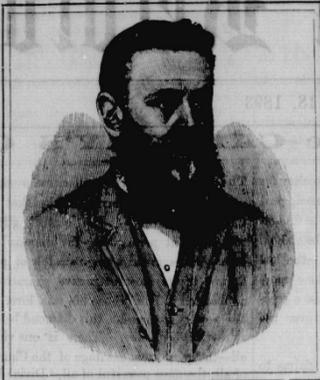


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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Feb. 19.—11 a.m., The Dean. 3.15 p.m., Archdeacon Gunther. 7 p.m., Rev. R. J. Read. 8 and 11 a.m., Holy Communion. Half-hour Daily Service, with Address, at 1.15 p.m. Preacher—Rev. C. F. Garney.

CHURCH MISSIONARY ASSOCIATION.

Mrs. (Dr.) Haythorn-Thwaite, wife of the Principal of St. John's College, will address meetings of ladies only on the following dates, on "Medical Missionary Work in India":—

Mon., Feb. 20.—The Deanery, 3.30 p.m. Tues., Feb. 21.—St. Barnabas Parsonage, Glebe, 3.30 p.m. Wed., Feb. 22.—Marsden Training Home, "Cluden," Frederick-street, Ashfield, 3.45 p.m.

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

E. GREYHER.

Brief Notes.

The Annual Meeting of the Lay Helpers' Association was held on Tuesday evening at the Cathedral. Preacher, Rev. E. C. Beck.

The sixty first anniversary of the King's School, Parramatta, was celebrated on Monday last. The Governor presented certificates to successful University students.

The Annual Harvest thanksgiving services were held at St. Anne's, Ryde, on Sunday last. The Rev. Charles Bice preached.

The Annual Harvest thanksgiving services were held in St. John's Parramatta, last Sunday.

Mr. B. Short delivered thirteen addresses on the "Tabernacle in the Wilderness" in the Bethel, Circular Quay.

The Members of the Young Women's Christian Association, Bowral, on Saturday last welcomed Miss Kay, a Deaconess from Sydney, who had come to take charge of the Home, there.

At the same meeting Miss Debenham was presented with a handsome work basket in recognition of her valuable services.

The Bishop of Bathurst was present at the harvest festival in St. John's Church, Wellington, on Sunday last and preached morning and evening.

In connection with the Labor Home about 12 acres of new ground at Rooty Hill has been placed under cultivation and contains splendid crops of potatoes and other kinds of vegetables.

Arrangements are being made for the sale of the produce of the farm.

A harvest thanksgiving festival took place at Christ's Church, Bong Bong, on Sunday morning. The Rev. W. A. Leech delivered an appropriate address.

The Annual Meeting of subscribers to the Hawkesbury Benevolent Asylum was held on the 10th inst.

The Hearths and Homes Unemployed Relief Committee, married men only, 148 Macquarie-street South, report having relieved during the month ending 5th inst. 284 distressed persons, mostly women and children, making the total number relieved since July last 3481.

Two thousand Icelanders are emigrating to Manitoba in Canada. The whole population, it is said, is anxious to follow.

The Governor of Queensland has received a message from the Queen, expressing sympathy with the sufferers by the recent floods.

On Monday evening a public meeting to express sympathy with the sufferers by the floods in Queensland and to establish a fund for their aid was held in the Centennial Hall. The Governor presided.

Disastrous floods have taken place in the Transvaal Republic, South Africa. Mines were inundated, houses demolished and railway lines wrecked.

A severe shock of earthquake was experienced on Sunday morning in both the North and South Islands (N.Z.). It was most severe at Wellington and Nelson. At the latter place much damage was done and the spire of the Cathedral appears to be out of plumb.

The Brisbane River was again in high flood on Monday last and many of the wharves were submerged.

Heavy floods have occurred in the northern rivers. At Grafton on Monday nearly all the business places in the main street were entered by water. The Gas Works were flooded and the town in darkness. Boats were plying in the streets.

Open Column.

The Present Distress.

It is hard to conceive anything more deplorable and humiliating than the present state of Public Affairs in New South Wales.

The general trade and industrial depression may not be altogether our own fault, for we hear of the same in many quarters of the world; and our own natural resources would soon enable us to recover ourselves under a high principled and patriotic government.

What is so humiliating and disgraceful to us is that the Government of our land has gradually drifted into the hands (with a few exceptions) of men of no principle, no patriotism, no conscience towards God; men only too well described by the American satirist:

"Ex far principes, I glory

"In havin' nothin' of the sort;

"I ain't a Whig—I ain't a Tory,

"I'm just a—candidate—in short."

It is needless to take up space in merely reiterating lamentations and charges of ignoble failure against our Legislature, of which the columns of the daily press are full.

It would be more to the point to endeavour to find answer to the questions "How is it we are fallen so low?" and "Is there any hope that we may rise?"

These questions are pertinent to us all. Men bring themselves to think that the guilt of sins committed in concert is distributed pro rata. But who ever commits a sin will bear the sin, whether alone or with a thousand.

Who ever commits or connives at a public sin will bear the blame, as if he alone did it. Public guilt always has private endorsement, and each is liable for the whole. Thus did both Daniel and Nehemiah feel and confess:

How then, I ask, is it that we are fallen so low?—

—Because we have left God out of our public life. We value a so-called peace more than truth and godliness.

That "Masterpiece of the Devil," Popery, has effectually stamped out even the baldest recognition of God in our public affairs.

Our law-makers and our executive undertake the most momentous and solemn duties in a more heathen spirit than the heathen, for they do invoke and sacrifice to their conception of the deity in their conduct of affairs; while we seem to be practically saying in our hearts, like the fool, "no God."

And I am bold to affirm that at the root of this political Atheism in our Government lies our truckling to Rome, our fear of offending the so-called "Catholics."

Well might Isaiah say to us—"Who art thou, that thou shouldst be afraid of a man that shall die; and forgettest the Lord thy maker?"—therefore there is none to guide her among all the sons whom she hath brought forth.

We have in our midst many honorable and capable men, but they either refuse to take part in active politics, or they are overwhelmed by the majority of our legislators who plainly show their unprincipled, self-seeking incapacity, or cowardice by the state into which they have dragged us, or allowed us to drift.

The result is the same—"There is none to guide her among all the sons whom she hath brought forth."

2—This has come upon us because the vast majority of our godly men and women have forgotten one of Christ's fundamental rules for His Disciples, "Ye are the salt of the earth."

We warn us against losing our saltiness. Alas, many of us are guilty of this. But if not, do not many Christians forget that our Master says not only "Ye are salt," but "the salt of the earth."

Of what practical good is the salt shut up in the bag? And are not too many Christians shutting themselves out from practical use as antiseptic agents amidst the social and political corruption of the world, by refusing or neglecting their duty as citizens, and electors to take an active and intelligent interest in politics?

I refuse to believe that there are so few godly men and women in our nation that they are unable to work reform in our public life if they would give their hearts to it.

This leads me to an affirmative answer to the other question, "Is there any hope that we may rise from the low state of morals in our public life to which we are fallen?"

I say—yes—assuredly, if our Christians will rise to their high calling of God in Christ Jesus as the "salt of the earth."

At this time of political crisis I would appeal to them to awake to their duty to the nation.

Christian men—why hold back in the time of your country's need? Why leave the Legislative Assembly without its due proportion of "salt."

It will need much self-sacrifice. You will meet with bitter opposition, ridicule, and bitter vituperation; but it is for your country, and for your Saviour, who died to save the world.

We want the blessing of God upon our political life, upon our Executive. Too long have we cried for "measures, not men." But give us righteous men in the Assembly, and we shall secure righteous measures.

We want purer administration. How can we get it without God, and God's men?

Christian women, wives and mothers, daughters and sisters, you have immense political influence, if you would but exercise it—not by political agitation, not by seeking the franchise yourselves, but by your quiet home influence.

God has given you strong intuitions, and power of reading character. Bring those powers to bear upon the characters of public men. Do not look bored when husbands, brothers, friends discuss public men and measures. Listen to them,

and their often rather wearying talk, and in your own minds extract the few grains of wheat from all the chaff. Man needs, though he seldom confesses it, the complement of woman's peculiar gifts. He needs her quiet guiding influence to discern the right and follow it, and is it not the redeemed woman's peculiar privilege and glory to be ever thus undoing the mischief wrought in Eden?

In a word, if the public life of our country is to be saved from the state into which it has fallen, it must be by the entrance of the Spirit of Christ. How can this be if the followers of Christ keep out of it, if they refuse to accept the place and work He gives them in the words "Ye are the salt of the Earth."

We want more Christian men in the Assembly—it is as much a part of God's field as any other place. Then we must pray for labourers to be sent into it. We must be willing to go ourselves if He calls us. We must be ready each of us, to labour, to give up time, and thought and powers to the influencing of others before and during elections. We must work and we must pray—not alone, but together. Forgetting sectarian differences, let our rallying cry be "Grace be with all them that love our Lord Jesus Christ in sincerity." Thus encouraging one another, let us go forward as one army of God, to fight for truth and righteousness in high places.

G.

Lay-Helpers' Association.

The Annual Festival of the above Association was held in St. Andrew's Cathedral on Tuesday last. The Holy Communion was administered at 8 a.m. In the evening, Divine Service was held at half-past seven o'clock. The Rev. S. S. Tovey, B.A., Acting Precentor, conducted the musical portion of the service with his usual ability.

The lesson was read by a Lay Reader holding the Primates license. The following sermon was preached by the Rev. E. C. Beck, A.K.C., Incumbent of St. Clement's, Mossman's Bay:—

"I am with you always, even unto the end of the world."—St. MATTHEW, xxviii, 20.

I take for granted, my friends, that in speaking to you to-night, I am addressing those who are already engaged in some branch of Christian effort of Church work.

I need not, therefore, speak to you of the responsibility that attaches to every Christian of doing something for God's cause; that responsibility you are, at least attempting to realise. Neither need I remind you of the urgent necessity that exists to-day for Church work amongst us; your own experience of life will make that need to sadly evident.

What message is there then that need to sadly evident. What message is there then that the Preacher can give to you at your Annual Service, which shall be a message suitable for your own circumstances, a message meet for the requirements of present Church life?

First, let my message, nay, rather God's message, to you to-night be one of encouragement, hopeful encouragement. That is what we all, Clergy and Laity alike, need sorely; that is what God gives us in His Word so abundantly; would that we had the wisdom to recognise it. That is what I, at any rate, believe. We are justified in accepting as the result of a glance at the position and prospects of the Church even in this land.

"Lo, I am with you always, even unto the end of the world." Christ's constant presence in and with His Church, is the sure ground of our hope and trust; because we believe that, we know that the gates of hell shall never prevail against it. And yet it is hard, is it not, always to believe that? The wheels drag heavily; our efforts seem vain and fruitless! It is weary, disappointing work! If not open opposition, yet a more dangerous foe to progress have we to face in a contemptuous, cynical indifference! The tendency of the age is against us, we hear! The name of Christ is losing its power! The Church of England in particular, is behind the times, we are told, she is losing ground in this land rapidly, and falling behind other religious bodies numerically, and in position and influence. We are told these things so frequently sometimes by those who are our avowed enemies, sometimes by those who, deficient in the performance of their own duty, appear to take a morbid delight in making out that matters are worse than they really are.

But the sad effect of our constantly hearing such statements is that we come to believe them to be true, and so we lose heart, grow discouraged, slacken our efforts, finally perhaps giving up altogether in sad despair.

Now, my friends, I would ask you to look at the promises of God's Word, at the teaching of history, to look fairly with an open mind at the present prospects in this land of religion—of our own Church. We will remember at the outset that Christ has told us that we must expect opposition, trial, difficulty in our work, that fact He never attempted to hide from His disciples.

Does He not tell us that many will hear His Word without receiving it to practical good. Does not He warn us that the enemy will sow tares among the wheat. Does He not remind us that we as His followers must expect and be prepared for difficulties of all sorts, varying no doubt in their nature according to the conditions of each successive generation? And yet, side by side with such warnings does He not, for our comfort, tell us that the Church shall, and must grow, until her branches over-spread the whole world. Does He not tell us that with this outward growth there shall be the corresponding inward growth, so that the Church shall enter into, and

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permeate human society with her holy influence until the whole be leavened? If we will but look at our Master's Words fairly, and estimate them without prejudice, we shall find there much, very much to encourage us.

And then consider how history has verified, is verifying our Master's forecast! On the first Good Friday, an independent witness might have said with apparent justice that with that death on Calvary, there was the death of Christ's cause—but has it been so? Truly no. Then He had but a handful of followers, at His ascension only some 120 in number, but the Word grew mightily and prevailed, 3000, 5000 were ere long added to the Church. Persecution arose, but proved to be a blessing in disguise, in that it caused the dispersion throughout the world of devoted Christians who carried the Good News with them and proclaimed it fearlessly far and wide until now the followers of Him who died the felon's death maybe numbered by the millions.

And moreover has not this growth been accompanied by a steady, if gradual, improvement in the condition of the world, where Christianity has found its way? It has been so, has it not?

And is this advance to be stayed now? Is Christ to be numbered among those teachers whose day is past and gone for ever? Perish the thought! Christ is in His Church still, and therefore that Church cannot fail. Religion has not yet lost, and never will lose its hold over mankind, certainly it is not doing so in these days, not even in these lands, whatever some despairing minds may tell us. Even the secular press gives us notice, more heed to religious affairs than was the case a few years ago. The religious controversies of the time bitter and keen though they be, point to the same fact, that religion has not yet lost its interest for man. And our own Church! Are her prospects so dismal and gloomy as some would have us believe; I trow not. Look at facts? The money contributed, e.g. for home and foreign work; statistics of her members; Sunday-schools; Confirmes; the variety of agency she is employing for good ends; consider these matters fairly, and, believe me, you will find that with many failures, yet where the Church is thoroughly worked, straightforwardly, on definite Church principles—which are always, remember, scriptural principles—with loyal adherence to the historic position and traditions of the Church, combined with a wise perception of present day needs, there the Church is not falling one whit behind other communions, there steady real progress is to be noted. Where there is failure it is due more often than not to the unwisdom or culpable negligence of the parish priest, and I venture even, as a result of a recent short stay in the old country, to say that in spite of what some tell us, the advantage in all that pertains to true, pure religion, is not in every point in favour of the Church at home. With many obvious disadvantages here, the Mother Church has no reason to feel dishonoured by the position and prospects of her young daughter in this our land, not even in this much belied Diocese of Sydney. My friends, it is impossible for me to do more than touch the fringe of this subject, but I do venture to press upon you as a fact that which you ought to be in a position to verify for yourselves, that you have no cause for serious discouragement, for hopeless despair. While there is much admitted to cause us anxiety, much that we would like to see otherwise, yet there is also much to encourage, much for which we may thank God and take courage. Pay no heed to those traitorous croakers who ventilate their fancied grievances, the imperfections of our Church in the public press. No—believe in yourselves, believe in your own Church, believe in the cause of God, you are on the winning side. Christ has promised to be with us always. His Presence must mean ultimate victory, although the victory may not as yet be apparent to us, because of the great stress of the conflict. The din and glare of the battle may prevent us seeing how the fortunes of the battle are going, but Christ, the leader, is from His vantage ground overlooking the whole field, and He is leading His Church on to victory. Hold fast to that.

Jesus is reigning and shall reign. Truth is great and shall prevail. Let us then only go forward, finding our strength for work and effort in peaceful quietness and sure confidence. As is our day, so shall our strength be. Hope, trust, believe in your cause. It is an act of treason to your Master to do otherwise.

And you have, have you not: ample ground for holding that your confidence is not misplaced. But, my friends, in offering you such encouragement in and for your work as I can, I yet dare not say that all is perfectly well, that all is as it should be with our Church, our work, perhaps even—God knows—with ourselves. Although we have, indeed, much for which to be truly and deeply thankful, yet there is much for which we need to humble ourselves, much which must cause the earnest worker great anxiety, as he estimates the nature and power of the opposing forces. Let me then briefly touch some of the greatest needs of our Church life, the greatest obstacles to our progress, as they at least present themselves to my mind.

1. We need to-day, do we not: men of thought, we require men who shall have more time for thought, for quiet, patient, study upon those problems in theology and the social life which are entering into and perplexing men's minds to-day. When the Clergy cease to be teachers, the influence of the Church must begin to wane. It must

be so. It is our duty to declare the will and mind of Christ upon such subjects, but with the thousand and one secular details of a parish it is well nigh impossible for us to have that time for thought which we should have, hence instead of the Bread of Life, we often give our people but a stone. No doubt the blame for this partly rests at our own door, but I am sure it would be to the interests of the Church at large, if we were relieved of much detail work that now falls upon our shoulders. Is it not the fact that we all, Clergy and Church workers, give a disproportionate amount of our time to Church building, money getting, the plant, framework of Church organisation, and so our real work of training souls for heaven, by showing them how to live the heavenly life on earth, is seriously impaired, if not neglected? Oh, for some high thinking, true living men to inspire us with higher aims, with nobler conceptions of life's duties. Here then, is one way which is open to you, if you would be true Lay Helpers, relieve your Clergyman of such routine work as you can, of course, always carrying it out in loyalty to his wishes, that goes without saying, so that he may be the better fitted to minister the Word of God.

Then, too, Laymen with a personal acquaintance with the temptations and trials incidental to particular occupations, may well give such information as they can, with a view to solving such difficulties on a Christian basis, thus helping in the formation, and building up of the social order on honest and true Christian principles. It is not, I feel sure, that men wish to act dishonestly in business, but they simply say that, under present conditions they cannot do otherwise, or they must go under.

It needs then the union of the Christian thinker and the practical man of business to point out and to determine the bearing of our Master's teaching in particular cases, trade and profession alike.

Again, we need to-day to give more heed than we often do to the building up of the Church; we need, that is, not only to convert but also to elevate and sanctify, not only did Christ bid us go forth and make disciples of all people, baptizing them into the Name of the Blessed Trinity, but He also bade us teach people to observe all that He had commanded.

I sometimes think that this is a weak point in the Church life of to-day. So far as the human agent is concerned it is easier and pleasanter to rouse, to convert the sinner, than to teach, to build up the weak and imperfect, and struggling Christian. The one has the charm of excitement about it, the pleasure of seeing some definite result of one's effort, the other is somewhat dull and prosaic, and often passes unnoticed, but it is unquestionably of the highest importance. Here is one reason, I believe, why so many of our Sunday scholars are lost to us as they grow up, because we have failed to teach them the various truths of Christian faith and practice in their due order and proportion, so many teachers contenting themselves with the mere exhortation to their scholars, that they are to be good. We have to teach those among whom we labour, "until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We should teach, as we may be able, all that Christ commanded, not just the special features of His teaching which may commend themselves to us, but all His teaching, not forgetting that which is so greatly needed in these days, His Sacramental teaching, the privilege and the priceless assistance offered to those who render a loving obedience to their Master's dying command, "Do this in remembrance of Me." The neglect of that command is, I am sure, the cause, as well as the sign, of the imperfect lives of many of our brethren.

Another possible source of weakness to us in the future seems likely to be the present day tendency to over-organise. Concentration rather than diffusion of energy may have to be aimed at and insisted upon. It may be necessary to have our Societies and Institutes, and Guilds, and Brotherhoods, but they are not equally necessary or advisable in all Parishes, and I am not so sure that in course of time we shall not return to the simple teaching of our forefathers that the Baptismal vow, rightly taught and accepted, includes all sin and evil, and that so there is no need for a special organization for every form of wrongdoing.

But whether that be so or no, at any rate in the multiplicity of our organizations, in the efforts to perfect them we must not for one moment forget the purpose for which we professedly at any rate they have been called into existence. Let not the kernel, the religious, the spiritual side of such societies be sacrificed for the beauty of the shell, the outward form of the organization! Do not let us yield to the present day idolatry of numbers, of quantity, and so forget the quality.

Again, yet another obstacle to true Church progress amongst us is the disunion, the want of brotherly love that prevails all too largely. I believe, indeed, that this is distorted and exaggerated above the real facts of the case; and that some of those who declaim most loudly about its existence are those who are most responsible for its perpetuation, but still no doubt there is far more of this evil than ought to be the case. Your Association is a standing protest against the sin, for do you not join the Association to give evidence of your Christian brotherhood, as a sign that you are in love working with others for the one Master the Lord Jesus?"

We must remember that all our zeal and works, however abundant, are yet, without charity, nothing worth

"though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Let us bear in mind that the temple of Truth may be approached by many avenues, according to age, education, temperament, early association. It is difficult to doubt to know where a wise Christian tolerance ends, and where a dangerous weak-kneed compromise with error commences—difficult it may be, but not impossible to him who seeks first and foremost to do all to the glory of God. Let us learn to think kindly of, to speak kindly to, to act kindly towards, to co-operate harmoniously with those of our own comprehensive Church who may in some matters differ from us. None of us, not even the youngest of us, can claim to be infallibly right on every subject. Let our charity think no evil, let her never fail, let us ever be ready to yield to others in anything except where real vital principle is at stake. We do not want a hard, cold, bare uniformity, we do want and we ought to have in our Church a spirit of real loving unity—a unity which will manifest itself not only in platform expressions, more or less empty and unreal, but in kindness and sympathy, and forbearance and self-restraint.

My brethren—There are other obstacles before our Church as important no doubt as those I have so briefly alluded to, such as indifference, apathy, intellectual doubt and the like; but I must not stay to speak of them, only allow me to direct your thoughts in closing, to perhaps, the greatest need of the Church to-day. I mean members, workers, who are wholly and entirely consecrated to God's service. My friends, is this true of you all? Are you animated by the one desire to do God's will, at any personal cost? Are you sincerely striving to do that will of God in the best possible way? If not, you cannot wonder if your labor proves to be in vain in the Lord.

For Spiritual work, the spiritually minded labourer is needed; for Christian work, the Christian man or woman is essential; for Church work, the humble, true-hearted Churchman is required. "I am with you always," says Christ. Can you honestly say in return, I am always with Christ; He dwelling within me by His Spirit, influences my every thought, word, and action.

Be sure of this that there is no such power in the world as a holy life, that the best way to spread religion is to be religious. In these days in the world there is a tendency to inculcate a morality without Christ, sad though it is that Christ should not be acknowledged, yet it is infinitely preferable to that snare, from falling into which we have to watch and pray so carefully and earnestly, that we should have, or claim to have, the Christ without His morality. The welfare and progress of Christ's Church here below depends not so much on what we do as on what we are. Be then true and real and honest and upright and kind and thoughtful and unselfish and humble, as with God's grace you may be, and your work will be accepted and blessed by God Himself. Believe in Christ's nearness to you in the hour of weakness; of disappointment, of despair. Let His presence cheer and encourage and stimulate you to fresh and better effort.

KING'S SCHOOL.

The Sixty-First Anniversary.

LORD JERSEY'S ADVICE TO THE BOYS.

The 61st anniversary of the King's School, Parramatta, which was celebrated on Monday, February 13th inst., was rendered more interesting than usual owing to the presence of Lord Jersey and the fact that the formal announcement was made of the incorporation of the council, by means of which it is hoped the usefulness of the school will be largely increased. At Parramatta station the Governor, who was accompanied by the Hon. Rupert Leigh, A.D.C., was met by Archdeacon Günther, and in company with Sir Joseph and Lady Abbott, was at once driven to the School. Here his Excellency was received by the headmaster, Rev. Dr. Harris, the Dean of Sydney, Rev. Dr. Corlette, Rev. H. W. Mort. The school cadets under Major Hunt and Captain Corr, formed a guard of honour, and their band played the National Anthem. Amongst the others present at the time were Mr. Justice Manning, the Revs. D. E. Evan Jones, J. Done, S. G. Fielding, G. E. C. Stiles, and J. W. Inglis (Presbyterian) Mr. H. Taylor M.P., Mr. C. J. Byrnes (Mayor of Parramatta), Mrs. Harris, Mrs. E. B. Docker, and Mrs. R. J. McKenzie. A number of the relatives and friends of the scholars were also interested spectators.

A short Commemoration service was held in the Chapel, conducted by the Rev. Dr. Harris. Archdeacon Günther read the lesson and the Dean of Sydney preached the following sermon, selecting as his text the words, "One generation shall praise Thy works to another."—Psalm cxlv. 4.

This was one of the great fundamental principles of the Jewish Commonwealth. God had revealed Himself to them as He had not done to any other people. He had made Himself known to them as the one living and only true God, the Sovereign Lord of Heaven and Earth, the Maker and Preserver of all things, in whose hands the destinies of the universe were held, and the life of every creature. Deut. xxxii : 39, 40. It was for the preservation of this faith in the world, and further to develop His purposes that that people was incorporated into a nation, with laws and ordinances, and a Divinely appointed

Priesthood and Ritual, typical of things to come. And the injunction was laid upon them, and made a condition of their national welfare that these should be handed on from age to age in perpetual succession, in order that, as the Psalmist expresses it, 'the generation to come might know them,' even, the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the words of God, but keep His Commandments.' (Ps. Lxxviii : 6, 7.)

The great object was the preservation of the true knowledge of God, in faith and righteousness of life. And when they fell away from these, prophet after prophet was commissioned to reprove and warn, and bring them back.

This principle of continuity and perpetual obligation was involved in the great Commission which our Lord gave to His Church before His Ascension whether we consider the command or the promise which it contains. The duty laid upon the Church was a duty to be discharged to all nations; not only those at that time in existence but to all which should afterwards exist upon the earth to the end of time. To all the Revelation of God was to be made known, to all the true faith imparted, the laws and ordinances which He had ordained made imperative upon His disciples for the enlightenment of the world and the promotion of righteousness. And the promise, "Lo, I am with you all the days, even unto the end of the world," makes it clear that the duty was for every generation following until the end should come.

How far the Church of Christ has fulfilled the Commission in the past is a question which I have no intention here to discuss. My object, upon the present occasion, is to point out how this principle bears upon our own position in this land, and more especially upon the Institution whose foundation, sixty-one years ago, we are this day assembled to commemorate.

The Church of England in this Colony, it always seems to me, has no light responsibility laid upon her. Planted here, under very discouraging circumstances at the first, it was nevertheless her privilege and honour, represented by that devoted and self-denying servant of God, the Rev. James Johnson, to be the first to plant the Standard of the Cross in Australia, and in this remote part of the British Empire to proclaim the unsearchable riches of Christ. And for upwards of a century she has been fulfilling her Mission in bearing witness to God's truth, and teaching righteousness amongst the people. We admit that much more might have been done, and ought to have been done than has been; but she has not been unmindful of the duty laid upon her; while she has often had to struggle against difficulties and impediments which have retarded her progress and sometimes have paralysed her efforts. The great principles have, however, been kept steadily in view of continuity and expansion; although one cannot but wish that the great body of our people were more keenly alive to them, and had a deeper sense of the necessity which exists for more enlarged and liberal action, and more energetic combination for their advancement. In the absence of these, our progress must be slow and at times discouraging.

We greatly need a deeper and stronger sense of our responsibility as a Church. And if in the future we are to advance, as we ought, in either our religious or educational works, we must aim at a large-hearted and more vigorous unity of effort, although it may cost us some self-denial.

I am reminded of this in looking back on the history of this School. Most of us are, perhaps, aware that there have been periods when it failed to fulfill the objects contemplated by him whom I may call its founder; I mean the Venerable Archdeacon Broughton, afterwards the first Bishop of Australia. And there was a somewhat lengthened period when its functions ceased to operate, mainly, I believe, because of the want of funds to sustain its action in an efficient manner. It was not until a few zealous friends, anxious to provide for the superior education of our youth, came forward, and with considerable liberality provided the means for its resuscitation, that this was effected. Led and encouraged by Bishop Barker, who was one of them, they set to work vigorously to accomplish their purpose. Some alterations and additions were made in the School buildings to render them better adapted to modern usages. A constitution was framed for the management and better working of the Institution, and after a time its revival was effected. The Headmastership was offered to and accepted by one, to whom the school owes a deep debt of gratitude for the services which he rendered to it during many years, and which ought not to be forgotten to-day, the Rev. George Fairfoul Macarthur. In a noble and generous spirit he transferred his services from a private school, which he had established and was successfully conducting, to this, of a more public character moved by the warm interest which, as an old pupil he felt in it, and he threw himself into the work with zeal and self-devotion. The old school thus entered upon a new career.

But, he it observed, this was due to the energetic and liberal action of a small number of its friends, and not, as it ought to have been, to the action of the Church at large. It is gratifying at this Commemoration to know that one important step has been taken by the Council during the last year, which ought to give greater stability to the School, as well as wider powers of action to the Council. An Act of Incorporation has been obtained from the Legislature, which enables the Council to make such provisions for the future working of the School as its growing prospects may seem to demand. And if we cast our view forward to no very distant period, may we not expect that instead of one

hundred boys, two or three hundred may be gathered within its walls, and be partakers of all its advantages; if only the members of the Church will supply the means which will warrant such an advance.

One generation shall praise Thy works to another. This was the inspiring thought which, no doubt, possessed the minds of those who initiated, and in its earliest days, carried on this Institution and of those who have at times bestowed their benefactions upon it. They believed that in so doing they were providing one important channel by which that generation would fulfil its duty to the next. And they hoped that the foundations which they were then laying for mental culture and the inculcation of sound Christian principles in accordance with the principles and discipline of the Church of England, would receive that blessing from on high, which would give vitality and success to their efforts. We believe and hope as they did. And we rejoice to think that in future years those hopes will be realised even far beyond our present conceptions.

Just now we hear on every side of depression and difficulty, of straitened circumstances and the trying conditions in which many are living. But these things have been in the days through which we have passed. But by the infinite goodness of God and His over-ruling Providence, they have given way to more cheering prospects and happier periods, and so we believe it will be again. All such trying dispensations are the Fatherly discipline by which He chastens us for our wrong doing, and seeks to train us to do that which is right. So let us regard our present difficulties. But in the midst of all our perplexities and fears, let us never forget that one generation is appointed to praise God's works to another; to hand on His Truth, to transmit His revealed will, to impart the sacred principles of truth and righteousness, which lie at the foundation of all national prosperity and personal and social happiness, to the generation following; and so to secure—as far as in us lies—the best and highest interests of the land we live in. And to do this is our responsibility.

We look back upon the past with thankfulness. We look forward to the future with hope; and we recognise to-day that a high responsibility rests upon us to put forth our best efforts to raise this school to such a position as it ought to occupy, commensurate with the advancement of the Colony, and the increasing number of our youth, for whose benefit it was established.

I should like, before I close, to say a few words to the boys here assembled.

And first let me say this to you, dear young friends. Make the most of your present advantages. Do your very best to succeed in understanding and mastering whatever subject you are learning. You may sometimes think—Of what use will it be to me? This is more than you can tell. I have a grandson who, when he was a boy, thought that Greek would be of no use to him. And his parents were much of the same opinion. He now regrets that he did not learn it; for he sees that it would have been an advantage. But remember that in studying any subject there is mental culture, the improvement of the faculties, the enlargement of your mental powers, and in this way preparation for future usefulness of various kinds.

Another thought occurs to me. Always do the best you can for the welfare of the whole school. Here the principle applies. We are members one of another; act in that spirit, and never let selfish, unkind, or foolish notions influence you in opposition to it. Try to raise the tone, the character, the principles of your fellows as much as possible, always taking your principles from the Bible—the ultimate source of truth.

Lastly: Let your influence be always exerted for good and never for evil. Frown upon sin in every form it may assume and have nothing to do with it. Be pure and honourable and upright in all your games and pastimes, as well as in other things. And if ever you are tempted to do what you fear is evil—if you have any doubt about it, ask yourself the question, "What would my Saviour have me to do?"

You will then be worthy members of the Church and of society, and will become fitted for any duties to which it may please God in His providence to call you.

The service concluded, the certificates won by the successful students in the recent University examinations (the names of whom were published at the time) were presented by Lord Jersey. This ceremony took place on the lawn in front of the residence of the Headmaster, each of the lads being congratulated by his Excellency as he handed them their parchment. One of the scholars, Percy Waddy was the recipient of three medals, and was warmly cheered by his comrades.

Sir Joseph ANNOTT, M.P., said that he had been requested by the Council to announce that for the first time they were an incorporated body, having succeeded in passing through the Legislature an Act which they hoped in the future would be of great importance to the school. Reference had been made to the fact that the school had no endowment, but he might say that the lands granted to the late Church and School Corporation according to a return published in 1834 were 435,765a. Owing, however, to neglect, the lands were subsequently held to have passed back to the Crown. So far back as March, 1826, the charter had been granted endowing the Church and Schools of Australia. It was originally intended that there should be two schools, one for boarders at Parramatta and another for day scholars in Sydney. The last named, however, was never established, and as he had before said, the land granted as an endowment had

to revert to the Crown. The Council had found that it was absolutely impossible to extend the school within its present limited area, and were now making efforts to obtain one of the finest sites in Parramatta, the agricultural grounds in the park. By a strange coincidence, the site on which the present school stood was at one time the ground of the Agricultural and Horticultural Society of New South Wales. On reference to old records he found that on July 5, 1833, Sir Richard Bourke, who was then Governor, laid a minute regarding it before the Council. He (Sir J. Abbott) hoped the future success of the school would be as great as its past success. The country was beginning to realise the fact that the State could not do everything in the way of education, and that it was not within the province of the State to find £1,000,000 for the education of the people. They were beginning to realise too, that private enterprise ought not to be killed by the State in the future as it had been in the past, and that a great deal more must be done by the people for themselves before there could be a return of the prosperity which had now left them. If a few staunch Churchmen would come forward and find the funds necessary for the purchase of the land he had mentioned—some £3000 in all—he was sure they would have no difficulty in putting up buildings, which it was estimated would cost from £15,000 to £20,000. Although the Council was now a corporation for the first time, he thought it would be found to be a living body, able to do much good.

The Dean of SYDNEY extended the thanks of the Council to the Governor for attending.

Dr. HARRIS, the Headmaster, said he would also like to thank Lord Jersey for the extremely kind interest he had always shown in the work of the College. It had been encouraging not only to himself but to his staff. Although Lord Jersey's presence in this distant land had been short, it would be found to have been of real service to the higher life of New South Wales.

LORD JERSEY, who was received with cheers, after thanking the Dean and Dr. Harris for the kind words spoken of him, said they looked not so much to the past as to the present, and the years which lay before the King's School. He was glad that amongst his closing acts was the presentation of the rewards of merit won by the boys of the King's School. But they must not look to the rewards of merit alone. They must look to something higher than that as the outcome of their school life. Some weeks ago he read that Mr. Gladstone stated that he had learnt at Oxford the value of truth, and to stand by it at all risks and all hazards. The boys at that school could learn the same lesson as Mr. Gladstone had learned at College, and they would then have learned something of great value. He hoped that the boys would always keep up the reputation of the King's School in regard to the games played. The success of the school at cricket, football, or rifle shooting drew public attention to it, and, therefore, successes of that kind were valuable, not only in that respect, but for the discipline taught in the games. He hoped that the contemplated change with regard to the future of the school would prove to be one of full and complete satisfaction to everybody connected with it, and that the difficulties mentioned by Sir Joseph Abbott would be easily surmounted. Perhaps many of them would be sorry when the time came to change from the old buildings they had known so well. But whilst that might be the case, he hoped they would carry with them to the new ones the traditions of the past, and also the determination to do their best work in the new buildings, and so make them as famous as the old ones. It was necessary, no doubt, that changes of that character should take place, and that old buildings should give way to new, but they must not let there be any change in the old principle; let the genius live with them and inspire all they had to do. Though they might have to leave the buildings they had known so well, he would say always try to keep up a high character for their school. And he hoped that Dr. Harris, and those who worked with him and under him, whether there or on the other side of the park, would endeavour to speak the old words, learn the old truths, and tread in the ancient ways—to speak the old words in the purity of expression which belonged to their language, to learn the old truths which had been taught them in the chapel and the school, their duty to God and their neighbour, and tread in the ancient ways of honour and manliness. The best wish he could leave for Dr. Harris and the boys was that the school might ever continue to be a power for good in the land, and that out of it might come many a boy well prepared to take his part in life, and show himself to be an upright, trustworthy, and useful member of the British Empire.

Cheers were given for the Governor and others, and the proceedings terminated, his Excellency and other Sydney visitors reaching town shortly after 6 o'clock.

SEVENTY VESSELS have left German ports en Route for Australia, all more or less effected with cholera. Coleman and Sons, of Cootamundra, N.S.W., advise the public to lay in a stock of their pure Eucalypti Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest, and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Sons' Eucalypti Extract on your handkerchief, on your hair, on your bed, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumes all over the house. Any inquiries made The medical faculty say it is the strongest, purest, and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. 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FEBRUARY, XXVIII DAYS

MORNING LESSONS.		EVENING LESSONS.	
19	Gen. xix 12 to 30	Mat. xxvii 1 to 27	Gen. xxi to 30 or Romans iii 23
20	Exodus xxviii 28 to 42	xxviii 27 to 37	Exodus xxix 35 to 42
21	Exodus xxxi 1 to 17	xxviii 37 to 42	xxix 1 to 17
22	W. xxviii 15	xxviii 37 to 42	xxix 1 to 17
23	xxviii 15	xxviii 37 to 42	xxix 1 to 17
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30	xxviii 15	xxviii 37 to 42	xxix 1 to 17
1	xxviii 15	xxviii 37 to 42	xxix 1 to 17
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."
 SATURDAY, FEBRUARY 18, 1893.

THE DRINK BILL OF 1892.

ONCE more the Drink Bill has been compiled by the Rev. F. B. Boyce. It completely sets aside our fears that arose from the abnormal increase of the Drink Bill of 1891, when it reached £5,275,170, and it shows that, as Mr. Boyce says, during the last eight years there has been a "steady and regular fall." For 1892 the Drink Bill stands at £4,775,359 or £4 0s 10d per head. This is an encouraging decrease of £499 8s 11d on that of the previous year. In 1887 the average amount spent per head of the population was £4 10s 3d. To-day it is £4 0s 10d, brought about by a "steady and regular fall" with the exception of course of 1891, and this result is greatly owing to the Temperance work that is being accomplished. This is forcibly pointed out by Mr. Boyce, who says:—"I am confident that the growth of Temperance principles is largely responsible as a whole for this result."

The tide of Temperance sentiment is steadily but surely rising. In England, since the Manchester movement of 1853, and out here during the last 15 years, there has been enormous onward movement. And this is entirely owing to the well-organised measures that have been brought up from time to time and so heroically fought for. So short a time back as 1879 and 1880 the House of Commons decided very emphatically against Local Option resolutions. But three times since then it has been decided very emphatically in favour of them. And as the public are educated on the subject, the more emphatic must be their approval of the principle which simply enunciates, as has been well pointed out, a fact and a right—the fact of a wrong done to localities where the liquor traffic exists, and the right of self-protection against the wrong, by the possession of a power to prevent its cause. In the N.S.W. Parliament, too, the vote has been very emphatic in favour of Local Option resolutions. The figures were 46 to 14 and 57 to 12. And if pledges mean anything whatever, then a majority of the members of Parliament are pledged up to the hilt in favour of Full Local Option.

It needs to be constantly borne in mind what Local Option has already done for New South Wales. When this is once understood, its great reasonableness is at once acknowledged. The principal of Local Option was introduced some 15 years ago; the Bill being first framed in 1882. The little bit of Local Option that is law now, and which can only touch new licenses, not existing ones, has kept down 1200 public houses in ten years. A few figures clearly illustrate this. In 1881, there were 3307 public houses in the Colony, with a population of 751,458. In 1891, there was only an increase of 121 public houses, or 3428 with a population of 1,132,284, when, according to the mathematics of proportion and increase there should have been 4629. Can anyone say that this is not an admirable work in itself? What will it be, when we have full Local Option, and can touch existing licenses? The Colony will be greatly cleansed from what in too many cases are seminaries of wickedness. There is nothing like example. Happily we can point to one. Summer Hill has only one hotel. Why is this? Why is it that this suburb has not one at all its best corners? Simply because the little bit of Local Option that the people there possess, gives them the power of self-protection. They persistently challenge every proposed new license. We should not object to every municipality having one hotel. In consequence of this, Summer Hill is a quiet, orderly suburb. Think of what that sober suburb might have been but for Local Option! The publicans would have forced their way in and swamped the place and the people with their highly objectionable traffic.

We therefore urge every true friend of reform to do his utmost for the Local Option Bill before Parliament. It is one of the best ways of working to reduce the Drink Bill. If this Parliament is too impotent as it appears to be, to do anything with it or with any other reasonable measure for the people, then let us see that Local Option is one of

thanksgiving, and all the lessons that a harvest should suggest were impressively commended by the preacher, the Rev. Charles Rice. Besides the morning and evening services there was one for children in the afternoon, and a pleasing part of it was the presentation of offerings of fruit and flowers. A portion of the collection at these services was devoted to the funds of the Melanesian Mission in response to an appeal by the Rev. Charles Rice. The gifts of fruit, etc., were sent to the Hospital for Sick Children at the G.P.O.

Parramatta (St. John's).—The Annual Harvest Thanksgiving Services were held in St. John's, on Sunday. The church of the Church was prettily decorated, and a supply of vegetables was arranged in different parts of the building. Archdeacon Gunther preached in the morning, and the Rev. S. G. Fielding in the evening. The fruit and vegetables were given to the Benevolent Society and Travelers' Rest, and some of the poor of the parish.

Bowral.—Miss Kay, a Deaconess, who has just come from Sydney to take charge of Loma Cottage, Young Women's Christian Association Home, was welcomed last Saturday by the members. A presentation was also made to Miss Debenham of a work basket on the occasion of her leaving the town. She had been much identified with the Association, and has lately held the position of Treasurer.

Bong Bong.—The Harvest Thanksgiving Festival took place at Christ Church on Sunday morning. There was an abundant supply of the products of the earth and floral decorations in the Church. There was a fairly large congregation, notwithstanding the inclemency of the weather. The Rev. W. A. Leach delivered an appropriate address.

St. Thomas', Balmain C.E.T.S.—On Tuesday evening, the usual fortnightly meeting was held in the new School Hall. The Rev. J. Dixon presided, and delivered an encouraging address. An interesting programme prepared by Miss Rutter, was successfully rendered. At the next meeting, in addition to the usual programme, there will be a selection of humorous readings.

St. Thomas' Benevolent Society.—The Monthly Meeting of the above Society was held in the Parsonage on Wednesday week. The member's contributions for the month were £3 11s; donations, 4s 6d; and in response to an appeal made by the Rev. J. Dixon on the previous Sunday for a special case, £4 7s 9d had been generously contributed by the congregation. The expenditure for the month in relief had been £5 5s 11d. There had also been contributions in kind from Mr. Emmott, Mr. P. C. Parker, Mrs. Greenwood, and Mrs. Brooking, and clothing from Miss Descon, Mrs. Venables, Mrs. Spooner, Mrs. Boulton, Mrs. Waites, and Mrs. May, all of which had been distributed. The poor boxes in the Church had supplied an additional sum of £2 11s 1d for relief, making a total sum dispensed during the month by this valuable Society of £12 4s 9d. Contributions of either money, clothing, or of kind, will be gratefully received at the Parsonage, as several urgent cases need relief, and assistance is required to give them the attention they claim.

Kiama.—Crawley Forest Sunday School.—On Sunday last, the Rev. Herbert Guinness presented the annual school prizes, over 40 volumes being given away as prizes. Mr. Guinness conducted a children's service and gave an interesting address on the 72nd verse of the 119th Psalm. The Crawley Forest Mission Church is in an out of the way end of the parish, where Sunday services and a Sunday school is conducted. Mr. David Weir, junr., the Superintendent and a band of teachers are doing a quiet and self-denying work. Only once a year at the distribution of prizes do we hear of the good work carried on at this outside place.

St. Nicolas', Coogee.—We note from the Parish Paper that the Rev. C. L. Hancock, who has been acting as *locum tenens* for some 3 months, has been obliged to leave for another engagement, and the Rev. C. E. Amos is carrying on the work at St. Nicolas. Mr. Hancock is spoken of as having gained the warm esteem of the whole Parish, and his ministrations appear to have been the means of blessing to many souls. We trust that the hands of his successor may be strengthened to carry on the good work in the preaching of Christ Crucified.

Diocese of Newcastle.

Goulburn River.—On Thursday last, we who took advantage of the inestimable privilege, had the advantage of hearing the Rev. W. Tollis, of Lochinvar, preach in our little Church. As one of the band of missionaries, sent out by the Bishop of the Diocese, he came to try and awaken a little enthusiasm in the cause of our Saviour, and well he performed his part.—Maitland Mercury.

St. Peter's, East Maitland.—"Uncle's Will" and "Eight Hours at the Seaside," were performed on Friday night last in the Mechanic's Institute, in aid of the funds of St. Peter's. The principal characters were taken by Miss Lart, Dr. Maitland Gladden and Mr. Jones.

Albert Maclaren Mission Schooner.—In dedicating the above, the Bishop of Newcastle mentioned the fact of the Governor of New Guinea having allotted to the different Christian Churches various portions of New Guinea, as the localities of their respective labours.

This was the principle on which the great Selwyn acted in the Melanesian islands, and I remember his speaking of deriving the idea from the arrangement come to in those early days between Abraham and Lot.

It is pleasing to notice among the names of those present those of the Rev. W. G. Lawes, Congregational Minister, and the Rev. G. Brown, Secretary of the Wesleyan Missions. I have an impression of the courage, zeal, practical utilitarian and good sense of New Guinea Missionaries, and I hope our own Church will not be wanting in these qualities, and will, in God's good time, have a great measure of success. The Dean of Sydney spoke very earnestly and to the point, and we cannot help feeling that the conduct of the Rev. Copland King and his faithful band of workers there falls very little short, if it falls short at all, of genuine heroism. I noticed the presence, at the Dedication, of Archdeacon White, of the Upper Hunter, who gave to the Mission the sum of £1000, and showed his continued interest in it by taking part in the service, others of the Newcastle Diocese would probably have been present but the time, four o'clock on a Saturday afternoon, rendered it impossible.

What is wanted now in this Mission is men. St. Mark's, Islington.—That Church feeling is still hopeful here is apparent from the welcome accorded to the Rev. I. Ingle, by a cordial gathering to welcome him at a concert on the evening of the 8th instant.

Diocese of Goulburn.

Gunning.—Harvest Thanksgiving Services were held at different centres of this parish. On Sunday, the 5th inst., at Collector, in All Saint's Church. The Church was neatly decorated. There was a very large congregation, and the service was most hearty. On Sunday, the 12th inst., morning and evening service were conducted in St. Edmund's, Gunning, and in the afternoon, at St. Matthew's, Dalton. These Churches were also nicely decorated, and the congregations large and attentive. Special Psalms and Lessons, and Prayers were used as appointed by the Bishop of the Diocese. All these services were conducted by the Incumbent, Rev. J. H. Williams, who preached sermons suitable to the occasion. Lent will be duly observed throughout the Parish by special services being held every Wednesday evening in St. Edmund's, Gunning.

Diocese of Bathurst.

Wellington.—The Harvest Festival in connection with the Church of England was celebrated in St. John's Church, on Sunday last, the Bishop of Bathurst being the preacher morning and evening. The Bishop also preached in the afternoon at Maryvale Church. The Cemetery at Spicer's Creek was consecrated on Monday, the Bishop also holding a Confirmation in the Church. The Bishop was attended by his Chaplain, the Rev. R. Barry Brown. A lunch was provided by Mr. S. S. Lowe for the Bishop and Trustees after the service. The Bishop left Wellington on Monday evening, in order to reach Cudal and preach at the Harvest Festival on Tuesday evening.

Diocese of Grafton and Armidale.

Moree.—Th is parish has been visited by the Rev. J. T. Evans, M.A., for the purpose of making arrangements for the appointment of a Clergyman to the Cure. Since the departure of the Rev. T. E. Fox, about two years ago, the Parish has been without a resident Clergyman. Mr. Evans preached at All Saint's Church last Sunday, both morning and evening, but the congregations were not so large as was anticipated owing to the heavy rain which fell throughout the day. The parishioners are delighted to find that the services of a Clergyman will soon be secured. The Rev. Lambert Kay takes temporary charge of the Parish from 1st March, and will be heartily welcomed. As an illustration of the large proportion of the Church of England people in the town of Moree, it may be stated that the Church of England children attending the public school number 146, whilst the children of other Protestant denominations are 24. There is, however, no Sunday-school in connection with the Church of England, but one will be opened on the first Sunday in March.

Warralida.—The Rev. J. W. Uppjohn is expected here on Sunday, the 19th inst., and will take temporary charge of this parish. It is hoped that better things are now in store for this parish.

Armidale.—On Sunday last, the Annual Harvest Thanksgiving took place at St. Peter's Cathedral. Holy Communion was celebrated at 8 a.m.; Morning Prayer and Sermon at 11 a.m.; and Evening Prayer and Sermon at 7.30 p.m. Special anthems appropriate to the occasion were sung by the Choir in the morning and also in the evening. The preacher at the morning service was the Rev. C. S. Smith, of Christ Church, St. Laurence, Sydney, and in the evening, the Rev. J. T. Wrenford, Incumbent of Enimaville. The Church was tastefully decorated with flowers and fruit, etc. It is a matter for regret that owing to the day being wet, many were prevented from attending Divine Service.

AN INFALLIBLE CURE FOR NEURALGIA.

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

The Sydney Diocesan Sunday School Examination.

(BY THE REV. J. W. DEBENHAM, M.A.)

As for some years past it has fallen to my lot to comment on the Sydney Diocesan Sunday School Examination, it may not be thought out of place for me to make some remarks on the results published in last week's Record. Although I am a member of the Committee of the Institute, I have prevented my attending the meetings and therefore my comments will be unbiassed.

I think it will be better if three examiners should be appointed on future occasions, and the results made known without waiting for a meeting of the Committee. It is not only a long time to wait from November 26th to February 11th, but also the effect of the publication of the list in inducing other schools and other children to enter for the next Examination is greatly lessened when nearly a quarter of the year has already passed by. The plan of putting the results in a tabular form, and placing the name of the School, is a good one; but I do not think that it is an improvement to denote the position of the children by the letters A, B, etc. It certainly has the advantage of showing clearly where a child has failed to pass in any paper, but in all other respects it is fairest to mention the marks gained in each case. Take for example a paper in which the full marks are 100, and in which John Jones gets A, and Mary Brown gets C. There may be only a difference of 18 marks between the two, or there may be a difference of 66 marks, and thus the letters afford only the roughest indication of their relative positions. I cannot understand the reason why the last two scholars in the second class of the seniors obtained that classification, when they had not gained one third of the full marks.

There are over one hundred parishes in the Diocese, and some of these have several Sunday Schools. It is not terribly disappointing to find that only ten schools entered scholars for the Examination? This is a decline on past years, two schools (St. Peter's, Cook's River, and Hay) being missing from this year's list, in comparison with last year. In this respect we compare very unfavourably with the Melbourne Diocese, for whose last Examination not less than 54 schools entered. What can be the cause of this great difference? To mention only a few well-known schools, what is the reason for the absence of scholars from St. John's, Darlinghurst, St. Peter's, Woolloomooloo, Holy Trinity, St. Barnabas, St. David's, St. Paul's, St. Phillips, St. Stephen's Newtown, All Saints' Petersham and all the North Shore, and two of the Balmain Sunday-schools? What is the reason why (if we reckon Granville and St. John's Parramatta as semi-urban parishes) there is only one country school which enters? In Melbourne there are at least 17 country schools which enter, and they are encouraged to do so by special prizes being offered to the most successful scholar in each Archdeaconry. Will Clergymen or Superintendents write to the Record to tell us why their schools do not enter? I have heard it said that some schools refrain from entering scholars because they are afraid that it may divert the attention of teachers and scholars from the spiritual results which are the great end and aim of our Sunday-school work. This will be denied by all who have any experience in the matter. In nine cases out of ten, it is the teacher who teaches best who has most influence on the lives of the children. Will anyone dare to say that the Melbourne scholars produce less spiritual results than ours because they enter over 500 scholars while we only enter 118.

The Committee of the Institute is composed of men practically engaged in Sunday-school teaching, and they endeavour in every way to suit the Examinations to the needs of the schools. The change introduced during this last year by the introduction of an intermediate section has been a very advantageous one as is shown by the fact that the candidates of that section were the most numerous.

It is satisfactory that every school which entered candidates was successful in passing at least one. The "Home Classes" system has not attained great dimensions at present: only one house-taught scholar passed in this Diocese and two in Melbourne.

As I wish to show how it is possible for almost every school either in town or country to be finally successful in these examinations, I hope I shall not be thought egotistic if I give an example from my own experience. The secret of success is found in the method of Test Examinations, but it is only lately that the school of which I am about to speak discovered this fact, and the path upwards has hitherto been gained by continual endeavours to interest teachers and scholars and by offering prizes to the Candidates most successful in the Examination. When teachers and scholars become interested success is almost certain to follow sooner or later.

The advantages of Test Examinations are: first, that the scholars become accustomed to give written answers to questions, and see, when the teachers go over their papers with them, how they may improve; second, they act as a repetition lesson and keep the back lessons fresh in their minds; thirdly, the continual competition keeps the children interested and eager, while a small prize, quarterly or half-yearly, rewards the most regular and attentive. We have monthly Test Examinations: the questions are prepared by the Clergyman or one of the teachers; the children are divided into the same sections as at the

Diocesan Examination; the examinations are held in the evening and occupy less than an hour and a half. The use of pencils obviates difficulties about ink, some of the teachers are present. After the papers have been marked each teacher is handed the papers of his scholars, and their careful perusal by teacher and scholar together is equally helpful to both. For the teacher not only sees how he is succeeding or failing to promote the intellectual improvement of the scholar, but also sees, if the questions are wisely drawn out, his failure or success in helping on the child's spiritual progress. The result of each Test Examination is made public in the school and in the parish paper. The result of this system has been that the school, beginning a few years ago with nothing but failures has gone on improving until this year, when none have failed to secure a certificate. Will not this example inspire other schools to pursue a similar course and so make our Diocesan Examination a thing of which the Diocese can be proud? If it does my object in giving these particulars will be obtained.

Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication but, as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

THE KILBURN SISTERS.

To the Editor of the Australian Record.

SIR.—Your correspondent, "Colin Clout" writes very forcibly from his point of view on the impropriety of accepting and supporting the work of the "Sisters of the Church," but it is entirely the point of view that gives force to his argument. If "Sisters" constituted an order of ministry in the Church, requiring license from the Bishop of a Diocese, or a status that demanded Synodical sanction, his objection would stand: whereas they are only lay persons, private persons, and their work a method of individual co-operation which does not necessarily need or ask for ecclesiastical recognition, diocesan or parochial.

Undoubtedly it would be much better in many ways that work of this kind should be ready to submit to and if worthy, or if working at all within the bounds of the Church's doctrine, should obtain ecclesiastical sanction, and it is ready to do so as far as possible. The work of Sisterhoods in England began in the face of bitter prejudice and constant opposition from those who exercised such sanction, but it has long since won its way to this in England, in spite of mistakes of its own as well as misrepresentation from others. This sanction is now freely and thankfully bestowed on Sisterhood work everywhere; and by the Convocation of Canterbury some further advance has been made towards what I attempted to induce the Synod of this Diocese to do under the presidency of the late Primate, viz., to formulate some conditions under which such sanction might be extended more generally in return for the acceptance of and submission to the conditions proposed. Had this proposal been accepted, conditions could have been drawn up under which Sisterhood work would be regulated, and the refusal of these would have indeed been exposed to the reproaches of your correspondent. As it is, there is no more ecclesiastical anarchy in the Sisters coming here and being accepted so gladly as they have been, than in the advent of an uninvited "evangelist," or the employment of a district visitor, a Scripture reader, or a Bible woman. Do "Colin Clout" and those who see with him, want to force all Churchmen into employing the Bethany Deaconesses or no one? They are excellent no doubt, but by no means meet all our present needs. Is there to be no liberty in this Diocese than to employ a private agency for works of piety and charity which has won for itself the approval of such men as Archbishop Tait, and Bishop Temple, which has been accepted by the General Synod of Australia, and which has proved itself in the face of the whole Church, far and away the most effective agency for just such work as the day we live in demands of us? Are we Churchmen to be denied this liberty, whilst those who are not of our way of thinking in the Church may exercise their choice as freely as they will? For my part I should regard this as very much like "ecclesiastical tyranny." Under present circumstances we must be content to work on under obloquy and the false imputation of disloyalty, but I trust that the Sisters and those who support them will continue to assist earnestly in rolling back the reproach the Anglican Church is under in regard to care for the poor and for the religious education of our children. Recognising thankfully the self-denying and earnest efforts of Bethany, the Labour Home, the Church Home, and other institutions, we simply use the liberty allowed us in the Church of England in availing ourselves of the help of sisters.

I regret now that the subject of Sisterhoods was ever brought before our Diocesan Synod at all, because the treatment it received exposes us to the fallacy employed by your correspondent, that the consent of the Synod was indispensable. It was never so; and it was sought by me simply in order to protect the Church against possible excesses or irregularities in doctrine or ritual, by preparing certain conditions under which work of this kind whenever

offered, might be regulated. As it is, we must trust to the wisdom, moderation and loyalty of individuals who represent or support it. Meanwhile the Primate, whatever his personal inclination, even though it were ever so favourable to Sisterhood work, or to recognition of the full scope of our liberty in the Anglican Church, would feel constrained perhaps by the adverse opinion of Synod to withhold even a limited personal approval.

I trust that "Colin Clout" will not join his voice with those who would ungenerously increase the difficulties of these devoted ladies by misrepresentation and calumny. It is very near this to insinuate suspicion of their school teaching because it is not under supervision of the Bishop or his officials, and that merely because that supervision, though sought for is refused. I remain, sir, yours truly, J. C. CORLETTE.

P.S.—May I correct your correspondent as to "the present Foundling Hospital." There is no such institution.

SIR.—In reference to the above I merely wish to give a short extract from the memoir of Catherine and Crawford Tait, wife and son of the late much-beloved and respected Archbishop of Canterbury. In speaking of a Convalescent Home on the Isle of Thanet, erected by the praiseworthy exertions of Mrs. Tait, he says, "Aided for many years by the Sisters of St. Peter's Kilburn, and at last on their retiring, by an experienced lady of her own selection." Now these, I presume, are the same body of Church workers about whom there has been so much fuss of late. We all know that Archbishop Tait was decidedly of the Evangelical School, and yet as far as one can judge, he raised no objections to their administrations. Had their teachings then been so objectionable as some affirm them to be, surely the Archbishop would never have allowed them to work under him, much less to be so intimately connected with his own wife in her work and labour of love.

No one can but regret that they should have come here without the Primate's approval, and as it seems with out his knowledge of their intention to come here; but that is not the point which, in these few lines I wish to bring out, but merely to say that I do not think that their teachings can be so very erroneous if the then Archbishop did not disapprove of them.—Yours, etc., HENRY G. SMITH, Parsonage, Walgett.

DEAR SIR.—As a subscriber to the RECORD I have read all that has appeared in it for and against the Kilburn Sisters, and I have purposely abstained from taking any notice of the correspondence for fear of stirring up strife. The cowardly attacks of those writing under a non de plume I do not deem worthy of notice, but I cannot remain silent when a gentleman like Mr. E. J. H. Knapp allows his name to appear under such a letter as that in your last issue.

Mr. Knapp regularly reads your paper I do not doubt, and is familiar with your motto, "Speaking the truth in love." I would ask him is he doing one or the other, is he speaking the truth? If so, is it in love. I challenge him to answer. If he supposes he is doing so, he has a most malicious way of expressing it. I say all honor to those holy women who have come to these Colonies to undertake a work in the name of their blessed Master, a work which Mr. Knapp evidently thinks is totally unnecessary, and all honor to those of the Clergy and Laity who support them with their purses and their prayers. In closing I would commend to Mr. Knapp the words of a hymn sung in many Churches yesterday—

Love is kind, and suffers long; Love is meek, and thinks no wrong; Love than death itself more strong; Therefore give us love. Yours, etc., JAMES H. WATSON, 13th February, 1893.

MR. FITZMAURICE AND THE SYDNEY SYNOD.

SIR.—I am glad to think that the unreasonable and misguided line of argument pursued in the letter of Mr. Fitzmaurice published in your issue of last week, will have but few adherents. Might I not almost say that he stands alone? If not, I would ask: Who besides him will endorse it?

Mr. Fitzmaurice fails to understand the position of the Church of England in the Colonies. I must refer him to the Constitutions of 1866. These Constitutions, embodying as they do, certain prohibitory clauses, yet invest the Colonial Church with perfect freedom to manage its affairs as may be best suited to it. They provide for the management and good government of the United Church of England within the Colony of New South Wales. They state that its very purpose is to make provision for the members of the Church in the Colonies to meet in Diocesan and Provincial Synods and make such Rules and Ordinances as may be deemed desirable.

Thus the Church here is to all intents and purposes perfectly free. Our Synod is our Parliament. We are legally bound to obey the Rules and Resolutions it frames. Canonical obedience to the Archbishop of Canterbury does not mean, as Mr. Fitzmaurice evidently supposes, that we are to sanction every act he performs and to endorse every word he utters. In the matter of the Kilburn Sisters, we are not subject to the Archbishop of Canterbury but only to Synod. Could the Archbishop of Canterbury oppose the Synod in its action with regard to them? The Synod,

armed with full legal and ecclesiastical power, thinks that it would be best for the "good government" of the Church in the Diocese of Sydney to keep out from it Sisterhoods.

Mr. Fitzmaurice may call this resolution "fatuous." He may call the action of Synod a "grievous fault." He may charge the majority of the members of Synod (for whom the Constitutions make provision to meet in Synod and to frame rules for the Church's good government) "with insubordination to the Church laws." But such charges are thin and transparent.

The truth is this that Mr. Fitzmaurice has, by his letter laid himself open to the very charges which he imputes to the majority of the members of Synod. He is disloyal to Synod and this is serious. His letter amounts to this: "It matters not to me what rules Synod frames."

It is just as well for Synod to have it in black and white what Mr. Fitzmaurice's future policy will be.

The English Record said very recently "that the zeal and industry (of the Kilburn Sisters) go hand in hand with extreme teaching and propagandism, and all, as experience elsewhere has shown, with absolute disregard to the Bishop's wishes, and contempt for his authority." The italics are my own.

And I will add that Mr. Fitzmaurice's zeal with regard to the Kilburn Sisters, on his own showing, is also being carried on with absolute disregard to the wishes of Synod and contempt for its authority. So much for Mr. Fitzmaurice's statement that he would always endeavour to work "within lawful bounds." The public must now decide between Mr. Fitzmaurice and the Synod of the Diocese of Sydney.

I must decline to seriously notice the latter part of Mr. Fitzmaurice's letter. It is nothing to the question at issue whether I am writing in my own name or under the cloak of "Jesuitry," as your correspondent unworthily puts it.—Yours, etc., CARL GWYNNE.

CHURCH OF ENGLAND MISSION TO SEAMEN.

DEAR SIR.—Many of your readers have from time to time helped the Seamen's Mission in various ways for which much gratitude is felt. Permit me once more, through your columns to inform those friends who take an interest in our work that the supply of literature for the Sailors is running short, and that we shall be thankful for old or new numbers of such papers as the "British Workman," "Cottager and Artizan," "Band of Hope Review," "C. E. Temperance Chronicle," "Friendly Greetings," (leaflets or journals), and other suitable reading matter, especially if illustrated. The demand is heavy, and we are unable, just now, to cope with it. Used volumes (never mind, how old) of the "Quiver," "Sunday at Home," "Sunday Magazine," "Leisure Hour," etc. are devoured by our seamen during their "watch below," and we have many bags waiting to be filled. I trust, therefore, that this appeal may result in sundry shelves, cupboards, and corners being ransacked on behalf of "poor Jack."

Your faithfully, COURTENAY SMITH, Trafalgar House, 9 Princes Street.

THE ENGLISH CHURCH UNION.

SIR.—A serious error appears on page 7 of your issue of 4th instant, under heading of "Archd. Sinclair, etc." About 11 lines from the top it states that in the E.C.U. the laity are "enormously outnumbered" by the Clergy, whereas the numbers are in the E.C.U. Directory for 1892, 4000 clergy, of whom 25 are Bishops and 29,000 lay communicants.

Trusting that you will give this correction a space in your columns.

Believe me to remain, FRED. T. FITZMAURICE, Hon. Sec. Branch in N. S. Wales.

[We gladly publish the above letter. The Words complained of are the words of the London Record in its digest of the address of the Archdeacon of London. The most recent return gives the numbers of the E.C.U., as follows:—38,898 members, of whom 4,136 are Clergymen, twenty-eight being Bishops. Deducting the number of Clergy and Bishops, the Lay enrolment is, therefore, 29,674—or in other words, 7 Laymen to 1 Clergyman. These figures show comparatively, that "Clergymen enormously outnumber the Laymen."—Ed. A. R.]

COLIN CLOUT AND ANGLIS ISRAELISM.

SIR.—Your Clerical correspondent, "Colin Clout" has again rushed into print full tilt against those who believe in the Almighty's promise to Abraham that his seed should be a blessing to the whole world.

With respect to "Colin Clout's" last attack on the Anglo Israelites in your issue of the 11th instant. I hereby inform him that the author (Thornton) of the pamphlet in which he states his opinion that the European nations, the American and Australasian people are the tribes of Israel is as distinct from the Anglo Israel belief as anything written by your Clerical correspondent from Bowral.

Mr. Thornton's pamphlet merely adds to the general belief that the ten tribes are in existence. I recommend your

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correspondent "Colin Clout," to pause, consider, and give evidence from the Word of God that those who believe that the Anglo Saxons are the people of the Ten Tribed nation of Israel, are wrong.

Your correspondent needs to be informed that men and women of the clearest intellect in Britain, America, and Australasia, are quite satisfied that they are right in their interpretation of the Bible. When I make this statement I assert that many of the Clergy, as well as the Laity are firmly persuaded that we are the Children of Israel.

I am sir, etc., C. F. S. CHATFIELD.

N.B.—Why does your correspondent attack the Anglo Israelites, and never advance a reason for assailing them. Your columns are open for his explanation, and then he can show from his standpoint, what nation represents the Ten Tribes.

13/2/93.

"MOTHERLESS CHILDREN."

DEAR SIR,—I regret my appeal for help in the interest of the above has received so far, so feeble a response from those who form your constituency. Surely there are among your readers and others, beside those who have already sent me their timely and kindly assistance, who could, if they only would, give of what the All Father has given them, not merely ungrudgingly, but abundantly, and not miss it. Yet again I would press the claim, and crave instant help.

Yours faithfully, J. HOWELL PRICE.

St. Saviour's Parsonage, Young-street, Redfern.

Minimum amount required, £47
Sums already acknowledged, £2
His Honor Justice Stephen, £2.

NEW GUINEA MISSION.

DEAR SIR,—Would it not be a good thing for the Board of Missions instead of asking Clergymen to go out for an indefinite time to New Guinea to limit the time say to two or three years, so that men who cannot see their way to devote their lives to the Mission might be induced to go for a certain specified time? Perhaps, too, at Moore College, or elsewhere a candidate for the Ministry of New Guinea might receive some suitable training for his special mission before starting out.

I merely throw out the suggestion, Yours truly, PRESBYTER B. J. JUNE.

NEW GUINEA.

DEAR SIR,—Friends will be glad to learn through your pages that letters have been received from Rev. Copland King up to January 12, 1893, giving good accounts. Mr. King had suffered from a somewhat severe attack of fever lasting from Sunday to Thursday; but it had passed off, and at the time of writing he was quite well. The other members of the Mission party were apparently in good health.

The "Christmas box" had arrived and was much appreciated. The contents were in good condition, except the plum pudding which was somewhat mouldy on the outside. Mrs. Tomlinson was much pleased with her share, which arrived two days before her birthday. The short stay of the cutter, which brought the box, gave no time for writing to each of the contributors who had so kindly helped to fill it.

An epidemic of influenza had broken out among the natives at Wamile, and Mr. King thought would probably spread to the sister village of Wedan.

Mr. King's journal gives a long and very interesting account of the opening, December 3, by the natives of an aqueduct built by themselves for irrigation purposes. This important work was intended to convey the stream of water across a ravine, and was some 80 feet in length and 30 feet in height, and seems from the description to testify to a very considerable amount of practical engineering skill on the part of the natives. The formal opening of this great work was made the occasion of great rejoicing and feasting, for human nature is much the same all the world over. The mission party were invited to be present at the opening ceremonies, and "were much impressed by the thorough system of irrigation which is being carried out." The object of the aqueduct was to carry off surplus water to some new gardens at a little distance.

Another part of the journal is occupied with an account of the shoals of small fish which visited that part of the coast and rejoiced the hearts of the natives. After spending some days in capturing (and feasting on) these fish, Mr. King says: "This has been going on for several days, and a number of visitors have come from inland to beg or buy a share of the spoil. The women were about tired out now and it was not so hard to keep them from working today, Sunday, until after service when a good opportunity was too much of a temptation for them."

On December 12 he writes: "A week ago I inspected the Wedan school and think I found out the extent of their knowledge fairly well. They have got up to words of four letters such as I printed for them with a stencil. They have learned to count up to 60. But the

least satisfactory part was the religious instruction. They do get so terribly confused over all the new names. But they are very fond of Tomlinson and he makes thorough friends with them, so they ought to get on after a time. We had a quiet day on Christmas Eve. 68 children came up from the villages and raced and ate to any extent. Then we gave out the prizes—six pieces of Turkey-red to the best school-boys in each village, six bodices to the best school-girls, handkerchiefs, looking-glasses, beads, and matches to the rest. They had not expected this. On Christmas Day the school children marched into Church at Dogura in procession singing "Jesu taubada," to the tune "Adeste fideles." This hymn has taken very well, as it is a good tune, and the words are easily learned." The words, given in another part of his letter with a translation, may interest some of your readers:—

Jesu taubada
Jehovah natuna
Barova tam tanamai mara
Arua mara
Tam tanarau
Jesu kapori—Christo
Tam tanamai dobu tewera
The second verse is exactly the same except the third line: Tam tanamai dobu tewera
The third verse is the same as the second except the fourth line: Rawa dobu

He adds in reference to the march into Church—and the hymn—"I did it to make them remember the day in connection with the event celebrated. Our native services are still absolutely simple. There is even no distinction between lesson and sermon. It (the sermon) is simply a Bible story told, as much as possible in Bible language, with a practical application."

I remain, yours faithfully,
Douglas-street, Stanmore.

Hints on Making Home Happy.

Learn to govern yourselves and to be gentle and patient with each other. Guard your tempers, especially in seasons of ill-health, irritation, and trouble; and soften them by a sense of your own shortcomings and errors.

Remember that, valuable as is the gift of speech, silence is often more valuable.

Do not expect too much from others, but remember that all have an evil nature, whose development we must expect and that we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.

Never resort with a sharp or angry word. It is the second word which makes the quarrel.

Beware of the first disagreement.

Learn to speak in a gentle tone of voice.

Learn to say kind and pleasant things whenever opportunities offer.

Study the characters of each, and sympathise with all in their troubles however small.

Do not neglect little things if they can effect the comfort of others in the smallest degree.

Avoid moods, and pets, and fits of sulks.

Learn to deny yourself and prefer others.

Beware of meddlers and tale bearers.

Never charge a bad motive if a good one is conceivable.

Be gentle and firm with children.

Do not allow your children to be away from home at night without knowing where they are.

Do not allow them to go where they please on Sunday.

Notices to Correspondents.

A. G. TAYLOR.—Under Consideration.

Fragments of Thought.

Unlike the wise,
The fool is single-eyed and double-tongued.

With paltry gold
God seldom pays His servants. Heavenly work
He pays with heavenly wages.

Man—
The highest lodger in God's storied world,
The echo of all greatness—how he shames
His God-like possibilities.

Sympathies
Wide as creation, broad as humankind—
Such should be the Christian's be.

He alone is great,
Who hath a stature so divinely high,
That he looks down upon this petty world.

Knowledge is one thing, life is another. A great many people in the world—often clever people too—are eagerly eating of the tree of knowledge, but never get the length of plucking and eating of the tree of life.

Tax children's delights are ARNOTT'S MILK ARROWROOT BISCUITS Every mother should get them.—ADVT.

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

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBRIDGE STREET SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronised by Squatters, Sugar Planters and Employers generally. This Agency engaged over 2000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. All Orders received will have immediate attention. Strictly confidential enquiries instituted before engagements made.

G. GOOLD, Manager.
(Nephew of the late Alderman Goold, M.L.A.)
N.B.—Private inquiries conducted, combined with the utmost secrecy.

A disagreeable Christian! "What an anomaly! Yet, alas! there are such. It is a sad thing to fold up in a napkin the talent of winsome manner, to lose the key of the casket, to forget the *resonance* to the hearts of men. Happy he who cultivates a loving manner."

"IT FEARS NEITHER ARMY NOR NAVY."

"Those things used to be called the wooden walls of England."

The scene was the Naval Exhibition at Chelsea, in the summer of 1891. The speaker was a young man, and his auditor one of those lithe, bright-haired girls one so often seen in this island.

"And aren't they the wooden walls of England now?" she said, as a child might ask when Noah might be expected at Liverpool with his ark.

"Not exactly," replied her escort, tenderly: "they are rather out of style. Come; I'll show you what sort of walls we have now," and he led her off in the direction of the beautiful models of the great steel ships of war.

The young fellow was right in assuming that this country had a big and powerful army, but the chances of war decrease with the preparations made to meet it. Besides, the interests that would be put to hazard grow constantly larger and nations avoid fighting as long as possible.

This is a hopeful consideration, and if England had nothing to be afraid of beyond the danger of being attacked from abroad, we might sleep in peace. But there is an enemy against which neither army or navy is of any avail. It defies gunboats on the Channel and the redcoats on the shore, and kills more people than are ever likely to fall in battle.

If we could stop the ravages of this foe we should soon be able to surprise our distant colonies with the arrival among them of a special class of our surplus population.

We allude, of course, to disease. Not to epidemics of cholera or influenza, but to diseases which are at work week in and year out, in every season, carrying off rich and poor alike. Unquestionably, the worst of these is the one that attacks the digestive system, the one from which springs the majority of ailments, which go under various names, as, for example, rheumatism, gout, bronchitis, consumption, the several fevers, and others which were formerly, erroneously, supposed to have distinct characters, and to require distinct treatment.

Now, however the best medical authorities recognise these ailments as symptoms and out-growths of indigestion and dyspepsia, and treat them accordingly. An illustration of what can be done, we cite a single case. A man named Edward Kelly, who resides at 27 St. Vincent Street, London road, Liverpool, having previously had perfect health, experienced a dull pain in the right side, a bad taste in the mouth, furred tongue, loss of appetite, discoloured skin, tumular languor and fatigue, and what he describes as "sinking feelings," as though the supporting power were exhausted beneath him.

This was in 1887, and he bore it without obtaining relief from the usual medical treatment until April, 1890, when one day, when he was working in a bonded warehouse, he says, "A dreadful pain struck me in the back, and I had great trouble in getting through my work. Getting worse," he continues, "I went to a doctor, who said it was inflammation of the kidneys. He gave me medicine, and attended me off and on for six months, but with no beneficial result. He said he could not understand how I could keep on with my work. Still, I did not struggle on, though the disease was wearing me out. From a strong, able man, I became thin and weak, and was afraid I should have to give up my work. Last July, 1890, a Custom House officer recommended me to try an advertised preparation entitled Mother Seigel's Syrup. I did so, and before I had finished the first bottle the pain left my back, and I began to digest my food and gain strength. By continuing to use this remedy, I was as well as ever in my life. My master, seeing what the syrup had done for me, also took it for indigestion. With so much benefit that now he always keeps it by him. I have no interest whatever in testifying thus, and only speak of the medicine as I found it."

Mr. Kelly evidently had a narrow escape from Bright's disease a malady very common among all classes in England, and one of the surest and most direct products of torpid liver, itself a symptom of indigestion and dyspepsia. We mention this case not to put money in anybody's pocket, but for the sake of the sufferers who need help—no matter what it comes from.

ACQUAINTANCE AND LADIES' NURSE.—MISS E. L. FORWOOD, 25 Young-street, Redfern, having successfully studied the profession, is prepared to take cases.

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

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

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

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The treatment disclosed is unfolded in the "Health Pamphlet"—a condensed prescription of 48 pages. To read and discover this pamphlet is to gain a fund of physiological, pathological, and therapeutical knowledge that a hundred times the cost of the pamphlet would not purchase from its owner, could it be given back and blotted from his memory.

Let it be distinctly understood that this is no scheme of quackery to draw money out of the afflicted, nor is it any sort of a patent medicine humbug, since there is not a grain of medicine of any kind required in the treatment. Notwithstanding this fact it takes directly hold of the worst cases of constipation, dyspepsia, liver complaints, headaches, heart disease, indigestion, consumption, diabetes and Bright's disease of the kidneys, including fevers and inflammation of the lungs, and of other internal organs—not by attacking these so-called diseases directly, but by radically neutralizing and removing their causes, thus allowing nature herself to do her work unimpeded. We now simply repeat that the new treatment acts so radically and fundamentally upon the vital circulation without the least danger to the most delicate constitution, that there is not a form of disease that flesh is heir to which will not be effected favorably to the patient by an intelligent use of this method of treatment.

In selling this Pamphlet we are obliged to require a "Pledge of Honor" from those purchasing it, not to show or reveal its contents outside of their own families. This is for our own protection, and is the only means by which our just rights in this discovery can be maintained. Doctors, of course, who purchase are not charged from using the treatment in their own practice, providing they do not show the pamphlet or do not reveal the rationale of the treatment.

Read the Reports from Sydney Papers.

"The Australian Temperance World" says:—"We can thoroughly recommend it as a genuine treatment that must benefit most all disorders. It requires no outlay after purchasing the pamphlet. It is based upon thoroughly hygienic principles, and we believe every thorough user must receive benefit. One great consideration with ladies will be that it secures a clear skin and speedily does away with a muddy complexion, and removes all eruptions arising from diseased conditions of the blood. We have made ourselves familiar with the pamphlet and heartily endorse it."

"Presbyterian" of July 3, says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

"The Freeman's Journal" says:—"After a careful perusal of the pamphlet, we have no hesitancy in recommending the treatment which Dr. Hall discovered."

"The Sydney Mail" says:—"We have seen the pamphlet, and although we cannot reveal its secrets, we can bear testimony to the bona-fides of the advertisement."

"Martin's Home and Farm" says:—"We can recommend it as a genuine thing."

"The Australian Star" says:—"It is thoroughly purifying, hygienic and rational in the highest degree."

"Truth" says:—"It is beyond a doubt all that is claimed for it."

"Sunday Times" says:—"It will, we believe, where cure is not possible, assist in alleviating; and to folks suffering from habitual constipation, indigestion, deficient circulation, and poorness of blood, it cannot fail to be of benefit."

"Brisbane Evening Observer" says:—"A feature of the treatment is that it requires no extra expense after the first cost of the pamphlet, and can be applied as easily in the bush as in the city."

"The Parthenon and Australian Independent" says:—"We have seen the pamphlet, and can thoroughly recommend its rationale."

The editor of the "Australian Independent" says:—"The health process discovered by Dr. A. Wilford Hall, of America, is a 'sweet reasonableness' itself. To suffering humanity we regard the discovery as a wonderful boon."

The "Echo," "Bulletin," and other leading papers speak in unequalled terms.

"Australian Independent" says:—"To suffering humanity we regard the discovery as a wonderful boon."

Editor "M. theistic Gazette" says:—"The treatment commends itself to our common sense. We have conversed with well-known gentlemen who have adopted the treatment with success."

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Advertisement for EDWARDS' "HARLENE" hair dressing. Includes text: "Positively the Best Hair Dressing for Strengthening, Beautifying and Preserving the Hair." and "EDWARDS' 'HARLENE' POSITIVELY 'FORCES' LUXURIANT HAIR, WHISKERS, AND MOUSTACHIOS." Also features two portraits of a woman and a man.

Advertisement for Dr. A. Wilford Hall's Great Hygienic Discovery. Includes a large portrait of Dr. Hall and text: "Sickness Cured, Health Preserved, and Life Prolonged By DR. A. WILFORD HALL'S GREAT HYGIENIC 'DISCOVERY.'" and "The treatment disclosed is unfolded in the 'Health Pamphlet'—a condensed prescription of 48 pages."

PLEDGE OF HONOR.

Be it known that for the purpose of obtaining from DR. A. WILFORD HALL, the knowledge of his hygienic discovery, and for his treatment of health and longevity, with the pamphlet unfolding the same, I do, by pledge my word and honor not to show the pamphlet nor reveal its contents to anyone, nor allow it to be seen by any person; nor will I use the treatment with any others except the members of my own family, from each of whom a promise shall be exacted not to reveal the treatment to others.

This pledge does not deprive the physician who may purchase the pamphlet from using the treatment with his patients, provided, however, he does not show the pamphlet nor reveal to them the rationale of the treatment.

Signed this ... day of ... 18 ... ONE WITNESS

Cut this out and sign with one witness, and send with One Pound to Dr. Hall's Agent, J. C. OAKMAN, 8 O'Connell Street, Sydney, who will forward the Pamphlet by return mail.

In order that readers of Dr. Hall's advertisement may feel sure that it is genuine and worthy their attention and earnest recommendation, I have asked a few gentlemen (among the thousands of those who already have the pamphlet and are using the method) for permission to publish their names as a guarantee to the public that they are free from any feath-penny scheme or fraud in purchasing the pamphlet.

- J. C. OAKMAN, Sole Agent for DR. A. WILFORD HALL, PH.D., L.L.D., F.S.S.C., &c.
- Fred J. Bird, Paddington
- Thomas Martin, Stanmore
- Cyril Haviland, Secretary School of Arts, Sydney
- Class. W. Lukey, junior, North Shore
- Henry A. Morgan, Ashfield
- Fred. Nickels, Church-street, Sydney
- James Cox, King-street, Sydney
- T. F. Kron, George-street, Sydney
- T. Wills Palford, Sydney
- W. A. T. Waitt, Pitt-street, Sydney
- Thos. Gainsford, Treasury, Sydney
- Rev. Robert Day, Editor "Australian Independent"
- Dr. Walsh, J. P., Patent Agent, 26 Elizabeth-street, Syd.
- J. S. Carey, Editor "Australian Christian World"
- Edmund J. Brady, Editor "Australian Workman"
- Rev. T. Owens-Mell, Glebe Point
- Captain F. R. L. Rossi, Goulburn
- E. Davis, Bowral
- W. Faddy, Chemist, Wollongong
- J. Laker Macmillan, Church-hill, Sydney
- Fred. J. Rayner, Sydney
- Phillip Quirk, Baker, North Shore
- John Gray M. Web, Coach-builder, Brisbane
- John Perry, Lonsdale-street, Melbourne
- William Bully, Lonsdale-street, Melbourne
- T. B. Fretter, Dentist, Opotima, Melbourne
- Ewin M'Innes, Public School, Deep Lead, Parkes
- Thos. Lee, Wadstone, Victoria
- William Muir, Miami, New South Wales
- E. M. Houston, Rookwood, N.S.W.
- J. Gregory, Rockwood, N.S.W.
- R. W. Stewart, Hillston, N.S.W.
- James F. Barnett, Bismuthville, North Queensland
- J. H. Crockett, Wellington, N.S.W.
- H. Winsett, Wellington, N.S.W.
- Robert Taylor, Goulburn-street, Sydney
- John Greenhalgh, Swans Oak, N.S.W.
- William Owen Alexander, Sydney
- Susannah L. Wood, Coler, N.S.W.
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- Thos. Sutton, "Protestant Standard."

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The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 25, 1893

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

Notes and Comments.

Personalia. THE MOST REVEREND THE PRIMATE RETURNS to town to-day. The Archbishop of Bathurst was a passenger by the Himalaya, which arrived from England last week. Archbishop Tyrrell has benefited by his three months' rest, and has resumed duty at St. Peter's, East Maitland. The Rev. W. Marshall, after a residence of fourteen years in Murrumbidgee, is leaving, much to the regret of the parishioners. The Rev. H. L. Richards, who has not been well for some months, is taking a few days' rest at Gresford. Dr. Kyngdon left on Saturday on a short visit to New Zealand. The Rev. J. Best is staying for a few days at Lawson.

Religious Instruction. Our friends in New Zealand find that secular education in their State Schools is most unsatisfactory, and a movement is on foot which is likely to result in the introduction of the system adopted by the London School Board. The main principles upon which the system is based are stated to be as follows: 1. Religious observances may be practised and religious instruction given either at the beginning or at the end of the school meeting, or at both; the times to be inserted in a time table to be approved by the Board, and conspicuously exhibited in every schoolroom. 2. In all Board schools the Bible shall be read, and there shall be such explanation and such instruction thereupon in the principles of morality and religion as shall be suited to the capacities of children, provided that no attempt be made in any such explanation or instruction to attach children to any particular denomination. 3. Such explanation and instruction shall be given by the responsible teachers of the school, among whom pupil teachers shall not be included. 4. Provision may be made, at the discretion of the teacher, for the offering of prayer and for the use of hymns at the time or times appointed. 5. Any children may be withdrawn by their parents or guardians from the religious teachings or observances; children so withdrawn shall receive, during such time, separate instruction in secular subjects.

Five Standard Banners. The Church Missionary Gleamer for January gives portraits of the Most Reverend the Primate, the Bishops of Melbourne and Ballarat, and the Deans of Melbourne and Sydney. The portraits are excellent. The article concludes with these words: "We rejoice that God has preserved such standard" banners to the Church in Australia."

Children's Services. Many people will strongly endorse some remarks recently made by the *Manchester Guardian* with reference to the unfitness for their purpose of many so-called "children's services." The writer, describing the afternoon service at St. Paul's on Innocent's Day, complains that the "long succession of psalms and lessons" was far better calculated to weary than to interest the little ones assembled, and suggests that "a real children's service, free from liturgical trammels," should be substituted on such occasions. The writer, in maintaining that such services should be composed "exclusively of things familiar to them and within their comprehension," offers sound advice which is hardly likely to be neglected in the proper quarters.

The Rise of the Meetings are being held all over the country at the present time with the endeavour to bring about an immediate dissolution of Parliament. Such meetings should have the sympathy of all those who have the prosperity of New South Wales at heart. Never was there a time in its history when its finances and its government were in a more discreditable and unworthy condition. Speaking as Chairman at the great meeting held in the Protestant Hall on Tuesday evening, Sir Henry Parkes said "It is regrettable that there was necessity for such a meeting, but they were quite entitled to do as they were invited to do that night, viz., to petition in the right quarter for the dissolution of Parliament." It is, indeed, regrettable that such a constitutional course has to be taken—but few there are who will say that the necessities of the case have not made it the clear duty of the citizens.

The Temporal Power One of the notions hardest of all to die, in the minds of some, is that of the fitness of the temporal power of the Pope. The pilgrimages to Rome, which are now being organised, are confessedly the expression of some Roman Catholics of a protest against the suppression of the temporal rule. The anti-Clericals, of course, are not slow to respond. Counter-demonstrations have been planned, containing the germs of possible disturbance in Rome. But the dream of the captivity of the Pontiff and the intolerance of the Italians has almost vanished. To revive it now is a tactical error. The temporal rule has gone for ever, and, as many spiritually-minded Roman Catholics themselves believe, it is better that it should be so.

Uganda. The *Intelligencer*, the able organ of the Church Missionary Society, is largely devoted this month (December) to the grand topic of the day—Uganda. The following appeal has been issued, signed by the Rev. F. E. Wigram, Hon. Secretary of the Church Missionary Society:—"Let us unite in prayer, that wisdom might be given to those in authority, both in the Government and in the Imperial British East Africa Company, that that which is right and just towards the Africans who have trusted the British nation, and towards the constituency in England, may be done, that our dear and honoured Bishop Tucker and the brethren with him may be given the spirit of wisdom and judgment, and of a sound mind in all they do under the present emergency, that the people of Uganda may be preserved from the dangers threatening them, and that all may be overruled to the glory of God and the advance of His Kingdom. Having cast all our anxiety upon Him that careth for us, we may then rest in confidence that even those things which seem to be against us will be made to turn out rather for the furtherance of the Gospel."

Missionary Educational Union. Considerable interest attaches to the pending formation of a new Missionary organisation, to be known as the Missionary Educational Union of the N.-W. Province and Oudh, having for its object the association of managers and head-masters of mission schools in order to secure the benefits of concerted action. The provisional committee, to consider the advisability and scope of such a union, consisted of the Rev. A. I. Birkett, C.M.S., Lucknow; the Rev. J. P. Haythorndwite, C.M.S., Agra; the Rev. W. A. Mansell, A.E.M., Lucknow; the Rev. A. Parker, L.M.S., Benares; the Rev. J. Parson, W.M.S., Lucknow; the Rev. G. H. Westcott, S.P.G., Cawnpore.

Retrenchment. As part of the retrenchment scheme in Victoria it is probable that the Port Melbourne Railway Workshops will be closed. Should the idea be carried out it will throw a number of men out of employment, and will add to the distress already existing in the sister Colony. Where will all this end? has been repeated over and over again by working men; and the question may well be asked, for the cloud of depression appears to be thickening around us. Confidence must be restored between employer and employees, and among the workmen themselves there should be more brotherly feeling, more sympathy with each other. It is stated that the system under which the casual labourers of the Railway Department (Vic.) are now working, appears to be highly unsatisfactory to the senior men. We are informed that the Railway Commissioners finding work in the goods-shed slack reduced the hands all round, but the senior men ask to be allowed to work full time, and that the junior men may be put out altogether to allow of their wish being carried out. The request itself is a selfish one, and is altogether opposed to the injunction "Bear ye one another's burdens." They have no consideration for those they wish to throw out of employment, and the desire expressed is altogether opposed to a phrase some wage-winners delight to use—"The Brotherhood of Man." The railway employees in this Colony have shown a much better feeling towards each other. To prevent dismissals, of their own accord they suggested that the hours of labour should be reduced. By this action employment was found for the many, and the men for themselves general respect. It is hoped that the Railway Commissioners (Vic.) will not comply with the selfish request made to them.

Children. It is a common saying "Children are a great responsibility," and we look upon it as a truth which we have heard so often that it almost fails to impress us. But anyone it is said who listened to the sermon which the Rev. Marshall Tweddall, vicar of St. Saviour's, Paddington, preached lately at Fulham Parish Church, on behalf of the National Society for the Education of the Poor, must have had the reality of the saying brought home to them in a way they will find it difficult to forget, and which ought to influence their behaviour in a marked degree for the future. The preacher took for his text, "Like as the arrows in the hand of a giant so are the young children," and he explained that the young children in this case meant those who were almost infants—those whom we looked upon too young to understand. But because a child cannot express itself it does not follow that it cannot take notice and observe. Over and over again it is proved to us if we would open our eyes and see that directly a child can observe it begins to imitate. And what is the result of this power of observation and imitation? One day we are startled by the child telling us an untruth, and we wonder wherever it could have learnt to be untrue. It never strikes us that we ourselves have been the instructors.

The E.C.U. and the Privy Council. Speaking at the annual meeting of the York Branch, the Rev. T. Outram Marshall, General Secretary of the E.C.U., declared that one distinct gain from the judgment on the Lincoln appeal was that by it the Privy Council had to a certain extent abdicated the position it had hitherto taken, and had gone back to the lower position, which the Ecclesiastical Courts contended it should in future be confined to. How will the Privy Council relish so unpalatable a deduction?

A Centenarian Abstainer. The Society for the Study of Inebriety held a reception recently in Marlborough Rooms, Regent-street, London, to congratulate Dr. Severin Wieloboyki on having attained the age of 100 years. There were present two other medical abstainers, whose ages, combined with that of Dr. Wieloboyki, reached the aggregate of 276 years. Dr. Norman Kerr (the President) who was in the chair, stated that Dr. Wieloboyki was the son of a Judge, and born in the Polish province of Volinia, on January 8th, 1793. He fought for the independence of his fatherland in 36 battles. He graduated in 1841 at Edinburgh University, and practised first in Nova Scotia for 10 years, finally returning 27 years ago to London. Prior to an attack, two years ago, of influenza, he was an energetic man, walking 12 miles a day. He had always been an ardent supporter of temperance and prohibition, as well as of legislative provision for the seclusion and treatment of inebriates. He had never used tobacco, and had been an abstainer from all intoxicating drinks for over sixty years. He was a vegetarian for over 17 years, but since his recent illness had taken fish and the gravy of meat.

Books of Devotion. *Church Bells* says: "Our contemporary, the *Church Times*, has a long leading article in its last number on books of devotion, and the article ends with the following statement, 'We do not hesitate to say that we look upon most devotional books of to-day with serious and well-founded suspicion that, with whatever merits, they exercise upon the whole a weakening and dangerous influence upon English Catholicism.' Such words from such a source carry weight, and are worth a little pondering on, for the school of thought and practice which the *Church Times* represents is not certainly averse to books of devotion, as such, even when translated from foreign originals. And, for ourselves, we confess to having much belief in the truth of our contemporary's sharp criticism. The tendency of a large number of even the most famous foreign devotions in the form of prayers and meditations is to foster religious feelings which are alien to the sobriety of English genius; and to use the expressions of these devotions is, for an Englishman, to grow unreal or unmanly. Now, to lose sincerity and virility in our religion is one of the most dangerous and deplorable of losses in the world."

The family friends are ARMOUR'S MILK ANCHOVIT Biscuits useful for both young and old—ADVT.

The Late Rev. Charles Simeon on over-strained Clergy.

The following letters appeared in the "London Guardian" four years ago, and are of interest at the present time:—

Sir—It has often been my lot in foreign places of health resort to meet broken-down Clergymen of all ages. On one occasion, in a congregation of about forty worshippers, there were four whose years ranged from twenty-five to sixty, not one of whom was physically equal to reading a lesson in the Sunday's service. "Over-strain" was the explanation in every case. Not merely services, but suppers; to choir, guilds, Sunday-school teachers, and the like; not only preaching, but picnics; every sort and kind of work, secular as well as religious, had been piled upon willing backs; and these fairly broke down, or rather unfairly broken down, by a weight which they certainly were not ordained to carry.

Now, I have lately had in my hand a letter, written nearly sixty years ago on this subject, or very closely bearing on it, which possesses an interest, not only prophetic, as to the matter which I thus take leave to ventilate in your columns.

By the kindness of the person referred to therein I am allowed to make it public. He took the advice given, and in a long life of honoured usefulness has abundantly vindicated the wisdom of the writer.

Subjoined is the letter *verbatim*. H. E. G. Grosvenor Club, October 18, 1888. (Copy.)

"My dear Sir—Whilst I rejoice in the tidings of your welfare, I cannot but grieve exceedingly that a friend and fellow-labourer of yours is—if I am rightly informed—destroying his health by over work. I have not the pleasure of being acquainted with him; if I had I would write to him very seriously upon this immensely important matter.

"Truly this is a sad device of the devil. He tries first to keep us silent; and when he cannot do that he stimulates us to exert ourselves beyond our strength, well knowing that in this way he will soon attain his end.

"I was guarded in my youth by a pious friend, and by attending to his admonitions I went on for twenty-four years without ever being laid by for a single Sunday; and had I been aware that I was breaking down at the end of that time I would have at once reduced my labours within my strength. But never having broken down yet I thought I might disregard the symptoms which I had hitherto noticed; and when my chest was sore, or my voice hoarse, or my body feverish, I smiled at it, and the devil smiled at me.

"Yes he had me at last, and for thirteen years I was laid aside, incapable of doing one-sixth of what I had been used to do. Had I been aware of his subtlety in this matter I would have thrust my hand into the fire sooner than I would have yielded to his devices.

"And why? Because I am averse to being spent for the Lord? No! God knoweth; but because I desire to labour for the Lord, and am averse that the devil should for so long a period rob God of my services.

"The devil gets on his side—first, our conscience; secondly, our self-approbation and self-complacency; and with these two heifers he plows till he has entirely prevailed against us.

"Conscience argues thus—'I can do more, therefore I ought to do more.' Now go and argue this at a well-covered table—'I can eat more, yes, and I can eat still more;' and you will find at last the result of it. You should rise with an appetite, that you may preserve your health, and be ready for future exertion. You should do so in reference to ministerial exertions.

"You have got two sacks of corn to carry a mile within the week. Will you go and put them both on your back at once? or carry them both in one day?

"Why will any one act thus foolishly in the ministry, when the result must be an utter incapacity to carry the tenth part of a load in the whole week?

"I pray you interest yourself with him, and if you think my experience or my advice will be of any weight urge him in my name, or rather in the name of God our Saviour, not to waste his strength, but husband it for the Lord. Ask him whether, in the event of his having a four-mile heat to run, he will run the first mile as if that were to close the race? He would say, 'No, I have four miles to run, and I must husband my strength for the fourth mile.' He has a course perhaps of forty or fifty years before him, and he will be downright mad if he will go and expend his strength in one or two years.

"But I am ashamed of talking thus; only I know (I know it by sad experience) that in nineteen cases out of twenty I only speak to the wind. Religious people, and females especially, are all on the devil's side. They do not know what it is to strain the organs of speech. They know that if you break a leg you may walk again in ten weeks; and they think the same respecting weakness induced by over-exertion of the voice. They do not know that ten years are often insufficient to restore us; if they did, their benevolent hearts would prompt them to restrain us rather than to urge us on.

"This I say. Let Mr. — instantly draw his labours within a very moderate compass; let him do with gentleness all that he does. Let him especially reduce within the narrowest limits his Sunday duties; and never open his lips to any one on a Monday.

"And beg him to forgive the dictatorial impudence of yours very affectionately. (Signed) "C. SIMÉON."

OUR LORD'S SECOND ADVENT.

The following address has been forwarded to the Conveners of Christian Conferences in the United Kingdom:—

"Dear Brethren,—As 'partakers with you in the tribulation and kingdom and patience of Jesus Christ,' may we be permitted to suggest for your consideration the present urgent need for sounding forth an alarm to a slumbering Church and to the world that lieth in the wicked one, in view of the accumulating indications that the Lord is at hand?"

"I.—The stirrings among the Jewish people of a national life that has lain dormant for many, many centuries, but which is now displayed and asserted in various quarters of the world and under manifold aspects, point to the blossoming of the long barren fig tree, and to the early fulfilment of the xxvii. chapter of Ezekiel. Meanwhile in the spiritual sphere we behold the conversion not only of some notable witnesses to the Messiahship of Jesus of Nazareth, but of considerable numbers of Jews in places widely apart to the joy of missionaries who had long laboured amongst them without much visible fruit of their labours.

"II.—What lover of Gospel truth can shut his eyes to the great falling away into superstition and formalism on the one hand and into unbelief on the other, which has characterised the past generation as well as the time in which we now live? Many are drawn aside into the practices of the Roman apostasy, many more into doubting the authority of Holy Scripture. Rome is working ceaselessly, with a vast array of devoted followers, to complete her destiny and then to meet her doom; whilst in Protestant Churches and Colleges Christ's foes are found in His own household. And lest we should be charged with taking an insular and narrow view of the position of the Church of Christ, we have but to turn to America and to the Continent of Europe to convince ourselves that the pretensions of the Papacy were never more audaciously pushed forward; whilst Puritan simplicity in life and worship was never at so low an ebb, in nations which formerly were permeated with pure Scriptural teaching.

"III.—If, as we believe, the 'early rain' was at Pentecost, is not the world now receiving the 'latter rain' before the harvest is all ingathered? (James v. 7-8) What is the present outburst of missionary activity on behalf of the Jews, the Mohammedans, and the Heathen, but a further confirmation and sign that we are rapidly approaching the consummation of the glory of our great God and Saviour Jesus Christ. (Titus ii. 13 R.V.) exerts a most powerful two-fold influence upon believing hearts. It is an incentive to holiness; 'Every one that hath this hope set on Him purifieth himself even as He is pure' (1 John iii. 3 R.V.), and it is the greatest stimulus to missionary zeal and self-sacrifice. We seem to hear a proclamation of the word in Rev. xix. 7, 'The marriage of the Lamb is come, and His wife hath made herself ready,' in every successive conference for promoting Scriptural holiness: and surely we behold obedience, on an unwonted scale, to our Saviour's parting command, 'Go ye into all the world and preach the Gospel to the whole creation,' Mark xvi. 15, as witness the numerous offers of service on most perilous fields of labour from men and women in every rank of society."

"We appeal to you, therefore, beloved friends, to take into your prayerful consideration the value of a united testimony to the imminence of the stupendous events which attend and follow our Lord's appearing, and, if it seem good to you, to make the second coming of Christ a central subject at your Conference in the year 1893, if so be that God by His blessed Spirit may honour such testimony to the coming glory of His dear Son, for the arousing of a vast number of believers out of worldliness and sloth, and that a multitude of the unsaved who have 'hearts failing them for fear and for looking after those things which are coming on the earth,' amid the increasing insecurity of property and the development of anarchy, yet shall be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man' (Luke xxi. 28 and 36) by 'laying hold of the hope set before them' (Heb. vi. 18) whilst the day of salvation still shines upon them."

"We are, dear brethren, 'Your servants for Christ's sake,'

S. A. BLACKWOOD	ROBT. MCKILLIAM, M.D.
AND. A. BONAR, D.D.	F. B. MEYER, B.A.
HUBERT BROOKE, M.A.	R. C. MORGAN
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The Archbishop's Message to his Diocese.

(From the *Canterbury Diocesan Gazette*.)

MOTTO FOR 1893.
Ubi bene sine Te?
Quando male proleto Te?

The New "Year of our Lord." What shall we ask of Him faithfully according to His will?

Patience, comfort, and relief for all who suffer loss. That generosity may grow faster than riches. That all our youth may be brought up in faith and reverence.

That the Word and Works of God may yield ever new treasure to seekers

Assurance for the Timid, Insight for the Doubting, Sympathies for the Strong.

Justice of Man to Master and Master to Man. Joyful Service and Godly quietness in the Church. Sic veniat, sic transeat, sic abeat

Novus Annus Domini. EDW. CANTUAR.

ONE BOX OF CLARKE'S B 41 PILLS is warranted to cure all discharges from the Urinary Organs, in either sex (acquired or constitutional), Gravel, and Pains in the Back. Guaranteed free from Mercury. Sold in boxes, 4s 6d each, by all Chemists and Patent Medicine Vendors; Sole Proprietors, THE LONDON AND MIDLAND CONTINENTAL DRUG CO., LINCOLN, ENGLAND.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, effects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, unobtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other farinaceous foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry), Porridge and Biscuits. Wholesale Agents—J. T. & E. T. AMOS & CO., 218 Sussex-street, Sydney.

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

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

A SAFE MEDICINE FOR LADIES.

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

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J. HUBERT NEWMAN Photographer.

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

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