardelli, F.R.C.O., Organist at St. Mary's, Waverley. The music is published by W. H. Paling and Co. On the title page is a girl just entering her teens, which is intended (we presume) as a likeness of the composer's daughter. Signor Lardelli's capabilities as a musician require no eulogy of ours. The composition is graceful and attractive and contains sufficient beauty to insure its introduction and retention in the drawing-room. It opens in the key of three flats and then changes to four flats, after which it resolves itself into its original key. Its degree of difficulty may be classed as four, therefore within the reach of most pupils of ordinary capacity.

We have also received a copy of "The Office of Holy Communion" in G, by Mr. Frank Adlam, Organist at St. Thomas', Regent Street, London. The service is simple and is intended to promote and encourage the practice of congregational singing. The arrangement is suitable for harmony or unison and the compass does not exceed an octave from D to D. In addition the author contributes two original hymns and tunes very suitable for this service.

THINGS THAT DO NOT PAY.

It never pays to starve the soul to feed the body. It never pays to cherish a fault-finding spirit. It never pays to send children into the street to get quiet in the house. There is no profit in arguing with an unbeliever.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what an amount of pain is saved.

WELCOME TO THE BISHOP OF BATHURST.

The Bishop of Bathurst on his return to Bathurst, after a short visit to England, was welcomed at the railway station by the Ven. Archdeacon Campbell (Administrator of the Diocese), Revs. J. Young, G. Spencer Oakes, H. D. Sealy-Vidal, F. Witherby, and E. H. Lea, Hon. John Smith, Drs. Macchattie, Moore, and Hurst, Messrs. George Pincock (Chancellor of the Diocese), J. Clarke (Treasurer to the Church Society), J. Rutherford, Lisle, Crago, C. W. N. W. Rouse, and J. Clunies Ross, B.Sc.; Mrs. John Smith (Llanarth), Mrs. Therburn, Mrs. Severne, Mrs. Barton, Mrs. Macchattie, Mrs. Laneo Smith, Mrs. Huls, Mrs. Rutherford, Mrs. C. R. McPhillamy, Mrs. R. Gilmour, Mrs. Joseph Smith, Mrs. Rouse, Mrs. Gibsons, and Mrs. T. Thompson; Miss Lizzie Cousins, Miss Lisle, and Miss Rutherford.

A Thanksgiving Service was held at All Saint's Cathedral on Tuesday evening the 25th ult., to return thanks for the safe arrival of the Bishop. There was a large congregation, and the usual form of thanksgiving service was held. Archdeacon Campbell and the Rev. E. H. Lea officiated, and the following Clergymen were also in attendance:—Revs. J. Young (George's Plains), Barry-Brown (Wellington), G. S. Oakes (Kelso), F. Tracey (Bishop's Chaplain), R. Livingstone (Carcoar), J. Aldis (Molong), P. Crosswell (O'Connell), H. D. Sealy-Vidal (Millthorpe), H. Witherby (the Cathedral), H. Glasson (Hill End), and M. Smith (Rockley). The service was choral, and the hymns chosen were suitable to the occasion.

A conversation was afterwards held in the Hall of the School of Arts for the purpose of publicly welcoming the Bishop. There was a very large attendance. The Hon. J. Smith, M.L.C. presided, who asked the Ven. Archdeacon Campbell to present the Bishop with an address of welcome from the Diocesan Council—the address was as follows:—

"TO THE RIGHT REV. CHARLES E. CAMIDGE, D.D., BISHOP OF BATHURST.

25th September, 1894. The Clerical and Lay Members of the Diocesan Council desire, on behalf of the Clergy and Laity of the Diocese of Bathurst, to offer to you and Mrs. Camidge their sincere and hearty welcome upon your return to the Colony of New South Wales after a trip to Europe.

The reports that have reached us from time to time as to your lordship's movements in the old land have afforded us much pleasure. It must have been very gratifying to you that, after six years of arduous labour here, you should have been able to visit some of the friends and places intimately associated with your former home life.

We fervently hope that the time spent by yourself and Mrs. Camidge has been of a delightful character, and also the means of substantial benefit to your health. We need hardly say that the Diocese has greatly missed your administrative ability, but we trust that as it has pleased the gracious Protector of His people to bring you safely to our shores, you may be long spared to preside over this important episcopal charge, and to manifest to the Church and people scattered over this territory the Gospel of our Lord Jesus Christ.

We are, Your lordship's obedient servants, T. R. O'BRYEN CAMPELL, Bishop's Commissary, GEORGE PINCOCK, Chancellor (On behalf of the Laity)."

[The address was artistically illuminated by Miss Rutherford, the border being composed of Australian flora and foliage, and the colouring beautifully executed. At the bottom, on the right, was a bird's eye view of the City, and on the left a sketch of the Cathedral—the whole being very tastefully arranged. The address was in book form and handsomely bound in morocco. The engraving was very neatly done by Mr. H. Allman.]

The Bishop thanked them for the hearty welcome given, and referred to various matters in connection with the Diocese. He paid a high tribute to the effective administration of Archdeacon Campbell.

On the proposal of Rev. E. H. Lea three cheers were then given for the Bishop.

VOTES OF THANKS. The Bishop proposed votes of thanks to the Committee, to the ladies and gentlemen who provided songs and music, to the bellringers for ringing the merry peals, and to the Chairman, which were carried with acclamation.

THE MUSIC. The unavoidable confusion caused by voices in conversation somewhat disconcerted those who assisted in the musical portion of the programme, but they managed to contribute to the enjoyment of the evening. Two instrumental selections were rendered by a small orchestra composed of Mrs. L. A. Alexander (violin), S. A. Thompson (flute), F. Fuller (contra bass), and W. H. Naylor (piano), and songs were rendered by Miss Winnie White, the Rev. H. D. Sealy-Vidal, and Mr. J. Trivett. Miss Gilchrist played a pianoforte solo and Mr. Alexander a solo on the violin. Mr. C. W. Naylor and Mr. Walter Naylor acted as accompanists.

SELF DENIAL EFFORT.

A. B. M. CONFERENCE AND MEETING FOR PRAYER.

An interesting Conference and Meeting for Prayer was held in the Chapter House on Thursday, September 27th, 1894. The Most REVEREND THE PRIMATE presided. A large number of the Clergy were present, also some Laymen and Laywomen workers in Mission work in the City. The meeting was opened by singing Hymn "Revive Thy work, O Lord," and prayer by the PRIMATE.

The PRIMATE briefly explained the object of the Conference; and he said in one word it was "to stir up the fire." We want

- 1. Spiritual enthusiasm. 2. Mental activity. 3. Self Denial sympathy.

Not that there are not these; but what is wanted, is to open closed hearts and shut hands; and ourselves manifest and instil into others the spirit of enthusiasm. Let us Pray: Read: Give. Realize that we are bound in one to spread the Gospel: the true Theosophy for the ills of man. The people had a mind to work, let us arise and build.

Rev. H. WALLACE MORT offered prayer for Board of Missions and General Missions.

Rev. A. YARNOLD spoke of 1. Our Missions; 2. Their needs. The Chinese, for the work and extension of their work. Bellenden Ker and New Guinea need arises from the fact that these Missions have been blessed of God and carried on by men of Faith, Devotion and Sacrifice. Well for us to realize these needs, which should increase in intensity from day to day. We hope to send two Lay Helpers for Bellenden Ker: need of money for outfit, passage and residence. From Brisbane we will send four Islanders for New Guinea, men of God, putting to shame many Clergy for when need of workers was made known they volunteered for New Guinea. For them we need further contributions to our funds, also to build Mission huts, Churches. So the needs increase in intensity.

As to our Duty: If these Missions are of the Australian Church? If these needs are so increasing? It is our duty to support them. It may be they are too close to us to present any romantic appearance. Nothing romantic to preach Gospel to the Chinese in Wexford-street, or to the Aborigines in N.Q.

Distance lend's Enchantment: But it is a duty laid on us and no one else. As Churchmen, as Christians, as Colonists, it is our duty to work them. And what of work that ought to be begun? Our duty to open up Missions to New Guinea where hundreds of thousands have been given us. The work as vast, scope as wide, call as loud, it remains for us to come to the help of the Lord against the mighty.

The way in which we must carry out our duty: By Self-denial, Self-sacrifice. By the Holy Spirit of God we must learn the way to do so. Our Missionary in New Guinea has set us an example. The Rev. Copland King alone, patient and devoted, says, "send one month's stipend as my contribution to Self-denial." He is showing us the way: may we follow his example. We must by prayer and self-denial; and if we pray we shall work; it is hypocrisy to pray and not to work, presumption to work and not to pray. Would that we would take to ourselves the word of St. Paul to Philemon: Thou owest unto me thy own self also. To younger Clergy, it is not "Why should I go," but "Why should I not go. Here is a call. Shall there not be the response, "Here am I send me."

Rev. M. ARCHDALL offered prayer for Bellenden Ker and New Guinea.

Rev. C. BICE: To the Chinese present he would say here is a great door and effectual opened. Let us begin to evangelize here, and what would we not be able to send back to their own land? Then as to Kanakas. If we can convert these ten thousand people to God and pour them into the Islands, what a power they would be in Fiji and Islands?

Bellenden Ker: There are bleeding hearts for Bellenden Ker. A poor woman had through Rev. Mr. Carver sent him one shilling for Bellenden Ker. That was Self-denial. Mr. Reeves, from Wagga, stood up at a meeting and said, "Here am I send me," and he is soon to go to Bellenden Ker. Then as to New Guinea: What must both Ernest Gribble and Rev. Copland King think of us leaving them alone. A Nonconformist said that they look to us in this great work. Their eyes are upon us.

Self Denial in Prayer: Pray ye the Lord of the harvest etc. Were he younger and had less family ties, he would either go to Bellenden Ker or New Guinea. He appealed to young men. We want more of enthusiasm, that fire of Heaven.

Rev. W. A. CHARLTON offered prayer on behalf of the Chinese.

Rev. J. D. LANGLEY thought there was a danger in rousing enthusiasm, to kill enthusiasm. Since the Ven. Archdeacon King has been laid aside, he had been brought in contact with Chinese. What is being done: We have sent Catechists to Riverina, Brisbane, Tasmania. Cause for thanks to God. In China we are also doing work. Several men have gone back to their own land from our Chinese Church in Sydney.

The work is deepening, becoming more earnest and steady, and we need now a Church in Sydney where the Holy Communion could be more regularly administered.

WELCOME TO THE BISHOP OF BATHURST.

and also the other services of the Church held. Another feature—A large number of European, Christian ladies and gentlemen, teaching and visiting amongst Chinese women. We have reason to praise God. One lady, Miss Oxley, about to proceed to China.

Needs—Extension—Catechists: If work does not extend will go back. Regarding Church Building: The Rev. George Soo Hoo Ten has been praying for ten years for it, as he needed a centre; and now six hundred pounds, four hundred of which is from the Chinese themselves, has been collected for the purpose. Regretted that our Missionary's stipend is four months in arrear: has not arisen from want of sympathy, but he trusted this effort would put an end to such a state of affairs for ever.

Port Darwin: Some twenty five thousand Chinese passed through yearly. Englishmen and women have no ministry; children unbaptized: a matter of solemn importance, while we are waiting the blessing is lost to many precious souls.

Rev. H. J. ROSE said that there was a danger at the present in our Church members failing to realize that the Incarnation and Atonement are facts, and if so we must act with enthusiasm in this work of Missions.

Rev. W. A. CHARLTON read notes from the Bishop of Tasmania.

Rev. C. S. SMITH said that even elder Clergy may learn from younger, who have had privilege of learning from those who have been workers. Cultivate Missionary spirit amongst men, women and children—by Missionary Association, a Secretary holy, good, self-denying.

Boxes: Every Confirmer received one. Monthly prayer, half-yearly meeting, annual meeting, money divided between Home and Foreign Missions; Secretary on look out for arrival of Missionary.

Results: Information spread, no funds suffered. Vicar and several young men gave their lives to this holy work. If you can't go send someone else. Need of faith, hope, and continual prayer. He would urge system and cultivation of the spirit of Self-sacrifice.

Rev. W. MARTIN thought that the views taken were pessimistic. We should take a more hopeful view. He was sorry, it seemed that there was a desire to repress Foreign Missions.

Mr. C. R. WALSH said he did not see with Mr. Martin.

Rev. DR. CORLETT thanked God for "Marsden Home" his Parish. He did trust this effort would bind altogether.

Rev. M. ARCHDALL: That on his part a solemn duty to spread the Gospel of God's Grace, earnestly helping on the work of our Church. Self-denial ignoring self, urged loyalty.

Rev. CANON MORETON: Would your Lordship ask Synod to adjourn for one hour to reproduce this gathering at which our lay friends may have the advantage of hearing about our Missions. Canon Moreton was requested to bring forward a motion in Synod.

The PRIMATE: Thanks to God for this meeting. Work going on; doors open; light radiating. With these three things we have had to confess inadequate support, but with hope we look forward: combining prayer and money Motto: give where you cannot go. He prayed God would bring us more together. We are "One in Christ," and in this great Mission we may all be united.

One pleasing feature of the meeting was the presence of a number of Chinese and several of the English Lady Teachers. W.A.C.

TEMPERANCE JOTTINGS.

"No vice is more hereditary than intemperance." Dr. D. Yellowless.

"Alcoholism is a disease that may be transmitted as phtthisis is from parent to child, and developed in after life." Dr. Newman.

"It is now well-known how apt intemperance is to become hereditary, and to beget various forms of insanity." Prof. H. B. Macleod.

"I have little doubt that a large portion of the great infantile mortality may be traced to drunkenness in the parents." Mr. W. C. Garman.

"Persistent drunkards, in nine cases out of ten, plant the seeds of insanity and the allied nervous diseases in their offspring." Dr. A. Loynter.

"A host of facts might be brought forward to prove that drunkenness in parents, especially that form known as dipsomania is a cause of idiocy, suicide, or insanity in their offspring." Dr. Maudsley.

"One of the chief causes of excessive infant mortality is the pernicious habit of drinking large quantities of ale or stout by nursing mothers, under the idea that they hereby increase and improve the secretion of milk, whereas they are really deteriorating the quality of that upon which the infant must depend for health and life." Mr. Harrison Branthwaite.

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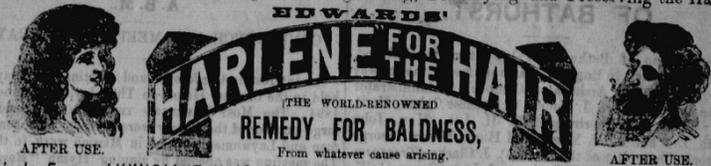
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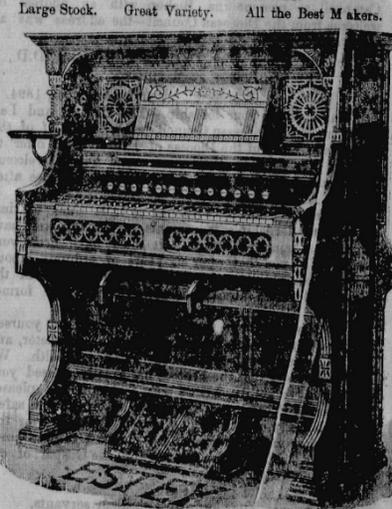
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SATURDAY, OCTOBER 6, 1894.

SELF-DENIAL EFFORT OF 1894.

The following details will be full of interest to those who are aiding the simultaneous Missionary movement, by their prayers and personal exertions:—

Diocese of Sydney. The Rev. H. Wallace Mort of All Saints, Woollahra has been elected joint Diocesan Secretary, with the Rev. W. A. Charlton. The Pastoral Letter has been distributed in all the Parishes. Every Clergyman has been asked to appoint a Secretary and Committee, and to furnish the name of the Parochial Secretary to the Diocesan Secretaries. The Diocese of Sydney has asked for a leaflet on work among "the Chinese in Australia." And the work is in hand.

Diocese of Melbourne. Two leaflets numbering together 60,000, have been circulated. The Diocesan Secretary is himself interviewing all the Incumbents of Melbourne. A resolution has been prepared to bring before the Church Assembly the whole question, and to pledge the Diocese to support it. A large public meeting has also been arranged for Nov. 19, for which the best speakers will be obtained and every effort made to push on the movement.

Diocese of Brisbane. The Parishes in Brisbane have all been stirred up. Some of the poorest families are laying by a penny a week: gifts of 10s are being sent in. One sent £2 10s. The children also through the City are collecting purses containing 5s to present them in due time to Lady Norman at Government House. The country Clergy have been active in distributing leaflets.

Diocese of Riverina. Leaflets have been issued from house to house by personal action. In such a scattered Diocese, public meetings are impossible. They are simply Parochial Meetings.

Diocese of Newcastle. The idea of a house to house collection at the end of November seems likely to be taken up warmly. Sermons on the movement are advocated. It is suggested that prayers for family use (and possibly for public worship) be supplied to the Dioceses in a leaflet. (This recommendation is being acted upon).

Diocese of Tasmania. A Public Meeting has been held in Hobart and Launceston and separate meetings in different Parishes. The first Pastoral Letter has been circulated, and also a letter from the Bishop of the Diocese, as well as the other leaflets. It has been arranged that a Secretary should be appointed to every Parish, whose name shall be sent to the Bishop. This officer, it may be hoped, will be able to carry on the interest in Missions after the special effort is ended.

Future Leaflets. Leaflets on Melanesia, the Chinese and Thursday Island, are in course of preparation; besides which it is hoped an account may be given of the needs of West Australia and her coloured populations. A leaflet of prayers and of texts, and of subjects for missionary addresses is also being prepared. Last, not least, a map 22 inches by 18 is being prepared; giving all the Mission fields of the Church in Australasia, and these will be marked red. It is suggested that this map be sold for a few pence. A very fine magic lantern slide could also be made from it.

SELF-DENIAL is love in action. Love, even earthly, human love, has power to impel to acts, to animate, and to inspire the lover.

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GIRLS' FRIENDLY SOCIETY.

This Society, which has secured so firm a footing in England, and which is shown by statistics to be yearly on the increase, appears to be practically ignored by the Church in New South Wales. Why this should be is not difficult to find. A vast amount of ignorance prevails respecting it, few Churchmen, comparatively speaking, being aware of its existence, and prejudice, its handmaid, being much against it. The Society was founded in 1871 by Miss Townshend, a strict Evangelical, who, whilst on a sick bed, pondered deeply on the fact that within the Church of England, with its innumerable guilds and associations, there was no recognised Society for banding together young girls for mutual help and example in its midst. She began this society herself by getting a few girls to band together with three principal rules for their guidance:—to encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift. From this cradle a giant society, numbering its thousands, has sprung and in few places now, where the Church of England has taken firm root, does the society not exist. Its advantages are many. When our girls leave the Sunday-school and are confirmed, too often are they lost sight of, and wander off alone and unaided to paths untried and new. Too often do they drift into that crooked path, from whence, although they may possibly retrace their footsteps, never more can they return to the same paths of virtue they forsook. This Society is a distinct effort to band together girls and associates, those older than themselves who by mutual influence and support striving to help themselves and others to attain the objects of the Society above named, thereby raising a bulwark round a woman which is able to defend her from most of the temptations which beset her during life. The idea of the Society is that in every parish, with the consent of the Clergyman, a branch should be formed, consisting of a branch Secretary, associates (really workers) and as many girls and young women as possible. Secretary and Associates must belong to the Church of England; not so the members, girls of any religious denomination being admitted. Now, what a power, properly worked, might not this society be in any parish. The young women at hand, to render service, if called upon by their Clergyman, by work either for the poor, or in any other way; still more might they be useful, by trying to influence any girl for good who might be a source of anxiety. We must confess we lay a very great stress upon the importance of the Clergyman and his wife, not necessarily either of them (so often over-worked) taking a working interest in it, but by occasionally attending meetings, and showing otherwise by their attitude that they feel a lively interest in the Society. In fact, to call the G. F. S. a Church Society without the Clergyman and his wife being at the head of it, to our mind, is a misnomer altogether. Injudicious actions, at all times liable to crop up even in the best regulated societies, would be more likely avoided, if the head of the parish, even through his wife, was at the helm. The G. F. S. Lodge, situated at 159 William Street, Sydney, appears to claim the sympathy of all who know anything about it, or of its existence. It is meant for girls from all parts of the world to find a safe and comfortable home under the care of a most exemplary matron, at the rate of eleven shillings a week, also for governesses. We have lately received letters of commendation from Scotland, Ireland, England, New Zealand, Brisbane, Victoria, and Goulburn, sending girls to us from those parts. There is also a Registry Office for servants attached to the Lodge. In conclusion we wish that a few Churchwomen who read these lines and see the value of this organisation (and no thoughtful woman looking around but must recognise only too sadly the need there is of some such attempt to keep alive purity in our midst), would join this Society in N. S. Wales, and try their utmost to join or start a branch in their parish. To be a success, like every-

thing else, the worker must firmly believe in her work, the lukewarm endanger it, the cold hearted kill it, but some of the zealous workers we know the Church possesses might take up this work, and through its agency may possibly form a dam to keep back in a measure the flood of extravagance, disrespect to parents, and immorality, which is too surely creeping over the young in our midst.

Next month, if allowed, we will show a few of the difficulties the Society has to contend with in N. S. Wales.

FESTIVAL SERVICE.

At the Festival Service held on Thursday evening last in connection with the Girls Friendly Society, the following Sermon was preached by the RIGHT REVEREND THE LORD BISHOP OF GOULBURN:—

"Her price is far above rubies."—Proverbs xxxi. 10.

Of whom is it that the text says this? Of a "virtuous woman." "Who can find a virtuous woman? for her price is far above rubies!" It is interesting to know that this statement concerning women is made by a woman. The utterances of women are by no means shut out from the Word of God. The inspiration of the Holy Spirit is not limited to man. In the songs of Miriam, Deborah and Hannah, in the prophecy of Huldah found in the Old Testament, in the Canticle we call the "Magnificat," in the conversations of our blessed Lord, with His mother at Cana, with the woman of Samaria at Jacob's well, with his friends Martha and Mary at Bethany, and with the faithful women who were the first to greet Him in Joseph's Garden after He rose from the dead—we have "Scriptures"—"written for our learning," and "profitable for doctrine, for reproof, and for instruction in righteousness." I said that the text is a statement concerning women—by a woman. If you look at the 1st verse of this 31st Chapter of Proverbs you will find that though in this chapter we have "the words of King Lemuel," yet these words are not his own; they are the prophecy which his mother taught him. Now, dear friends, if it be true that women are oftentimes the most effective of teachers, then the words of the text should come home with special power to you the associates, helpers and members of the G.F.S. Yours is a Society founded by a woman, and conducted by women, for the benefit of the younger women. The object of the Society—it has been well said—is to "encourage modesty and high principle among the unmarried womanhood of our country, and to help forward such indirect aids in these directions—such as innocent pleasures, self-improvement, friendly association and the like—as may help girls to feel that they need not give up all the harmless enjoyments of life, if they try to be modest and high-principled." In plain words the object of the Society is to prevent moral evil, to help our young womanhood to be good and to keep good. Leaving to other organisations the blessed work of reformation from evil, it seeks to set before the minds, and impress upon the hearts of its associates and members a distinct ideal of what a Christian girl or woman should aim to be and aim to do, to preserve purity, to witness for purity, to foster sympathy, to promote friendship, to think for others, to care for others, to minister to others. This, my dear sisters, is your ideal, is it not? To increase and multiply in our midst, among the manifold temptations of this great City, and in every corner of this land, the number of virtuous women whose "price is above rubies?" I thank God that among the more recent developments of the work of the Church of Christ, the work of your Society has taken an honoured place. I am old enough to remember the time, when, through failure to recognise the ministry of women, the Church of England was maimed of one of her hands. I bless God it is not so to-day. Everywhere agencies are springing up which seek to employ and consecrate to the service of God, the love, the sympathy, the tact, the self-devotion of women. Not only in her Sisterhoods and Deaconess' organisations is it now the privilege of the Church to foster and utilise these latent gifts, but to do so also in ways less definite, yet none the less precious because more homely. The daughters of the present generation are, we know, the wives and mothers of the next, and if your Society can teach them that a brave and noble purity is possible to every woman, whatever her rank in life; if it can show them that women's power over each other and over men is a gift from God to be used in His service,—then, I say, your Society cannot fail to become a mighty moral force in every community where it finds a home, and none the less mighty because quiet and silent, as all woman's power should be.

"Her price is far above rubies." Now let me ask you to notice that she of whom this is said is not called virtuous in the sense of "pure" (this is assumed), but, as the Hebrew word means, as possessing the virtue of earnestness and strength of character. It is especially in this sense that "her price" is said to be "far above rubies," not only because of the exceeding value of such a character in itself, but because of the widespread influence for good which it is able to exert on others.

"No one," we are taught, "liveth to himself." No one stands alone. We all touch each other; heart acts on heart, life on life. We are bound up with each other. Hand is joined to hand, wheel sets wheel in motion; we are specially linked together. We cannot say "I will run certain risks with regard to my own soul, but I will take care not to implicate others." We are bound to implicate others. Our minds

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## NEW GUINEA MISSION.

Friends of the above Mission may be glad to read the following extracts from letters from Rev. Copland King received a fortnight ago. Speaking of the long intervals between his letters, he writes:—"If you could only realise our quiet life here you would be less anxious about us. Such occurrences as that at the Jabbering Islands do not happen every day. On the whole our general work is decidedly dull. The special work with the 16 hearers is very encouraging. A good many of the Wedan young men are now coming to a night school, so Tomlinson has three schools a day, I have two, and Mrs. Tomlinson, besides helping me in the morning school by writing the more backward ones, has young women up at 10 hours of the day learning their a b c. They have begun copy books at school, and can read any words you put before them, but take a little time to run them into sentences. Tomlinson writes out translations of parables, and miracles in printing characters, and they read them by themselves in their own homes. We had a very interesting examination before our picnic on July 4th. On a visit to Awaiama I had school with Harry's children, about 35 of them. They showed considerable improvement all round. The best part seemed to be the accounts the children were able to give of the Scripture pictures he showed them. I also paid Mr. Kennedy a visit, and had a pleasant time with him, and he put his children through their drill, etc., for my benefit.

On account of the schooner being away, our stores have run short; but so far we have never been without a meal for our family of ten boys and girls, but the supply is precarious—"our daily bread."

Later on he writes—"I spoke earlier in this letter about getting our daily supply of food for the children. Curiously enough, now that the rice has come, although the natives know that we have also more tobacco, the food supply has dropped off. Last night we had a lantern service with 10 of the Scripture slides from England, after our own service over which the Captain and Lamont gave thanks for their preservation. Some of the children were crying again over the story of the crucifixion. To-day (August 10) is our dedication festival, but the only change we could make this year was having the dedication prayers instead of the ordinary evening ones. It is three years to-day since Maclaren and I landed in Bartle Bay, and 2 years since we opened our chapel. And I feel devoutly thankful for the progress we have made, and it is chiefly the result of Tomlinson's steady, continuous work in Wedan. He has been able to devote all his energies to that, while Kennedy, while he was here, and I now, have other things besides village work to think about, so Wamira is not so far advanced.

## FACTS AND FIGURES.

THE hop grows wild in Europe from Norway to Italy. THE art of turning wood was invented by the Greeks. FETTER and zebra are from a dialect of South Africa. LONDON restaurants serve 95,000 dinners and lunches daily.

THE average age of widowers when marrying is 42, of widows, 39.

THE work of gathering pebbles on the French seashore is a Government monopoly.

THE first hat-makers who plied their trade in England were Spaniards, who came over in 1510.

THE coopers' craft was first employed among the wine-growers of Italy about the tenth century.

THOMAS HUGHES, in his book "Tom Brown at Oxford," says that the name "Thomas" is much commoner in England than in any other country.

ZETH-HOUNDS were dogs without heads, and said to be the spirits of unbaptized children, which rambled amongst the woods at night making wailing noises.

MOZART was small and slight. His face was very thin and pale, and his nose always prominent, became much more so from the extreme emaciation of his later years.

THE simplest way to tell iron from steel is to pour on the metal a drop of nitric acid, and allow it to act for one minute. On rinsing with water a greyish-white stain will be seen if the metal is iron; a black one, if it is steel.

THERE are 5,295 lighthouse stations in the world. Of these England has 817, the United States 802, Canada and Newfoundland 494, and France comes fourth with 444 lights. The whole of Europe has 3,477 lighthouses or stations.

PROFESSOR SUSS, on his recent treatise on values, has drawn attention to the steadily diminishing output of gold, and has given his conclusion on geological grounds that the day is approaching when all the gold mines of the earth will be exhausted.

A horse can draw on metal rails one and two-third times as much as on asphalt pavement, three and one-third times as much as on good Belgian blocks, five times as much as on good cobblestones, twenty times as much as on good earth road, and forty times as much as on sand.

SOME medical men have been taking measurements of the height of women in England, France and America, and announce that the English woman is the tallest, and the American next. The average height of the French woman is 5ft 1in. The American women are nearly two inches taller, and the women of Great Britain half an inch taller than they. But American women weigh slightly more than either of the others, and it is said that their average weight is about 117 pounds.

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colour other minds. Our manner of life, our tone of thought, have weight somewhere. Our feet (so to say) leave an impress where they tread, although it may never occur to us to look behind and see the mark. Now if this be true of human beings in general more emphatically it is true of women, most emphatically true of virtuous women, i.e., women of earnest purpose and steadfast heart. In studying the early history of the Church and its rapid growth, one cannot help feeling that this growth was owing not only to the faithful preaching of Apostolic doctrine and the working power of the primitive believers, but to the converting, elevating influence of Christian women with hearts full of sympathy and unselfish love. They stood out as something wholly different from the world around them, and so were centres of attraction to the faith of Christ. In the pages of the New Testament, e.g., we read of Phoebe of Cenchrea, commended as the succourer of many; of Priscilla, ready to lay down her own neck to save an Apostle's life; of Mary, of Tryphena and Tryphosa, and Persis who laboured much in the Lord; of the mother of Rufus who became a mother to St. Paul, of Lydia, who brought her whole "house" to Baptism; of Eudias and Syntyche, whose work is noticed as of service in the spread of the Gospel. And from these first beginnings there developed afterwards those organised ministrations of women in the Church which in these latter days have been so happily revived among ourselves. Associates and members of the G.F.S., take these virtuous women of old as your patterns of life. The famous heroines of womanhood whom the Church commemorates and the world applauds, must of necessity be few; but no one liveth to himself; and every one of you—in her own little sphere—exercises some influence; whether you will it or not, you are leading others in some direction.

"We scatter seeds with careless hand,  
And dream we ne'er shall see them more;  
But for a thousand years  
Their fruit appears,  
In weeds that mar the land,  
Or healthful store."

Oh, let your influence be that of virtuous women, women of earnest purpose and steadfast heart, and your "price will be far above rubies"—your life and character and example will be more precious to God, more helpful to others than the most shining of those jewel adornments, which wealth and beauty are proud to wear. A special word to Associates. Do not think that the work you are doing is limited in its influence to those whom you have specially in charge, or to the members of the Branch to which you belong. I believe that it reaches far deeper. Many a father, many a brother, many a husband, has been, and will be, largely benefited by the work which you have in hand. Any good work among girls is at the same time a work for men, a work for the Colony at large. I do not think that this point is sufficiently emphasised. I mention it for your encouragement. Be full of faith, then, and full of patience. A special word to members. Did you ever read a pleasant American story called "The Luck of the Roaring Camp?" It relates how, in one of the gold mining camps of the wild west of the United States, a number of rough and reckless men were living together: drinking, gambling, debauchery, sometimes murder were the order of the day. Into this wild and wicked place a man and wife one day came to live. Both were sick and ill, the husband died a day or two after their arrival. The wife soon followed him; a few days after becoming a mother. But the baby survived. There was no woman in the place, and the "camp" adopted the baby. They fed it on goat's milk, and almost quarrelled as to who was to nurse it. It was a little girl, and the very sight of her—her very presence—seemed to warm and soften their hearts. Noise, bad language, drinking, gradually lessened. They were unwilling to disturb the baby. The most profane and reckless of them all made himself head-nurse. With his own hand he baptised her; and as she got older taught her some prayers. The "Roaring Camp" was completely changed. The innocence and purity of the little child touched the men's hearts and sobered their lives. Don't you think, my dear girls, that if the innocence of this little one did so much, the goodness of girls of larger growth will be also, under God, a powerful influence for good to all on whom it is brought to bear? An unbeliever once said of a pure and noble woman, "She is a delightful creature; but I was forced to get away from her as quickly as I could, else she would have made me pious." Try to acquire something of a character like this, and your price will be far above rubies.

A special word to the congregation in general. I have been asked to say something on behalf of the Girls' Friendly Society's Lodge. It is at present in much need of help, and its claims are scarcely recognised as they deserve. The Lodge is a most important department of the Society's work. Girls often come to Sydney from the country seeking employment; girls in the country sometimes come to Sydney for health's sake; girls are at work in Sydney, and many of these are practically homeless, perhaps friendless. What more Christian thing can be done than to provide for these sisters a home, under the superintendence of some "virtuous woman," at a moderate charge; to find employment for them if they need it, through the Society's Registry, and with the Home to supply all that a true

Home means—guardianship, companionship, recreation. Let me commend the needs of the Lodge to your sympathy, your help, your liberality. Do not permit so useful and Christian an Institution to be in straits through lack of support. I want you to support it systematically; not merely to give a trifle for its benefit to this evening's collection. It prevents evil, and "prevention is better than cure." Take the damsel by the hand, and so help them to a cheerful and pure life. "Yes! Bear ye one another's burdens; and so shall ye fulfill the law of Christ."

## CHURCH NEWS.\*

From Various Correspondents.

## Diocese of Sydney.

GLADESVILLE.—On Tuesday, 18th ult, a lecture was delivered in the Temperance Hall by Mr. C. Gifford Moore, C.E., on "The Early British Church and its continuity to the present time." The lecturer commenced with a quotation from one of the oldest of our historians, who states that "The Apostolic faith reached Britain as early as A.D. 81. . . . The Gospel was preached and made progress among the people A.D. 156." Several quotations were given from Lonetill, who wrote A.D. 1536 to Cardinal Pale "It hath along been his (Henry VIII) practice to adhere to the Catholic faith. . . . It is true that he has rescued the English Church from the encroachments of the Church of Rome but . . . he has only helped the English Church to regain her freedom." Also from Mr. Fisher (of the Liberation Society) Mr. Gladstone, Dean Prideaux, and several of the Fathers—all showing the early introduction of Christianity into Britain. The Church was then traced as a National Church right up to the Reformation. The Rev. W. Lumsdaine (the Incumbent) presided: and, on the platform were the Rev. John Jones of Hunter's Hill, and the Rev. J. Dickinson of Gladesville—who moved and seconded a vote of thanks to the lecturer. The attendance was large, and the interest maintained throughout. A vote of thanks to the Chairman terminated the meeting.

THE ECHO HOME.—The following contributions are gratefully acknowledged:—A. C. Cape, 10s; George Lewis, 10s; a Friend, 5s; R. Craven, £2 2s; Mrs. Hugh Ross, 10s; Mrs. Norman Shelley, 10s; H. J. Daniels, £1; Miss Adams (per Mrs. Kendall), 5s; Mrs. Parkinson (Brisbane), 10s; Mrs. Morgan, 10s; F. A. Morgan, £2; H. Prescott and Co., 10s; A. Shadler, 10s; Lady Macleay (for clothing), £1; Mrs. Winn, 1s; Committee Collection, 6s; Concert at Willoughby (per Mrs. Ford), £6 4s; Produce, 6s 6d; Excursion, (additional), £1 18s; Maintenance, £22. Total to date, £166 18s 8d. Also the following gifts in kind: Collars and fruit, the Misses Phillips; Tea, Mr. Lloyd; Seeds, Anderson and Co.; Literature, Miss Ethel King; Jam, C. B. Brownrigg; Clothing, Mrs. Kendall; Clothing, Mrs. Chisholm; Cake, Miss Holloway; Fruit, Biscuits, etc., Mrs. Small; Fruit, Mrs. Burgess; Seeds, P. C. Shepherd and Co.; Rose Tea, R. Miller; Tea, Tillock and Co. Office of the Home, 9 Princes-street, Sydney. September 30th, 1894.

HUNTER'S HILL.—Mr. C. Gifford Moore, C.E., is delivering a course of Lectures in the Old Church (St. Anne's) on the "Levitical Types" at 8 o'clock on Tuesday.

HOLY TRINITY, MILLER'S POINT.—The Annual Festival in connection with the Holy Trinity Sunday-school, was held on Wednesday week last. The scene of the day's amusements was Cabarita, to which about 300 children and about as many visitors in the parents and friends of the juveniles were conveyed by steamer. The weather was all that could be desired, and everything passed off to the complete satisfaction of old and young.

## Diocese of Newcastle.

TAREE, MANNING RIVER.—The Bishop of Newcastle has been on a visit to the Parishes of Taree and Wingham on the Manning River. The Bishop arrived on Friday, September the 21st, and was received by the Rev. R. H. Phillips, Incumbent of Taree. On Sunday, the 23rd, the Bishop was all day at Taree. In the morning he Ordained the Rev. W. J. Ritchie (Curate to Mr. Phillips) to the Priesthood. The Rev. W. H. Kemmis of Port Macquarrie, and the Rev. Oscar Hill of Wingham, assisting. The Rev. R. H. Phillips preached the Ordination Sermon. This is now the second Ordination Service that has been held in St. John's Church, Taree. The Rev. C. Hornabrook, now Incumbent of Kapunda, Diocese of Adelaide, having been Ordained to the Priesthood while Curate at Taree, by the Bishop of Bathurst, when Dean Selwyn was Vicar General. In the afternoon the Bishop held a Confirmation Service, when 52 Candidates were presented to him—and then he preached at the Evening Service at 7 p.m. All the services were most impressive and hearty, the Bishop rivetting the attention of crowded congregations—the congregations extending outside the Church to the very fence, listening through the windows. On Monday, the Bishop visited Tinonee, 3 miles from Taree, and again was met by a full congregation at 2.30 p.m. At 7.30 p.m., he preached at Cundle, 8 miles from Tinonee, where the

\* The Editor will be glad to receive brief, interesting items of Church News, if sent promptly after the occurrence of the events to which they refer.

Church was again quite full, after Service, the Rev. R. H. Phillips drove the Bishop on to Copperbrook, 10 miles further on, where he was most hospitably entertained by Mrs. Newton, of Copperbrook House. On Tuesday, a start was made for Camden Haven and Kendall (where for some years the Post lived), 20 miles from Copperbrook, was reached at 1.30 p.m. After lunch at Mrs. Hall's, who related to the Bishop some interesting reminiscences of Bishop Broughton a Confirmation Service was held in the Hall which had been prettily decorated, 11 Candidates being presented. After the Confirmation the Rev. R. H. Phillips drove the Bishop to Laurieton, a township with four saw-mills, 8 miles from Kendall, when the Bishop preached in the splendid Laurieton Hall to a large congregation. This is the first time that a Bishop has held visitations on the Camden Haven. On Wednesday, the Bishop came back to Copperbrook, and held a Confirmation there in the evening, when 25 Candidates were presented. The pretty little Church was packed to overflowing. On Thursday, the Bishop preached in the morning at Scott's Creek, on an island 6 miles from Copperbrook, and after lunch at Mr. Cowan's on Oxley Island, was driven by the Rev. R. H. Phillips to Wingham, 21 miles further on, he was met by the Rev. Oscar Hill. The services throughout the Bishop's visit to the Parish of Taree, were remarkable for their hearty impressiveness, this being the more noticeable on account of the late great sickness. The Bishop wherever he preached or spoke was most helpful, and all are agreed that the Church has been much strengthened here, by his visit; the Bishop expressed himself as much pleased with the work going on, 88 Candidates in all being presented. Dr. Stanton also kindly remarked that the people of Taree Parish, knew how to receive a Bishop. The Rev. W. J. Ritchie who was Ordained Priest on the 18th Sunday after Trinity in St. John's Church, Taree, is a native of the Manning, and has been solely under the supervision of Mr. Phillips. He is stationed at Copperbrook, and is doing yeoman's work there. Mr. Phillips has now been instrumental in setting on the way, or seeing right through to the Priesthood, three Australians, two of them Manning River men—Mr. Ritchie, the Rev. W. Cowan, now in the Bathurst Diocese, and the Rev. C. Hornabrook, now in the Diocese of Adelaide, Mr. F. J. Beeman, Catechist in the Taree Parish, under Mr. Phillips, is going to Archdeacon Tyrrell of East Maitland.

ST. PETER'S, EAST MAITLAND.—The Anniversary Service in commemoration of the opening of the Church was held on the 19th Sunday after Trinity at 7.30 p.m. A Musical Evening was given at the Mechanics' Institute on Thursday, the 4th inst., to take leave of the Rev. P. J. Simpson who is appointed to Merriwa Parish, and to present him with a pocket Communion Service.

DECEASE OF MAJOR CHARLES BOLTON.—One of the oldest residents of the Newcastle District, Major Bolton, passed peacefully away on the 28th September, full of years and full of honour and widely respected by all who knew him. The deceased gentleman was 86 years of age. He was a trusted counsellor and adviser of Bishop Tyrrell who relied much upon his opinion in forming his plans for building the fabric of the Diocese. As long as we can remember he was a member of the Synod of the Diocese, and no one could doubt his devotion to the interests of the Church, or the strength of his Christianity. A fund of humour in the Major was often employed to enliven debate, and on financial subjects especially, he was a valued counsellor. Many persons in Synod will miss his familiar figure, and how deeply he will be deplored by private friends, only those who had the honour of his intimate acquaintance can truly know. He was a B.A. of the Dublin University, and a Christian gentleman in the fullest sense of the word.

PRESENTATION.—Mrs. Wilson, sister of Archdeacon White, a charitable and popular lady, was presented on Saturday at Muswellbrook with an address and travelling clock by the Mayor, on behalf of the residents, on the eve of her departure on a visit to Europe. Addresses were also presented by the Parochial Council of St. Alban's Church, and the teachers and pupils of the Sunday School.

CLERICAL REMOVALS.—The Rev. P. J. Simpson, for some time Curate of St. Peter's, East Maitland, has been appointed to the Incumbency of Merriwa, in the Diocese of Newcastle, vice the Rev. H. A. Watson, who is about to remove to the Diocese of Christchurch (N.Z.). The Rev. F. D. Grigson, Incumbent of St. Paul's, Murrumbidgee, in the Diocese of Newcastle, has been appointed by the Bishop of North Queensland Vicar Designate of the Cathedral District of St. James', Townsville.

## Diocese of Grafton and Armidale.

BINGARA.—Our new Bishop arrived on Wednesday, September, 27th. A large cavalcade went out to meet him. An illuminated address was presented on his arrival. His popular lecture in the evening, with fine lantern views, was much appreciated. On Thursday, 38 Candidates were presented for Confirmation by Rev. M. Brown, M.A. The Bishop delivered very practical and impressive addresses. There was a large congregation. His Lordship left for Narrabri in the afternoon.

The truest act of worship is by SELF-DENIAL to give to the work of God.

Prayer is as wings to the soul, and SELF-DENIAL as wings to prayer.

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**TEA MERCHANTS**

CHILDREN'S CORNER.

ON DOING ONE'S BEST.

"I am glad I did it well, yes, I am glad I did my best," said a workman as he stood opposite a magnificent building in the course of erection. But why did the workman say this? Because he saw there, in the very chiefest places, carved ornaments chiselled by his own hand, and he was proud of his work, and that it had found such an honoured distinction.

The way it came about was this: The man had been out of work, and had gone to a great City to seek for employment. Like so many others, who think that they are sure of work and of a fortune in a large City, he found himself unknown, unearned for, without a home, and almost on the point of starvation. Tired out he at last wandered into a stone-yard, and asked the usual question, and to his great joy the foreman this time gave him a chance. "Here is a stone," he said, "carve it as best you can." The man looked at it and saw ferns and branches traced on it as if ready for the carver. He at once started the work, threw his heart and soul into it, and completed it evidently to the satisfaction of his master, for it was no sooner done than another was given him, then another and so on, and so day by day he found employment, and did his work with the greatest care, but was wholly ignorant of the purpose for which his carvings were intended.

One day, however, as he walked down a street he saw his own handiwork in the most prominent places of a great palace that was being built, and as he looked, he said, "Yes, I am glad I did it well." The man felt richly rewarded for the pains he had taken.

Now this story helps me to speak to you on a point very often forgotten, that is, that whatever work we have got to do we should try to do it well. Good work always finds a place, had work is only fit to be buried out of sight. Whatever the state of life may be to which we are called it should be our distinct aim to let our work in that calling be as perfect as we can make it. Let us say you are at school, then, learn your lessons well, be punctual and regular, and try in every way to be as good a scholar as you can be. The time will come when you will be able to see your work as the stone-carver saw his, and, if you have done as he did, you too will find a great reward in being able to say, "Yes, I am glad I did it well."

When President Garfield was a teacher we are told that it was strange how deeply he felt his personal responsibility to each one of his scholars, and that it was his custom after he had left the schoolroom to recall the children to his mind, and then ask himself the question "Am I doing my best for that little girl?" "Is that boy getting out of me all he ought to get." And so on through the whole list of his pupils. The extreme care with every detail, with every uninteresting child, showed him to be a teacher of the highest type, and showed him, too, to be well fitted for higher positions when he was called to them.

WORTHINESS.

Whatever lacks purpose is evil. A pool without pebbles breeds slime,  
Not any one step hath chance fashioned on the infinite stairway of time;  
Nor ever came good without labour; in toil, or in science or art—  
It must be brought out through muscles—born out of the soul and the heart.

Why plough in the stubble with ploughshares? Why winnow the chaff from the grain?  
Ah, since all his gifts must be toiled for, since truth is not borne without pain;  
He giveth to not the unworthy, the weak or the foolish in deeds,  
Who giveth chaff at the seed time shall reap but a harvest of weeds.

As the pyramid builded of vapour, is blown by His whirlwinds to naught,  
So the song without truth is forgotten. His poem to man is man's thought.  
Whatever is strong with a purpose, in humbleness woven, soul pure,  
Is known to the Master of singers: He toucheth it, saying "Endure!"

FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can, he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it," or "I don't care." Fred's way is not the same. He goes straight to his work and does it as soon as he can, and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks someone who does know, and then he takes care to remember. He says: "I never want to be ashamed of my work." Which, boys, do you think will make a man to be trusted?

Parents buy Mother Graves' Worm Exterminator, because they know it is a safe medicine for their children and an effectual expeller of worms.

THE CALIGRAPH.

This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manifolds 15 clear copies at one operation, and, worked with Edison's Mimeograph, it will produce 100 perfect copies from one stencil. The Caligraph is the only Type-writer in existence which has a screw adjustment to every part. The following is one of many testimonials received from Clergymen:—"North Shore, May 14th, 1894. Dear Sir,—The Caligraph I purchased from you some four months ago has proved a complete success. By it all my correspondence and manuscript work has become a pleasure, I am delivered from that terrible foe, 'writer's cramp,' and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure derived from the use of the machine.—I am, yours truly, (signed) JOSEPH PARKER, Pastor, Congregational Church, North Shore."

Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

beaned child shall lay his hand on the cockatrice' den." Here is death in the steps of men: "their feet are swift as the lion that is greedy of his prey, and the young lion shall lie down with the lamb, and the falling with the m, and "a little child shall lead them." There is death the thoughts of men: the world is one wide riddle to them, darker and darker as it draws to a close; but the secret it is known to the child, and the Lord of heaven and earth is most to be thanked in that "He has hidden these things from the wise and prudent, and has revealed them unto babes." Yes, and there is death—infinite of death—in the principalities and powers of men. As far as the east is from the west, so far our sins are—not set us but multiplied around us: the Sun himself, "you he now "rejoices" to run his course, when he pl, toward to the horizon, so widely red, not with cloud, blood? And it will be red more widely yet. What-er drought of the early and latter rain may be, there ll be none of that red rain. You fortify yourselves, u arm yourselves against it, in vain; the enemy enger will be upon you also, unless you learn that it is t out of the mouths of the knitted gun, or the smoothed le, but "out of the mouths of babes and sucklings" at the strength is ordained, which shall "still the enemy d avenger."

AMONGST THE POETS.

SOMETIME.

SOMETIME the hands, grown weary with life's toiling,  
Shall folded be across the pulseless breast;  
Sometime the heart, with care and pain long aching,  
Shall be at rest.

Sometime the feet that climb life's rugged mountain  
Shall leave their prints no more along the way;  
But pause beside some cool, life-giving fountain,  
No more to stray.

Sometime the eyes grow dim with ceaseless watching,  
Amid the mists that shroud our earthly way,  
Shall close awhile, to greet again at waking  
A clearer day.

Sometime the soul, too tired for longer staying  
Where dirges make the melody of years,  
Shall fall asleep, to wake 'mid heavenly music  
That knows no tears.

Sometime the hand clasps and the bitter partings  
That chill our hearts shall be forever o'er;  
And we shall be where friends who meet together  
Shall part no more.

Sometime, from wear of never-ceasing sorrow,  
Like ceaseless falling of the autumn rain,  
The heart shall lie, like some storm-beaten flower,  
Beyond all pain.

Ah! which is best—our life of tears and toiling,  
The weary days whose work will never cease?  
Or from it all that silent sleep, unbroken,  
Of perfect peace?

He knoweth best who, in far-seeing wisdom,  
A beacon on the hand and heart hath cast;  
That we may work to know how sweet the coming  
Of rest at last.

TWO LADDIES.

Two of us stood in that hallowed place—  
I, with my middle-aged sober air,  
And a little street arab whose freckled face  
Was fixed on the laddie pictured there—  
A beautiful child of a Royal race,  
Arrayed in satin and jewels rare,  
With priceless trimmings of delicate lace,  
And a plumed chapeau in his flowing hair.

"I wonder," he said, "if that chap knows  
How a feller feels who has little to eat,  
With a pile o' rage for his bestest clothes,  
An' his home a corner on Baxter Street?  
I'll bet yer he sits on an elegant throne,  
An' he takes his meals from a golden plate;  
My velvet sofa's a cold curbstone,  
An' a whack on the head if I slape too late."

But I, with my knowledge of weal and woe,  
With the dreary lesson that life will give  
To those who watch the days as they go  
And study the life that men must live—  
I looked at the lad with his merry smile,  
And the freckled cheek so round and red,  
Then back to the picture's mournful eyes,  
And the sorrowful droop of that childlike head;

And I thought perhaps were stories the known  
Of the pictured child and the ragged boy,  
The one might be read in a minor tone,  
The other would end in peace and joy.  
Each child is held in a Father's care,  
And their angels wait about His throne;  
Each must his burden of sorrow bear,  
And all the good gifts are not for one.

FRY'S

—USE—  
MALTED

COCOA

DISCOVERIES AT WESTMINSTER.

FINE OLD FRESCOES BROUGHT TO LIGHT.

CANON WILBERFORCE, who has recently moved into one of the old buildings in Dean's Yard, Westminster, has (says the *World*) made some most interesting archeological discoveries in connection with his present residence. Some ten years ago an accident led to the discovery of a panel painted on tempera (a plaster made of marble-dust and lime) in one of the rooms, hidden under a substratum of plaster. However, the matter was allowed to drop, and it was not until Canon Wilberforce took possession of the building that any attempt was made in the direction of further research. The result has far surpassed expectation. The whole of two sides of a large room has been laid bare by skilled workmen, and frescoes of great beauty brought to light. Each panel is about fourteen inches wide, divided by stout oak studs arranged vertically. Much of the design consists of elaborate scroll work, while the "hippocampus," or grotesque little Mediterranean fish, is of frequent occurrence. Over the fireplace there is a design somewhat resembling a coat of arms. Two pillars surmounted by the triangle of Freemasonry enclose a sort of shield, upon which is blazoned *fleur-de-lys*. The painting is most likely the work of some Italian, brought over from Rome by Abbot Littleington when he went to do homage to the Pope for his abbacy in 1350. A third wall of the same apartment is panelled in beautiful oak, 500 years old. The walls were rescued from the degradation of countless coats of pink paint. So it would appear that there have been Goths in all ages. But the fresco room, as it is now called, is not the only find of importance made by Canon Wilberforce in this quaint old mansion. In the basement stood a range of cellars used for wine and coal. The Canon felt a conviction—destined to be realised—that more discoveries were to be made in this direction. Accordingly he knocked down the party walls, cleared away forty loads of rubbish out of the floor, and dug down through the front hall into an old archway of the date of Henry VII. The roof was then most carefully cleaned by skilled masons, who have got back to the original roof built by Nicholas Littleington in 1362. The groins and roses are as crisp and fresh as on the day they were carved, and the actual paint laid on the roses by the monks more than five hundred years ago is still plainly visible. The crypt, erstwhile coal and wine cellar, is now perhaps the most unique dining-room in London.

THOUGHTS ON READING.

By reading we acquaint ourselves in a very extensive manner with the affairs, actions, and thoughts of the living and the dead, in the most remote nations and in the most distant ages; and that with as much ease as though they lived in our own age and nation.—*T. Kirk.*

Read not books alone, but men, and among them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend, rather than the gloss of a sweet-tipped flatterer; there is more profit in a distasteful truth than deceitful sweetness.—*F. Quarles.*

Reading without purpose is sauntering, not exercise; more is got from one book on which the thought settles for a definite end in knowledge, than from libraries skimmed over by a wandering eye. A cottage flower gives honey to the bee, a king's garden none to the butterfly.—*Bulwer.*

Men and women who read a great many light and superficial works will have a mere mass of crude and worthless knowledge, unless they also read books filled with stern, strong, hard thoughts. The birds have to pick up pebble-stones to aid the digestion of the softer contents of their craws.—*G. D. Prentice.*

Let us read with method, and propose to ourselves an end to which all our studies may point; through neglect of this rule gross ignorance often disgraces great readers, who by skipping hastily and irregularly from one subject to another, render themselves incapable of combining their ideas.—*E. Gibbon.*

Get a habit, a passion for reading; not flying from book to book with the aquesamish caprices of a literary epicure; but read systematically, closely, thoughtfully, analyzing every subject as you go along, and laying it up carefully and safely in your memory. It is only by this mode that your information will be at the same time extensive, accurate and useful.—*W. Wirt.*

A. M. Hamilton, Warkworth, writes: "For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended the Canadian Healing Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value."

Fountains in Play.

Who doesn't enjoy looking at a fountain in play? The bright water leaps into the air as though it were a living, conscious thing. Then at the summit of its arch it is shattered into spray by the wind, or watted to and fro like the skirts of a dancing girl. And all the while the roar of its rush and the tinkling melody of its fall fill the air. This is the water having a good time—water in high spirits. What makes it jump, sing, and laugh in that fashion? Wait a bit. If you please we will have the explanation later on. Perhaps you know already; perhaps not. It isn't so easy to know things from the bottom.

Under date of March 16th, 1892, a lady writes that for twenty years she always felt low-spirited. Now, what is meant by "spirited" in this sense is a condition of the mind in respect of our being cheerful, happy, enjoying our surroundings, taking delight in all sorts of minor matters, and, in a word, making the most of life ourselves and helping others to make the most of it. Well, then, it is both a glorious and a profitable thing to be always in good spirits; I wish I could be myself.

But I can't; anyhow I'm not. Neither is anybody. Yet why not? What makes our hearts sink down like plummet, and then rise like a cork?

Before we answer, let us read the rest of the letter. The writer says: "For twenty years I have suffered from liver complaint and indigestion. I was constantly tired, weak, and languid. My skin was a sallow colour, and I had great pain at the back and shoulders."

"My appetite was poor, I had a bad taste in the mouth, and much pain and weight at the chest after eating. I was also frequently sick, throwing up a sour, frothy fluid. I took different kinds of medicine, but none of them gave me relief, and I got weaker and weaker."

"In March, 1884, I became so bad that I called a doctor, who attended me off and on for twelve months. He gave me medicines out I grew no better, as nothing he prescribed seemed to reach my complaint. About this time I heard of Mother Seigel's Syrup, and commenced taking it. In less than a month all my pain and distress ceased, and I have since been in good health. I keep a bottle of the Syrup in the house as a family medicine, and, by taking an occasional dose, have needed no doctor."

"I may mention that my aunt, who lives at West Wycombe, Bucks, was afflicted with indigestion and dyspepsia. She states that, in her opinion, Mother Seigel's Syrup has been the means of saving her life. You are at liberty to use this statement as you may see fit. Yours truly (signed), Mrs. Harriett Cutler, Burton House, 33 Kenmare-road, Hackney, London."

No philosopher has yet been able to say what is the exact relation of the mind to the body. This much, however, experience constantly assures us of; that it is very intimate, and that the condition of the mental faculties depends upon that of the body. As birds sing when the sun shines, and are dumb in the dark, so the spirits and mental powers rise and express themselves when we are in health, and are dull and torpid when the body is under the weight of pain and disease. And to know that is to know all we require to act upon.

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All illness, nine times in ten, means precisely what Mrs. Cutler suffered from such a long and weary period—indigestion and dyspepsia—the ailment cured (when the doctors are done with their fruitless experiments) by Mother Seigel's Curative Syrup.

The fountain play only when the water is forced powerfully through their pipes by gravity or by machinery. So the spirits are free and elastic only when the organs within us act without hindrance or obstruction.

Without steadiness of character in social life, there can be no true fellowship. Accomplishments may please, beauty may charm, fluency and grace may attract; but to win confidence and respect, to be trusted and relied upon, the man or the woman must be stable in character, self-poised, true to promises, punctual, uniting firmness to geniality, and steadfastness and good nature.

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