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NEW SERIES, No. 399.

SYDNEY, NEW SOUTH WALES, SATURDAY, FEBRUARY 17TH, 1894.

[THREEPENCE.]

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A Of your Grocer, if he tempted should be, **A**
K From motives adverse, self-interest, or worse, **K**
I And not doing well, he endeavours to sell **I**
N Other Powder than **Waugh's**, forsooth, just because **N**
G More profit he gets. **G**

P If thus he does act, be sure of this fact: **P**
O He but little cares what manner of wares **O**
W His customers buy if they are not fly. **W**
D And trusting to him are of course taken in **D**
E With cheap powders many, but surely not any **E**
R Are equal to **WAUGH'S!** **R**

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Purest and Best;
Good advice therefore is
To refuse all the rest.

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It has been arranged to issue a **SPECIAL NUMBER OF YOUNG FOLK'S** As a CHRISTMAS PRESENT to the Young People of Australia.

THE CHRISTMAS NUMBER will be full of ILLUSTRATIONS, CHRISTMAS STORIES, CONUNDRUMS, And all the information and pleasant reading which we associate with the festive season of the year.

There is no doubt this number will be immensely popular. We are printing an Edition of Ten Thousand Copies, and we shall keep the type standing, to prevent any from being disappointed who may not be able to procure copies of the first edition.

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WRITE EARLY To the MANAGER, 264 Pitt-street, Sydney. No. 9, 1893

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The New Tea Rooms for Ladies Now Open. The best cup of tea in town. Ladies, try it!

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S. Nicolas' College.

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Principal: The Rev. JOSEPH CAMPBELL, M.A., F.G.S., F.C.S.

The course of instruction comprises Classics, Mathematics, Natural Science, Modern Languages, and the ordinary branches of an English education. A pupil's education may be specialised to meet the requirements of his case. Exceptional facilities are offered to youths who look forward to a mining career, the course of instruction being similar to that of the Royal School of Mines, London.

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The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 17, 1894.

HOWAT & McPHAIL

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Clerical Outfitters, Robe and Gown Makers.
MCCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

NOTES AND COMMENTS.

Personalia. The Rev. R. W. and Mrs. STEWART have arrived at Fuh Chow. The Rev. W. NEWBY FRASER has passed his first language examination with credit. Miss HELEN PHILLIPS is now stationed at Wodanuewan, Ceylon, and has recently been joined at the station by Miss JOSOLYNE. An exchange of Parishes has been arranged with the consent of the MOST REVEREND THE PRIMATE—between the Rev. R. NOAKE, B.A., of Picton, and the Rev. D. H. DILLON, of Holy Trinity, Miller's Point. The Rev. J. D. LANGLEY has been laid aside by illness for the past twelve days. The Synod of the Diocese of Perth have appointed the BISHOPS OF MANCHESTER, DUBLIN, AND SOUTHWELL a Board of Nominators to select a successor to BISHOP PARRY. The Rev. T. E. S. SKODGRASS has been appointed to the Curacy of St. Andrew's, Brighton, and Mr. A. J. COLE to be Reader at Taradale, both in the Diocese of Melbourne. The following shameful advertisement appeared for several days during the Congress week in the Hobart Mercury:—"Wanted immediately, a Protestant Champion to meet those Jesuits who are now sitting in Congress."—The Weekly Register announces that the Rev. RICHARD S. WOOD has been received into the Roman Catholic Church, also the Rev. SUTHERLAND MACKLEM, Curate of St. Cuthbert's, Earl's Court. The S.P.C.K. last summer published a book on germs, in which experiments on living animals were warmly approved. LORD COLERIDGE has in consequence separated himself from the Society, and instructed Mr. CHILDS not to pay any more subscriptions to its funds. The Rev. E. A. ANDERSON has been re-elected President of the School of Arts, West Maitland. The Rev. G. MOORE has resigned the Incumbency of the Parish of Gresford in the Diocese of Newcastle. We regret to announce the death, on Tuesday last, of the Rev. CANON PERKS, who has been Incumbent of St. Stephen's, Richmond (in the Diocese of Melbourne) since 1851. The deceased had taken an active part in all Diocesan matters for many years, and was greatly esteemed. Mr. F. S. FIELDER, who has been associated with Christ Church, Emmore, for a lengthened period, died on Monday last. The Rev. A. R. BURTON is acting as *locum tenens* for ARCHDEACON WILSON, of Dubbo, who is taking a short rest. So general was the interest felt in the Ballarat Diocesan Festival that the following unique paragraph appeared in Friday's (the 2nd inst.) Stock and Share report in the Argus:—"Ballarat.—The market to-day presented a semi-holiday appearance owing to the absence of a large number of the brokers, who were attracted to the Church of England receptions and celebrations, and the last meeting of the Exchange was allowed to lapse."—The parishioners of St. John's, Mudgee have decided to erect a stained glass window in memory of Archdeacon BENTZEN. We regret to announce that Mr. E. M. STEPHEN died at his residence, Tarpeian House, Potts Point, on Wednesday evening. Rev. D. H. DILLON is conducting a Mission at St. Saviour's, Redfern. Rev. P. PRESSWELL takes duty in Parish of Picton to-morrow and Sunday the 25th inst. The Rev. T. TAPLEY SHORT has been licensed to Ministerial duty at Mildura, in the Diocese of Ballarat. ARCHDEACON CAMPBELL has been appointed Chaplain to the gaol at Mudgee vice ARCHDEACON BENTZEN, deceased. BISHOP STUART left for Melbourne by the express on Tuesday evening. His Honor Mr. JUSTICE FOSTER returned by the Te Anau to Sydney on Thursday, much improved in health. The MOST REVEREND THE PRIMATE left town on Thursday for Springwood, Katoomba, Mount Wilson and Lithgow, and will return to town on Monday, the 26th inst.

The Dean of Ely. The death is announced of the Very Reverend the DEAN OF ELY, in his eighty-sixth year. Dr. MERIVALE, who was appointed to the Deanery in 1869, by the present Prime Minister, was chiefly famous for his historical writings, his great work having been "The History of the Romans," in seven volumes. He was an old-fashioned High Churchman, but took no part in the religious controversies of the day. One remark made by him in his address at the Bi-sexcentary commemoration at Ely Cathedral, was noteworthy:—"God," said he, "has set the world on two pillars, money and matrimony; and on the right use of money, and right relations of the two sexes, depends everything."

The C.M.S. Association. The crowded meeting of Monday evening last in connexion with the Church Missionary Association, must have gladdened the hearts of all those who take an interest in Foreign Missions. It would seem as if the hope expressed by 'COLIN CLOUT' that he might see the day when the Town Hall would be needed for such annual gatherings is in a fair way of being realised. The Hymns were well sung, the C.M.S. Prayer and Responses were fervently offered, the Report inspired thankfulness and hope, and the addresses were from men who could say "that which we have seen and heard declare we unto you." The meeting was stimulating and we are sure its good influence will be felt for many days. It ought to be so, for if those who have felt the power of the Gospel will not speak of it, who will? The claim of Almighty God upon our best service is not only emphatic but indisputable and solemn. If there be silence in the Church, there is no silence in the camp of the enemy, and every believer should bear witness to the fullness, freeness, and influence of the grace of God as manifested in Christ Jesus our Lord.

Nine Hundred and Sixty-two Gleaners. A noble band of Missionary Workers in New South Wales. Noble in number; noble in object.

"The fragrant sheaves of the wheat
Made the air above them sweet;
Sweeter and more divine
Was the scent of the scattered grain
That the Reaper's hand let fall,
To be gathered again
By the hand of the Gleaner.
Sweetest, divinest of all,
Was the humble deed of thine,
And the meekest of thy demeanour."

Of all the agencies in connection with our Missionary Movement, the Gleaners Union is one of the most important. To inspire the young to do good deeds for CHRIST'S sake, is an important work. Who can tell what the next link in the chain will be? To encourage them to persevere in their work as God may give them opportunity and grace is worthy of our best endeavour. The Gleaner who wears not in well-doing, shall reap in due season.

"Sure," I said, "Heaven did not mean
Where I reap, thou should'st not glean.
Lay the sheaf a-down and come home,
Share my harvest and my home."

The Lay Readers' Association. We desire to direct the attention of our readers to the announcement in another column, that the Annual Meeting of the Lay Readers' Association will be held on Wednesday evening next in the Chapter House at 6.30 p.m., and a Special Service will be held in the Cathedral at 7.30 p.m., when Messrs. WHEELER and E. P. FIELD will be admitted to full membership.

The Archbishop in the New Year's address to the Clergy of York on the of his Diocese, the ARCHBISHOP OF YORK writes:—"Although there is no cause for disquietude, yet there will never fail to be some who are disposed to be influenced by the movements and the utterances of those who form what has been accurately termed the 'Italian Mission.' Never since the days of the Roman schism, when the adherents of the Papacy withdrew themselves from the English Church, never has Romanism been so boldly aggressive as at the present time. The Church of England can afford to smile at such pretensions, which it would be easy to characterize in less considerable language. Happily, with all this self-assertion and display, there is absolutely no real increase in the numbers of their religious community. Here and there they may beguile a few unstable souls; but, on the other hand, there are not a few, far more than is generally known, who are returning to the faith of their fathers, and forsaking the errors of a foreign communion for the purer light and truth of the ancient Church of their native land. England we may be well assured, is Protestant to the core, as against the baseless claims and grievous errors of the Church of Rome, and all the more as advance is made in the deeper knowledge of Catholic truth; but the protest only finds a national expression when there is *dignus vindice notus*. Such occasions there have been at various periods of our history, and they may come again.

A Synodical Departure. We learn from the New Zealand Gazette that the BISHOP OF DUNEDIN has made a somewhat new departure. Instead of addressing the Diocesan Synod on the business about to be brought before it, on the state and prospects of the Diocese, on matters of Church policy and administration, or on the ecclesiastical outlook in general, his Lordship entered on a wider field, inviting the attention of his hearers to a discussion of the Philosophy of Christianity. Assuming as the basis of the discussion the truth of the principle laid down in a former address, that the distinguishing characteristic of Christianity is that "it is a presentation of the Divine Being Himself to His creatures . . . in a mode adapted to our present condition, by an embodiment which enables Him to apply His Divine vitality to us from age to age," the Bishop argues that, if such a presentation be a reality, it must be a glaring defect in any system of Philosophy which professes to occupy the whole field of human thought to ignore what must needs be such an important factor in the affairs of mankind, as well as in the outward domain of nature. On the contrary, instead of being something to be ignored, "religion, in the sense of the recognition of the Divine Omnipresence, has to do with all things that are in heaven and earth." It must be our wisdom, therefore, to take account of it, and be guided by its teachings in our legislation and our systems of education. "In short," concludes the Bishop, "this teaching has the closest practical bearing upon all our lives from infancy to death, and that not only in the distinctive Rites of Baptism, Confirmation, Matrimony, and Holy Communion, but in Education, Bible-reading, Public Worship, Private Prayer, and the daily habits of our lives, for thus we keep open the channels of Divine communication, and facilitate, if I may so speak, the application of the Divines nature to our own."

O Tempora! O Mores! "My dear MARIA, what is the meaning of this? I have just overhauled my cash account, and find we have overrun the constable; in fact, things are going to the bad. Maria, we must retrench! Here are some of the items:—

Subscription to Club	£10 0 0
Havana cigars	5 0 0
Opera	5 0 0
Race meetings	10 0 0
Jewellery	10 0 0
Whisky	10 0 0
Subscription to Parish Church	10 0 0

Ah! some of these items couldn't have been done without either; one must keep up appearances. But lo! MARIA; I see it. Here it is, the last item: subscription to the Church, £10; I really can't afford it. No, MARIA, it cannot be; we must retrench, and stop it at once."

A Parish Omnibus! The ARCHDEACON OF NORTHUMBERLAND, says the Westminster Gazette, has established cavalry Carriages; a Northumberland Incumbent is anxious to procure a Parish omnibus to bring the people to Church from outlying hamlets. There is nothing new under the sun. A former Duke of Grafton used to provide a lumber vehicle, a donkey-chaise, to take old folk from Sapiston—the village of the Suffolk poet BLOOMFIELD—to the Parish Church, which is situated some distance from the majority of the cottages.

"The Woman's Herald" The Woman's Herald has been incorporated in the Woman's Signal, a new paper started by LADY HENRY SOMERSET, and edited by her and Miss ANNE HOLDSWORTH. It will be a thorough-going Temperance journal, and the organ of the B.W.T.A.—which, being interpreted, means the British Women's Temperance Association.

A Remarkable Woman. LADY HENRY SOMERSET is a remarkable woman. She recently made a ten days' tour in North Wales, during which she held nine 'mass' meetings and conferences, and received twenty-seven illuminated addresses of welcome from the various Temperance Societies. And all this time her name appeared on the front page of The Woman's Herald as editor. A little more and she will come up to the standard of those great and ubiquitous editors, Sir EDWIN ARNOLD and Mr. GORDON BENNETT.

Guide to Contributors.

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PADDINGTON, N.S.W.

Horses, Cattle and Dogs Carefully Treated
Horse and Cattle Medicines.

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John Behan's Black Oils—For Broken Knees, Grassy Hoofs, Sores, &c., Enlargements, Splints, Mange, and Sprains.

John Behan's Colic Cure—Never fails; acknowledged the best.

John Behan's Worm Powders—Expelling with safety every species of Worms.

John Behan's Condition & Urine Powders—For Debility, Hidebound, Coughs, Colds, Constipation, and Sluggishness.

John Behan's Blistering Ointment—The best substitute for Firing Horses.

John Behan's Special Spice—Best preparation known for fattening Horses and increasing the Milk Supply of Dairy Cattle, and for Destroying Worms in Horses.

These Medicines may be obtained Wholesale at THE VETERINARY DEPOT,
New South Head Road, Paddington,
121 cases of Pinkeye successfully treated.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Robert Hill Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House Bathurst-street.

The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq.

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The Church Missionary Society—Hon. Secs.: Rev. W. Martin, St. Barnabas', Glebe, C. B. Walsh, Esq., Supreme Court, Sydney; Hon. Treas.: John Kent, Esq., The Strand, George-street.

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NEWS OF THE WEEK.

Friday, February 9.

The Rev. C. J. Byng delivered a Lecture in connection with St. Michael's Young Men's Institute. Subject: "Sydney—Its Perils and Privileges."—Half-Hour Service at the Cathedral, 1.15-1.45. Preacher, The Dean.—Annual Tea and Public Meeting of St. Alban's, Five Dock, held in the Town Hall, which was very tastefully decorated.

Saturday, February 10.

The MOST REVEREND THE PRIMATE returned to Sydney from Hobart via Ballarat, Moss Vale and Bowral by the mid day express.—BISHOP STUART delivered an address at the Y.M.C.A. Rooms at 7.30 p.m.—Excursion to Middle Harbor by the friends of "Bethany" Deacons Institution. About 300 persons were present.

Sunday, February 11.

The Preachers at the Cathedral were, 11 a.m., Bishop Stuart, 3.15, Canon Moreton, 7 p.m., the Dean.—The Bishop of North Queensland preached at the Pro-Cathedral, Newcastle, at the evening service.—Archdeacon Wilson, of Dubbo, preached at St. Thomas', Balmain, at the morning service.—The Rev. the Principal of Moore College, preached at St. Philip's, Church Hill, morning and evening.—Bishop Stuart preached at St. John's, Darlinghurst, at the evening service.—A united Open-Air Service was held at St. Peter's, Cook's River Road, Members of the Church of England, Wesleyan, and Primitive Methodist, Christian Brethren, and Salvation Army joined in the service conducted by the Rev. E. D. Madgwick. Addresses were delivered by representatives of each congregation.—A Masonic Service was held in the School of Arts, Nowra. Preacher, the Rev. Luke Parr, of Berry.

Monday, February 12.

The Annual Meeting of the New South Wales Church Missionary Association was held in the Hall of the Y.M.C.A. The attendance was very large; the report most encouraging, and the meeting full of enthusiasm. The PRIMATE presided, and Bishop Stuart, the Dean, Rev. W. Martin, and Messrs. John Kent and E. P. Field delivered addresses.—Bishop Stuart was presented with an address on the occasion of his departure for Missionary Work in Persia.—Half-hour service at the Cathedral, 1.15 to 1.45. Preacher, Rev. J. Hargrave.

Tuesday, February 13.

The Seventh Anniversary of St. Augustine's, Neutral Bay, was celebrated. The PRIMATE preached at the evening service.—The Prizes and Certificates gained by Teachers and Scholars in the recent examination in connection with the Sunday School Institute were distributed by the Dean in the Chapter House.—The Committee of the Lay Readers' Association met at 4.30 p.m.—Half-hour service at the Cathedral, 1.15 to 1.45. Preacher, Rev. J. Hargrave.

Wednesday, February 14.

The Council of the Church of England Temperance Society met at 4 p.m.—Half-hour service at the Cathedral. Preacher, Rev. J. Hargrave.—The Rev. W. A. Charlton, formerly welcomed by Sunday School Teachers and Choir on his return to the Parish after two months rest.—Harvest Thanksgiving Service held at St. Luke's, Junee. Preachers, Canon Betts, of Cootamundra, the Rev. T. O. Mell, of Albury, and J. Thompson, of Murrumburrah.—Harvest Thanksgiving Services held at Cowra; Preacher, Archdeacon Campbell, M.A.—Annual excursion of St. Paul's Sunday School, Kogarah, held at the National Park.—Harvest Festival held at St. Andrew's, Garra. Preacher, the Rev. J. Aldis.

Thursday, February 15.

The PRIMATE left town for Springwood and Katoomba.—Special Session of the Synod of the Diocese of Grafton and Armidale, held at Armidale for the election of a Bishop to the vacant See.—Committee Meeting held of the Open-Air Mission at the Diocesan Registry at 4 p.m.—The first Bishop of Australia (Dr. Broughton), consecrated in 1836.—Half-hour service at the Cathedral. Preacher, Rev. J. Hargrave.—Sale of Work in aid of St. Aidan's, Annandale, opened by Mrs. H. I. Richards.

Friday, February 16.

General Meeting of the Shareholders of the Church of England Newspaper Company held at 176 Pitt-street.—Half-hour service at the Cathedral, 1.15 to 1.45. Preacher, Rev. J. Hargrave.—Sale of Work in connection with St. Aidan's, Annandale, continued.—The Sixty Second Annual Commemoration of the King's School, Parramatta, held. Canon Sharp, M.A., was the special Preacher.—Meeting of the Diocesan Corresponding Committee of the Board of Missions, 4.30 p.m.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N. S. W. Whenever this Company has come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypto Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allowing irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

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All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if YOU ARE IN ARREARS WITH YOUR PAYMENTS. Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

THE COMING WEEK.

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. 18.—11 a.m., The Proctoror. 3.15 p.m., The Dean. 7 p.m., Canon Kemmis. 9 a.m. and 11 a.m., Holy Communion.

At the Half-hour Services during the week (1.15 to 1.45 p.m.) the Rev. S. Fox will be the Preacher.

Holy Communion on Wednesday, at 8 a.m. and at 7.30 p.m. Evening Service and Admission of Lay Readers during the Service.

DIOCESAN.

Frid., Feb. 16.—General Meeting of the Shareholders of the Church of England Newspaper Company will be held at the office, 176 Pitt street, 4 p.m.

Sun., Feb. 18.—St. Hilid, Katoomba; Preacher, Morning and Evening, The PRIMATE.

Opening Services of an Eight Days' Mission, to be held at St. Saviour's, Redfern, by the Rev. D. H. Dillon. Services will be held daily throughout the week, at 7.30 a.m. and 7.20 p.m.

Mon., Feb. 19.—Committee of the Diocesan Educational Bazaar Society, 4 p.m.

Wed., Feb. 21.—Annual Meeting of the Lay Readers' Association, in the Chapter House, 6.30 p.m. Special Service in the Cathedral at 7.30 p.m., at which two Lay Readers will be admitted.

Sun., Feb. 25.—St. Paul's, Lithgow; Preacher, The PRIMATE.

Mon., Feb. 26.—Meeting of the Standing Committee, 4 p.m., The PRIMATE.

Notes of Lectures on the Doctrines and Ceremonies of Rome.

No. 4.—THE IMMACULATE CONCEPTION.

We now come to comparatively modern times. From 1831 to 1846 Gregory XVI reigned. "The fifteen years of his reign were one long struggle to repress the love of freedom which was gaining strength on every side. Only one-third of the soil in Italy was cultivated. The people were miserably poor. The press was effectively bridled; literature and science were discouraged. Only one in a thousand could read. But there was, in Rome, one ecclesiastic for every ten families!" (The XIXth Century, by R. Mackenzie, p. 437)

The next Pope was Pius IX, and he occupied himself about "the prerogatives of the Mother of God." The absolute sinlessness of the Virgin Mary had, until now, been a subject regarding which loyal Catholics might without impropriety differ. They had differed for centuries. The Roman Church maintains that it was not so much the seed of the woman, as the woman herself, that was to bruise the head of the serpent. "In defiance of all grammar, she renders the Divine denunciation against the serpent thus: She shall bruise thy head, and thou shalt bruise her heel! The same doctrine was held by the ancient Babylonians, and symbolically represented in their temples. Diodorus Siculus says that one image was that of a woman grasping a serpent's head. (The two Babylons, p. 125.)

"At the Council of Nice, says the author of 'Nimrod' the Melchite section, that is, the so-called Christianity of Egypt, 'held that there were three persons in the Trinity, the Father, the Virgin Mary, and Messiah their Son.'" This was A.D. 325. Can it be credited that Cardinal Newman speaks exultingly of these discussions as tending to the glorification of Mary? "Thus says he, in reference to this astounding fact, 'the controversy opened a question which it did not settle. It discovered a new sphere, if we may so speak, in the realms of light, to which the Church had not yet assigned its inhabitant.'" (Newman's Development, pp. 405, 406.) Cardinal Wiseman, in his 'Golden Manual' p. 649 says "V. the Lord himself, created her in the Holy Ghost, and poured her out among all his works. V. O Lady hear etc." This monstrous language manifestly implies that Mary is identified with the Holy Ghost, when it speaks of her being "poured out."

In 1849 Pope Pius IX, inquired of the Bishops in all parts of the world what were their opinions and their advice on the subject of the immaculate purity of Mary. Five years later the holy father issued the Bull "Ineffabilis." "It was a high day in Rome. The Pope, under deep emotion, crowned with a diadem, the figure of the Madonna. And then he declared it to be a doctrine revealed by God that the Virgin Mary 'from the first instant of her conception was preserved immaculate from all stain of original sin.'" (The two Babylons, p. 438.)

And thus we find that after nearly 184 centuries, the Mother of our Lord Jesus Christ is finally made into a demi-god; without sin, either original or actual. An object of proper worship for the faithful!

A few years later the man who is responsible for this blasphemy, was solemnly declared infallible on all

questions of faith and morals.

The names bestowed on Mary by the Papacy, have no foundation in the Bible. "House consecrated to God," "the awful dwelling Place," "the Mansion of God," "the Temple of the Trinity," and such like, are verbally and truly Pagan. Their birthplace is Babylon. If Rome has not proved herself the Babylon of the Apocalypse, then there is nothing clear in prophecy! "Come out of her, my people" is the trumpet call of the God of Hosts. May that call be heard and responded to!

SEGUM.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

I trust that the writers of the "Open Column," which I for one, read with much interest every week, will not rob me and my fellow readers of considerable pleasure by unduly curtailing their contributions. The question of our use of the Psalms in Church, for example which was so ably dealt with by "K" last week, is worthy of still longer discussion. My thoughts were turned in the same direction last Sunday, before I had read the article, by the verse "Or ever your pots be made hot with thorns: so let indignation vex him, even as that which is raw." What is the use of chanting or saying such words, which are unintelligible as Greek to nineteen-twentieths of the congregation? Would not the time be occupied infinitely more profitably if it were employed in singing a hymn, in which all the congregation would be more likely to join, both in heart and with voice, and which at all events would have the advantage of being intelligible?

If the conservative instinct of Churchmen is too strong to allow them to give up the congregational use of the Psalms altogether, might it not be confined to the reciting of a dozen verses or so in one Service? For child listening, in whom I happen to be especially interested just now, that amount would be quite as much as they could well assimilate; and it must be remembered that even in these days of increased education a certain proportion of the adult congregation are mentally not far above the state of children. Those who are in the habit of reading aloud at family prayers the portion appointed by some Scripture Reading Union will have noticed how much more general interest is taken in the reading when the passage is not taken from the Psalms. The excellent address by Archdeacon Farrar which also appeared in the Record last week, is a strong appeal in favour of such reforms as those advocated by "K" And I think that if there were any means of truly estimating the spiritual effect produced upon the members of a congregation by the usual chanting of the Psalms, the result would be that all Churchmen would insist upon reform being introduced. Unfortunately we are powerless in the matter except by suggestion to the Church at home—a Church which is not only more conservative in itself, but also in its present condition does not feel the competition, if I may so term it, of the other denominations as do the branches of it in Australia and America. I only wish that we could adopt the American Prayer Book at once, for if some changes contained in it seemed to me unwise, the general drift of its changes is such as to meet with approval from all except those whose motto is "As it was in the beginning of my life so it ever shall be."

It was inspiring to read the noble sermon of Archdeacon Dudley in last week's RECORD, and I rejoiced over the reappearance of "Mission Notes." To emphasize my frequent references to the need for our Missions sending to the Record the latest news from their missions I may say that I learn for the first time *via* Melbourne the details of the death of one of the two Kanakas sent as Mission Teachers to the Mission at New Guinea, and the fact of Mrs. Gribble's illness at Bellenden Ker. Of course these items may have appeared in the RECORD and been missed by me, but it would be astonishing to me if I failed to notice any items of important news from those Missions. Therefore, I rejoice at the prospect that we shall now have the latest news of the brave workers who are running such perils for the sake of the heathen. I am at present revelling in the perusal, for the first time, of the life of Mackay of Uganda. What an interesting subject the Mission to Uganda must make for a Gleaners' Union address.

COLIN CLOUT.

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plaid Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the inferior article.—ADVT.

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CHURCH MISSIONARY ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the New South Wales Church Missionary Association was held on Monday evening last. The large hall of the Young Men's Christian Association, with its gallery, was well filled with an audience which evidently took a deep interest in Missionary work. The MOST REVEREND THE PRIMATE presided, and there were present,—the Right Rev. Bishop Stuart, the Very Rev. the Dean of Sydney, Canon Moreton, the Revs. A. W. Pain, B.A., T. B. Tress, J. Dixon, W. Martin, B.A., J. Hargrave, G. D. Shenton, B.A., T. Holme, T. Jenky, M.A., L. Key, F. W. Reeve, J. G. Southby, E. S. Wilkinson, B.A., J. Macarthur, E. Clayden, A. Gailey, P. Presswell, J. Best, W. Saunders, Messrs. J. Kent, C. R. Walsh, Dr. Houston, E. P. Field, W. Crane, G. S. Harrison, H. B. Cotton, Dr. Deck, W. B. Shaw, and others. Apologies had been received from Archdeacon Gunther, M.A., the Revs. J. D. Langley, and W. A. Charlton.

The proceedings were commenced by singing the hymn, "Lord, Thy ransomed Church is waking," after which Canon Moreton read Psalm lxxvii, and the C.M.S. Prayer was offered by the Rev. W. Martin.

The PRIMATE called upon Mr. C. R. Walsh, Lay Sec., to read

THE ANNUAL REPORT.

Many things conspire to induce the Committee in presenting this 69th Annual Report to ascribe praise and thanksgiving to Almighty God for the goodness and mercy which have followed us throughout the year in connection with the work of this Association.

True we have been called upon to mourn with our brethren in the old land the loss of Missionaries, some of whom, like Bishop Horden, had been for years faithful and efficient workers in the field, others who, like Bishop Hill, had only shortly before entered upon their work, and though giving bright promise of a useful and devoted career, have been in the mysterious Providence of God called to the higher ministries in Heaven.

No such sadness has fallen to our lot in connection with our own Missionaries. We have rejoiced to notice the growth and extension of the operations of the Parent Society, and in spite of the year of unusual trial and difficulty through which the Colony has passed, the income of the Association shows a marked advance.

This advance is justly attributable to the increasing interest among the members of our Church in the cause of Christ's Kingdom in Foreign lands, and in itself, is a matter for profound thanksgiving.

In 1874 our Association, then in its Auxiliary form, received a great stimulus from the advocacy of one whom it affords us exceeding pleasure to welcome at our meeting to-night.

Bishop Stuart has observed the gradual development which has taken place since that time, and, it will, we are assured, be of deep interest and encouragement to him to compare things as they then were, with our Association in its present position, having four Missionaries already in the field, as well as a number of men and women, who have dedicated themselves to Missionary work, undergoing the requisite training and preparation.

From intelligence received to-day, the safe arrival of the Rev. B. W. Stewart and Mrs. Stewart at Fuh Chow, China, can be announced. Your Committee bear in very grateful remembrance the valuable assistance which Mr. Stewart, in conjunction with Mr. Eugene Stock, rendered to our Association during his visit to this Colony in 1892.

It is gratifying to know that the native Christians in China are now looking to Australia to send some true men and women to aid in the immense task of giving the Gospel to the millions of their fellow-countrymen.

It was the privilege of the Association during the past year to send out a Lay Missionary to the post in Eastern Equatorial Africa, to which he had been appointed by the Parent Committee.

Recent letters from England inform us that Mr. Doulton had been accorded a most hearty welcome by the Society in London, and had received special kindness at the hands of the Rev. G. E. Wigram, the Clerical Secretary, and Mr. Stock, the Editorial Secretary of the Society. There seemed every probability that he would leave England for the sphere of his work during this present month, and that he would have the privilege of making the journey in the company of Bishop Tucker and some other Missionaries who were to return to the stations there.

Official communication has reached us that the Rev. W. Newby Fraser had passed his first language examination with credit and was still prosecuting his linguistic labours with assiduity and zeal which had been greatly kindled by the splendid opportunities for work he had seen in the course of an evangelistic tour made with another Missionary of the Society through a number of villages in the vicinity of Agra.

Miss Helen Phillips is now stationed at Doldauhuain, Ceylon, and has recently been joined at her station by Miss Joselyne, who has been sent out by the Parent Committee. Both are busily occupied with the task of acquiring the Sinhalese language, meanwhile using such knowledge as they possess to ingratiate themselves with the Heathen who, in that part of Ceylon, are very much opposed to Christianity.

Your Committee look forward with pleasure to the dismissal during this year of the four ladies who are now in the Marsden Training Home. One of them has already been designated to work under the Rev. B. W. Stewart, at Fuh Chow, and the Parent Committee are now being requested to name stations for the location of the other three ladies. It would be a source of keen satisfaction if it be found possible for the Parent Committee to appoint one of their number to the same station to which our revered friend, Bishop Stuart is proceeding.

The Marsden Training Home for which we cannot be too truly thankful is answering its purpose admirably. The thanks of the Committee are most cordially given to the gentlemen who, notwithstanding many other pressing duties, have made time

for the courses of lectures which were delivered during the year. As the Home is now full, Miss Hassall is adding more rooms, and on their completion at an early date, will be able to receive two additional candidates. The addition will not come too soon.

In connection with Missionary literature, it is gratifying to report the number of subscribers to the *Localized Gleaner* goes on increasing. We still require a couple of hundred subscribers before the supply at present obtained from England each month is absorbed.

We would urge upon the members the desirability of bringing under the notice of children the admirable monthly papers *Asiatic*, and *The Children's World*.

Since the library (of the Lay Sec.) of Missionary books, was thrown open, about 18 months ago for use, 535 volumes have been taken out. The spread of knowledge about Missionary work can produce no other effect than the desire to help and to pray about it.

The number of members on the Gleaner's Roll still increases, and has attained in New South Wales alone, 962, and several new Branches of the Union have been formed during the year. The Monthly Prayer Meeting has been continued regularly in the Chapter House on the second Thursday in each month, and has been well attended. The Committee regard this meeting as of exceeding importance, and would beg all friends to attend when possible.

FINANCIAL.

For the year 1892 the total receipts were £651 14s 3d. It is gratifying to be able to report that for the past year they were £781 13s 11d, being a gross increase of about £130. After deducting from this amount received for transmission to other Missions and for Periodicals, there remains a net increase of £67, and the receipts have been £54 in excess of the expenditure.

Seeing that no very special efforts have been put forth to increase the revenue of the Association, and that many circumstances have militated against such a favourable financial result, we have special cause to thank God and take courage.

During the coming year the sending forth of the candidates now completing their training will raise the expenditure to about £900 for the year: a sum which we doubt not the zeal of our friends will place at the disposal of the Committee.

The closing work of the Committee would be to urge still more the supreme necessity of prayer in connection with this work. Let us ever bear deeply in our hearts the admonition of our Lord "Pray ye the Lord of the Harvest that He may send forth more labourers into the Harvest." Such prayer will be most wondrously answered in the future as it has been in the past.

Mr. JOHN KENT, Treasurer, read the following statement:—

Table with columns: £ s. d., Balance from 1892, Received from various sources (Salaries, Furniture, etc.), Disbursements (Paid to Missionaries, etc.), Total Receipts, Total Expenditure, Balance forward.

THE PRIMATE who was warmly welcomed—said he need not tell them of the interest he felt in Missionary work, he was glad to be always present at any meeting for promoting the spread of the Gospel of Christ the world wide over. He need not try to tell them again that he was interested in the Church Missionary Society, for he had seen much of the excellent work it had done in India, and he was most thankful that the Church Missionary Association in the Colony had kindled so much missionary zeal.

Speaking of Missionary work there were two things to be considered, the general missionary work done by societies and organizations and specific missions—those in which they were particularly interested. He hoped that the zeal and earnestness which were displayed by the meeting would be sufficient to kindle a spirit of greater sympathy and enthusiasm on behalf of those Missions which were truly Australian.

The meeting was particularly interesting by the presence amongst them of one whom they were glad to welcome as a guest, and to wish God-speed in his new effort to spread the Gospel of Christ in the great land of Persia. They welcomed Bishop Stuart as the veteran Missionary; as one who had proved in his position of Bishop in New Zealand the interest and zeal which he could display amid the routine, and in connection with the administration of the Episcopal office. They welcomed him as the late Bishop of Waipau who had now undertaken special work in the East. It added special interest to him on that occasion in welcoming Bishop Stuart, because he was an old friend whom he met nearly 30 years ago in India, and they had many reminiscences in common. There were three

thoughts he would ask them to consider in connection with Missionary Work.—Its motive power, the requisite knowledge and the corresponding action. The PRIMATE dwelt upon each of these topics and concluded an interesting address by expressing a hope that the reflex influence of their missionary zeal might be felt in their home work.

Bishop STUART, after referring to the kind welcome accorded by the PRIMATE and his old friends in the Churches of New Zealand and Australia, because he had links in both countries. He was much touched by the words of a poor Maori woman who attended a meeting to bid him farewell. That woman said to him go and spread the Gospel to the heathen beyond. It was a testimony that the Gospel of Christ was the power of God unto the salvation of everyone who believed.

The Maori Mission in New Zealand owed its origin to New South Wales, and the Bishop said the name of Samuel Marsden was still honored and revered in New Zealand. He gave an interesting account of his work among the natives, and said two converts, men of intelligent piety had been ordained and set apart for evangelistic work among a tribe which had been alienated from the Church. Discussion as to the wisdom of the appointment had taken place in the Maori Synod, and some of its members who were adverse to the new departure sought to influence the wife of one of the newly ordained but with quiet faith and feeling she replied in the words "Where he goes I will go, where he lodges I will lodge, his people shall be my people, his God my God, and where he dies, there I will die and there will I be buried." He then dwelt on the work to be carried on in Persia. He said he did not go there without any knowledge of the work, and gave reminiscences of his former work among the Mohammedans in India, and the religion in Persia was almost identical with the religion in India.

Persia was a country comparatively unknown. About the third century Christianity was annihilated in Persia, and the Mohammedans have held the country for nearly 1300 years. They should not allow this to continue, and the Bishop concluded with an impassioned appeal on behalf of Foreign Missions, and especially on behalf of the Mission in Persia. He moved that the report and financial statement as read be adopted, printed, and circulated.

MR. E. P. FIELD seconded the motion, which was carried unanimously.

ELECTION OF OFFICERS.

The Rev. W. MARTIN moved.—"That this meeting pledges itself to renew effort on behalf of the Church Missionary Association, and requests the following gentlemen to accept office as members of the Committee for the ensuing year:—The Revs. Canon Morton, A. E. Bellingham, F. B. Boyce, E. Claydon, J. Dixon, H. Martin, W. Martin, T. B. Tress, J. Vaughan, Messrs. W. R. Beaver, W. Crane, E. P. Field, G. R. Harrison, R. Hills, W. E. Shaw, Dr. O'Connell, and Dr. Houston.

Mr. John Kent seconded the motion, which was carried unanimously.

PRESENTATION TO BISHOP STUART.

The VERY REV. THE DEAN then presented Bishop Stuart with an address from the President, Vice-President, and the Committee of Church Missionary Association of New South Wales, giving a welcome to the Bishop to New South Wales, and expressing a hope that his work in Persia would be successful, and that he might be spared for many years to carry it on.

Bishop STUART said he accepted the address as an expression of the kind sentiments towards himself and he would take it with him as a pledge of their interest in the work of God in Persia.

In Memoriam.

THE LATE MRS. ROGERS OF PETERSHAM.

There was laid to rest in the old Churchyard of St. John's, Ashfield, on Sunday afternoon last, the widow of the late Edward Rogers, for many years Incumbent of Holy Trinity, Sydney, and one of the most painstaking and best esteemed of the Clergy of his day. After her husband's death Mrs. Rogers settled at Petersham, taking kindly to its Church and people, some of whom were among her oldest friends. She was not a little cheered and comforted in her latter days and last sickness by the ministrations of her old friend, the Rev. Coles Child, formerly Archdeacon of Newcastle, but now and for long a resident in the Parish and an honorary Clerical worker there. Her almost last conscious act of worship, before the insensibility came upon her in which she remained with hardly a break for at least a month before her death, was the reception of the Sacrament from him. The Incumbent of the Parish, to his great regret, was not able to attend the funeral on Sunday, but Mr. Child was there, and he, with Dr. Corlette, officiated in the Ashfield Church and at the grave by the side of her good husband. In her own Church, on the morning of that day, the Preacher, who was the Incumbent, made kindly mention of her at the close of his sermon, and nearly the whole congregation remained while the Organ, under the happy and wonderfully pathetic handling of Mr. W. Angus, poured forth the strains of the "Dead March in Saul."

Contentment gives a crown where fortune has denied it.

All real lives are resurrection ones, And no man truly lives till he has lived To bury his first self.

Fine sense and exalted sense may be good in their way, but they are not half so good as common sense. He who carries about him nothing but gold, will find himself at a loss for ready change many a time every day.

Our Father, God, Not only listens to, but for our prayers; So loving is He to us.

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NEW BOOKS JUST RECEIVED:—

"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/, posted 4/8.

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6.

Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 2/-; posted 2/2.

The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-

Homespun, Annie S. Swan; 1/-, posted 1/3.

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Lay Readers' Association.

THE ANNUAL MEETING will be held on WEDNESDAY NEXT, 21st INST., at 6.30 o'clock, in the CHAPTER HOUSE, after which A SPECIAL SERVICE will be held in ST. ANDREW'S CATHEDRAL, at 7.30 o'clock, at which Two Probationers will be admitted to Full Membership.

The attendance of all Church Workers is particularly requested. JOSEPH COOK, Hon. Sec.

MELBOURNE Suburban Clergyman wishes to Exchange Parishes with a Sydney Clergyman, in or near Sydney, during April and May. Address, X. O. X. "RECOGN" Office, 176 Pitt-street, Sydney.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, FEBRUARY 17, 1894.

The Church Missionary Association.

THE Annual Meeting of the Church Missionary Association on Monday evening last was one of the most successful that has ever been held. The weather was not favourable, and yet the large hall of the Young Men's Christian Association was filled with an audience that evidently took a deep interest in the work of the Association. The Report read, and which we publish in another column, was of a most encouraging character, and the Treasurer's statement showed what can be done in the presence of "hard times" and "financial depression." It is evident the interest awakened by the visit of Mr. EUGENE STOK and the Rev. R. W. STEWART is producing good and abiding fruit, and the meeting of Monday evening will tend to deepen and widen the channel of that influence and make it more powerful in the coming year. It has been said that the surest way to empty a Church is to announce as the preacher a returned missionary, but Sunday's congregations at the Cathedral and St. John's, Darlinghurst, and the attendance on Monday evening at the meeting referred to show that such a statement is far from correct. The PRIMATE, who presided, said that he was deeply interested in Missionary work wherever it was carried on, and that he always took an interest in the welfare of the venerable Church Missionary Society for he had seen much of its excellent work in India. BISHOP STUART gave thrilling instances of the good work the Society had done, and was still doing among the Maories in New Zealand. Such testimony is most valuable, for it tells us that Missions are not a failure, as some would have us suppose, but upon the contrary shows that the Gospel of our Lord JESUS CHRIST is world-wide in its adaptation, and that it is a

Message meet for every land. Message meant for every ear.

Thankfulness and hope seemed to pervade the meeting. Thankfulness to God for what had been done by the agency He had employed, and hope that every day should witness a fuller consecration of talent and opportunity, so that His will might be done on earth as it is in heaven. What can be done to sustain and increase the interest now so evidently manifested? The Gleazer's Unions, the Auxiliaries already in existence are charged with this important work, and they need the hearty co-operation of all those who profess to be disciples of CHRIST. How can this be obtained? We think that there should be frequent parochial meetings which should be made bright and interesting; that the subject of Missions should be more frequently spoken about from the pulpit; that Missionary literature should be scattered far and wide among the people, for the fire of missionary zeal will only burn bright and steady as it is regularly and liberally fed with the fuel of Missionary intelligence. If we wish to interest others we must talk to them, and invite them to take part in some special work. A little active work is sometimes a great quickener of interest in the holy enterprises of the Church. All kinds of service should be enlisted, and we must devise and doggedly stick to the thousand and one little duties which secure success.

Christ for the world—the world for Christ— For this our work shall be, Till earth is filled with righteousness, As waters fill the sea. So shall all nations serve the Lord, As light to them is given. And then His will be done on earth, As it is done in heaven.

The world wants witnesses for CHRIST, and now is the time for prayer and self-sacrifice. The example of BISHOP STUART himself is an inspiration. Who could look at the veteran Missionary, or listen to his impassioned appeals without thanking God that the age of heroism has not passed. It is Christianity alone which produces such men, and they leaning with all their trust upon the Cross of the atoning Son of God, and going forth to call the heathen from sin and ignorance, are heroes which the world cannot spare in its day of anguish and sore distress. And as they go forth the Church, if it is loyal to CHRIST, must do its duty. The PRIMATE, in closing his address, said there were three thoughts he would ask those present to consider:—the motive power; requisite knowledge; and corresponding action. Here our loyalty to CHRIST is tested. What are we doing for Missionary enterprise? If we have the Spirit of CHRIST, if we are informed of the needs of Missions, whether these be of a general or a specific character; what are we doing that the kingdoms of this world may become the kingdom of our God and His Son JESUS CHRIST? While we are thankful that success has been vouchsafed to the Church Missionary Association, yet much more remains to be done. In fact this success increases our responsibility and calls for more earnest prayer and greater self-denial. The Church in Australia cannot afford to do less for Missions than she is now doing. Nay, she dare not do less. God calls her to more earnest and devoted work. He will have His Gospel preached to every creature, and He expects us to do our part in this great undertaking. We shall have more of the Spirit of God when we have done more fully the work of God. The Spirit could not be withheld from us—except God were to be unfaithful to His own government—when we have honourably and lovingly rendered obedience to His will. If the Church does her part, God will bless her with His smile, if the Church fails in her duty, she has no right to expect the Spirit of God to complete what has been left undone through indolence. If there is one thing that will save us in our work from narrowness, meanness and littleness of conception it is entering heart and soul into the great work of Missions to the heathen; it puts great thoughts into our heads, bold words into our mouths, and leads us from our parochial prisons to behold and care for all nations of mankind. If we have narrow sympathies, mean ideas, paltry conceptions, we are not scholars in the school of CHRIST. He says, "Go and teach all nations," "Go ye into all the world," "Look not every man on his own things, but every man also on the things of others," "Give, and it shall be given unto you, good measure, pressed down, heaped up and running over." The command is "Go; go everywhere; go at once, and, lo, I am with you always even to the end of the world. Verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundred fold more in this time, houses, and brethren, and sisters, and mothers, and children, and land, with persecutions; and in the world to come, eternal life." Exceeding great and precious are the promises of God! He is able to do exceeding abundantly above all that we ask or think! With such promises the year upon which the Church Missionary Association has entered may be made great by the nobility of purpose, by industry of execution: Shall it be so? The answer lies in part within the compass and action of our own will, and

Can we, whose souls are lighted With wisdom from on high, Can we to men benighted The lamp of life deny?

God the Father is working for the Son; God the Holy Spirit is working for the Son—all the orders of celestial being are working for the Son—in all things He shall have the pre-eminence—"the Kingdom shall be the Lord's." It is our duty and privilege to hasten the coming of that blessed day when Jesus shall have every heart; when the commingling nations shall have one hymn, one tune, one voice. Every prayer we offer in faith, every act of self-denial made for His sake, may contribute to this grand result, whereby the captive may throw off his chains and bring into eternal liberty.

The oath of my allegiance I now renew to Thee, Thy willing slave, my living Lord, For evermore to be.

The Diocesan Directory for 1894.

IN further directing attention to this most useful publication, we now give an outline of its principal contents which will indicate how thoroughly comprehensive and valuable it is. It opens with a Calendar for the year, showing the appointed days of Meetings of Committees, &c., and here an improvement has been effected. A blank page is inserted opposite every month for memoranda, which of course will be very valuable to the Clergy and Laity who are members of committees, and to those who have engagements which need to be noted as reminders. The story of the Church of England in Australia and Tasmania is next told, and special reference is made to the serious commercial depression of the past year in which the Church has had to bear her share of the burden laid upon the Colony at large. A list of the Bishops of the Dioceses of Australia and Tasmania from the foundation of the Diocese of Australia in 1836 is next given, followed by a list of Archdeacons of the Diocese of Sydney, Canons of the Cathedral, etc. The Ecclesiastical Divisions of the Diocese are defined, and its statistics are grouped in a concise form. A return of the Enrolment and Attendance at Church of England Grammar and Primary Schools in the Diocese is published together with a statement of Church Property, Glebes, Endowments, etc., Diocesan and Parochial. The Clerical Directory is up to date, and a list of appointments not Parochial is given, together with the names of Catechists Lay Readers, Local Lay Readers and Deaconesses. The Ordinations for Trinity Michaelmas and Advent are given, also lists of Churches consecrated, and licensed cemeteries consecrated, and new parish constituted. The number of persons (male and female) confirmed in 1893 is recorded, showing an increase of 450, in comparison with the previous year. A Table of Fees follows, and then comes the duties of Rural Deans, and the objects, etc., of the Rural-dean Chapter. The Bishop's instructions as to Confirmation, to Candidates for Holy Orders, and the General Subjects of Examination are published together with a List of Books for Study, and Reference recommended to Candidates for Holy Orders. They are followed by Instructions to Members of the Lay Readers Association, respecting Local Readers, preparation in order to the Consecrating of a Church, of a Burial ground, or the dedication of School Churches, etc. The Law relating to Baptisms, Marriages, and Burials is clearly defined. The attention of Clergymen, Churchwardens, and Trustees is directed to regulations in relation to alterations in Churches external and internal, and to the erection of Monuments and Tablets. The Law relating to the Election of Trustees is given. Mr. Alexander Gordon's paper of instructions as to the conduct of the Annual Vestry Meeting is quoted. The Clauses of the Constitutions relating to the Election of Representatives to the Synod are given, also Clauses from the Presentation Ordinance now in force in the Diocese. Clauses of the Sydney Bishopric and Church Property Act 1887 of the Church of England Property Act of 1889 are supplied for the information of the Members of the Church, also a list of the Special Services for various occasions prepared by the authority of the Bishops in Australia and Tasmania. Parochial Information is most accessibly supplied also that relating to Mission and Conventional Districts. A list of Committees, Societies, and a table of existing Ordinances, Rules and Regulations of the Synod 1868-1893 are given together with full information respecting the General and Provincial Synods. A history and description of the Cathedral which are deeply interesting, occupies several pages which is followed by a brief account of all Diocesan Organizations, Educational Institutions, Australian Missions, Sunday-school Institute, Temperance Society, Lay Readers and Church Choir Associations. This is just a bare outline of contents, and it will give our readers a faint idea of the pains and labour the Editors have bestowed on its compilation. Every person who studies it will be glad to find that within the compass of 250 pages, there is presented a complete and reliable summary of Church work. The Directory is excellently printed, carefully edited, and should be found in the study of every Clergyman, and on the table of every office-bearer in the Church. Copies may be obtained at the Diocesan Registry, the Book Depot, and from the Publishers, Messrs. W. A. Pepperday and Co., 119a Pitt Street.

Australian Church News.

Diocese of Sydney.

Echo Farm Home.—The following contributions are gratefully acknowledged:—C.E.T.S., All Saint's Sunday-school, Petersham, 10s; Rev. F. B. Boyce, £1 1s; St. Stephen's, Rookwood, £1 5s 2d; Mr. Shaddler, 10s; Mrs. W. A. Orr, 10s; H. Prescott and Co., 10s; Miss Foster, 10s; R. J. King, 10s 6d; Dr. West, 5s; J. E. Hassell, 10s; Mr. Trinnick, 5s; J. Little, 10s 6d; Dr. A. Jarvis Hood, £1 1s; Alderman M. Chapman, £2 2s; loan returned, 5s; Mrs. E. Holt (per Miss Phillips), 2s 6d; Committee Collection, 11s; maintenance, £16 7s 6d. Total to date, £308 15s 6d. Also gifts in kind:—Packing Cases, Rope, etc., N.S.W. Government; Meat, D. McPhee; Cruet Stands, E. W. Austin; Tea, Murrell Brothers; Mosquito Netting, C.E. Mission to Seamen, Butter, Miss Ward and young friends. The Home is being carried on very satisfactory. Office, 2 Princess-street, 30th January, 1894.

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St. Luke's, Burwood and Concord.—A very successful Floral Exhibition by the members of St. Luke's branch of the Church of England Temperance Society was held in the new Parish Hall, Concord, last Saturday week, the 3rd inst. Some months ago small packets of seeds were distributed amongst the children, and instructions with regard to the sowing of seeds and cultivation of plants generally was given to them by Mr. J. G. Tresider, F.R.H.S. The result was most encouraging. Four long tables of flowers, ferns, etc., were shown, and prizes given for the best exhibit in each class. After the exhibition had been formally opened by Mrs. Moreton, and prayer had been offered by the Rev. Canon Moreton, selections of music were given by a choir of over 100 children—members of the C.E.T.S., and during the afternoon tea and cake were handed round to the visitors. It is expected that these floral exhibitions which it is proposed to hold annually, will prove a stimulus to the study and cultivation of flowers and plants, and above all to the search for God in His creations, and already many of the children are preparing for the next exhibition to be held (p.v.) about the end of October.

Diocesan Church Choir Association.—The Tenth Annual Meeting of the Diocesan Church Choir Association was held on Tuesday afternoon, the 6th inst., in the Chapter House. In the absence of the PRIMATE from Sydney the chair was taken by Mr. G. H. Stayton, M.I.C.E., among those present being the Rev. H. Wallace Mort, G. E. C. Stiles, P. N. Hunter, G. D. Shepton, and Mr. E. Deas Thompson. The Hon. Treasurer presented his annual report and balance-sheet, which showed that 17 choirs had joined the association, the estimated attendance at the festival on 23rd November last being 304 persons, exclusive of the Bishops and Clergy. The expenses amounted to £32 6s 8d, and the receipts to £32 18s 11d, leaving a credit of 12s 3d. Votes of thanks were tendered to the Bishop of Goulburn for preaching the sermon; to Mr. Agutter, of London, for correcting the proofs; to the Precursor (Rev. D. G. Shepton) for conducting; and to Mr. Younger as Organist; also to Miss Snowden Smith and to the other ladies who provided the tea for the Choirs. The report and balance-sheet were adopted unanimously on the motion of the Rev. W. H. Mort. An alteration of the rules of the Association was also carried, by which the number of Clergy and of Choirmasters on the Committee was increased from five to seven. The officers for the year were elected as follows:—Vice-President, Rev. H. Wallace Mort, Hon. Secretary, the Precursor; Hon. Treasurer, Mr. G. H. Stayton; and Committee, the Revs. Dr. Corlette, C. Baber, Canon Kemmis, A. R. Bartlett, A. W. Pain, G. F. Garnsey, and J. Dixon, and Messrs. Noble, Sharp, Hunter, Massey, Gough, Gooch, and Lavers.

The Labour Home.—The Weekly Meeting of the Committee was held on Thursday afternoon, the 1st inst., at 557 Harris-street, Ultimo. In the absence of the Rev. J. D. Langley, Mr. John Sidney, occupied the chair. The Hon. Sec., Mr. Charles I. K. Uhr submitted a financial statement of accounts and handed in subscriptions received during the week. The following is the report for the week ended the 3rd February:—Meals served, 567; beds occupied, 191; employment found for 2, left, 3; now remaining 24. The Manager, Mr. E. Grether, reported that on account of the large number of men leaving for the country there is a great falling off in the number of applicants for admission, and that there are several vacant beds in the Home.

Diocese of Newcastle.

Newcastle Rural Deanery.—The Incumbents of Newcastle and the neighbourhood have at the instance of the Dean of Christ Church, arranged among themselves for an interchange of week-night services during the present Lent.

Visit.—The Bishop of North Queensland is on his way northward, and has been staying at Bishopscourt, Morpeth, with his old friend and Diocesan, the Bishop of Newcastle. He preached on Sunday night at the Pro-Cathedral, Newcastle.

Morpeth.—A Social Meeting of members of the Church of England in this Parish is arranged for Wednesday evening, February 14, at 7.30. The Bishop of the Diocese who has advocated the meeting will be present, and with other speakers, will address the Parishioners on matters of interest in connection with the Church and Parish, and especially on the financial arrangements brought about by the enactment at the last Session of Synod of a new Parochial and Diocesan Funds Ordinance. Out of eight prizes given in the last Diocesan Sunday-school examination seven were gained by candidates from the different schools in the Parish of Morpeth.

Stroud.—The Bishop of the Diocese is expected to hold a Confirmation at Stroud about the end of this month. He will also confer with the Parochial Council, and representatives of the different districts on the financial situation of the Parish under the new Ordinance. The Incumbent visited the Lower Myall on 22nd and 23rd January, and had a very large congregation and hearty Mission Services. He intends (p.v.) this month, to get as far as the Seal Rock's Lighthouse. A pleasing matter to mention is that Mr. H. Kiss will hold a Sunday Service once a month at the Tea Gardens when the tide is favourable.

Dogs.—One of our Clergy writes as follows in his local "Church News" "as we have no special accommodation for dogs in or about our Churches, we should be glad if people would leave these useful animals at home, especially in the summer time."

Christ Church, Dungog.—During Lent, the Incumbent will preach a series of sermons on Repentance. It has already been decided to adopt "Hymns, Ancient and Modern" in some parts of the Parish, and the Incumbent hopes to see it in use in the mother Church.

Gresford.—The Rev. Geo. Moore has forwarded his resignation to the Bishop of the Cure of Gresford. The Bishop and Mr. and Mrs. Moore's many friends are hoping that this will not involve his retirement from the Diocese. But the cause is unfortunately ill health. The departure of Mr. and Mrs. Moore from Gresford will be viewed by the Parishioners with sincere regret, and his brother Clergy will miss one from among them upon whose high and consistent Christian character they have always looked with much respect.

Pro-Cathedral.—Christ Church Pro-Cathedral was taxed to its utmost capacity to hold a very large congregation which came to hear the Bishop of North Queensland preach on Sunday night last. The Bishop preached a spiritizing sermon on our Saviour's words to the Woman of Samaria—"Whosoever drinketh of this water shall thirst again," John iv. 13, etc. The Bishop of Newcastle, Dean Selwyn and the Rev. S. C. J. Grime took part in the service.

SUNDAY SCHOOL COLUMN.

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

The Committee of the Sunday-school Institute decided last week that scholars might enter for the examinations as often as they like: they will always receive certificates for passing the examination; but they will not receive a second prize.

A teacher of forty years' experience in teaching in English National Schools and Victorian State Schools recommends for use in Sunday-schools a plan which he found very successful in his School in England. He wrote out, and kept in manuscript, a series of well thought-out questions on the "Line-upon-Line" principle, the answer to each being a text of Scripture. One of these was given daily with the home work, and the place where to find the answer. The pupil would, in his home, write the question in his book, find the text, write and learn it; then draw a line and do his other work. The questions were such as "Show from Scripture that children should obey their parents," and how parents should treat them; on honesty, truthfulness, private and public prayer, servants' duty to masters, masters' duty to servants, etc.

In the last Melbourne Scholars' Examination, eight scholars entered from the "Home" Sunday-schools of which I was speaking last week. Three passed, all in the second class.

In the late Palestine Exhibition in London to which I recently referred, one of the most interesting exhibits was the Silver Refining shop. The following facts will show that in England, as out here, Sunday-school teachers, whether of small means or large, can always be relied on to help good objects to the best of their power. The shop was fitted up at the expense of Mr. Daniel Griffith, an old Sunday-school teacher, and of the men who gave their time to illustrate the process of refining metals one was an old Sunday-schooler of Mr. Griffith's, and was taught by him forty years ago, and even as late as fifteen years ago was in his Bible Class. Another was a youth who from a scholar is now teacher in a Sunday-school. Another is a workman still attending a Bible Class, and four of the five others are still attending Sunday-school. Mr. Griffith confessed that they were giving more in proportion than he did for the benefit of the exhibition, and yet it was done willingly and cheerfully.

It cannot be said with truth that our Church in this country fails to make full use of the Sunday-schools, but the proportion of 2,628,000 Church Sunday-school scholars in England to 3,400,000 Nonconformist Scholars is said to be due to the fact that the Nonconformists better appreciate the value of the work.

I have received, as have the rest of the Clergy, price lists of the "Oxford Bible for Teachers" and of the "Queen's Printer's or Variorum Bible." Either of these is a splendid work, well worth purchasing; but for those who are purchasing for the use, as they hope, of a lifetime, there ought to be no stopping short of the edition which, although costly (in the cheapest binding it costs nearly a pound) is undoubtedly the best that can be obtained. That is the 1893 edition of the Variorum Bible, with the enlarged and revised Aids to Bible students. The various readings and various renderings at the bottom of each page are almost as good as a small commentary, and in the matter of the "Aids" I can say, as the newspapers do, that, although I have not had a chance of perusing them, the names of the writers are a guarantee that the notes, which have only just been published, are "up to date."

J.W.D.

He that hath light thoughts of sin never had great thoughts of God.

A word of kindness is seldom, if ever, spoken in vain. It is a seed which when dropped by chance, springs up a beautiful flower.

SUNDAY SCHOOL INSTITUTE.

DISTRIBUTION OF PRIZES.

On Tuesday evening a meeting was held in the Chapter House, for the above object, at which many of the teachers, some parents, and nearly all the prize takers attended—between three and four hundred persons were present. The VERY REVEREND the DEAN presided, and there were also present: THE REVS. A. R. Bartlett, E. C. Beck, D. E. Evans-Jones, M. Archdall, R. J. Read and P. Presswell. Apologies were announced from several Clergymen who were unable to attend.

The Rev. E. C. Beck read the Examiner's Report which appeared in the pages of the RECORD a few weeks ago. He added that they often heard it said their Sunday-school system was weak because they had inefficient teachers. He ventured to state that that argument was one that would not hold good. The papers sent in showed that the teachers possessed a very considerable amount of knowledge and were also able to impart it to others. He did protest against such assertions being made so frequently. The first lady teacher who obtained a prize had got within eight marks of the full number obtainable. They were not satisfied with the number of teachers who had presented themselves for examination. They expected more would have entered as it would be for their good and the good of their teaching if many more would enter for examination.

THE DEAN said it afforded him great pleasure to be present on that occasion, and take the place of the Bishop. He promised his Lordship that he would explain the reason of his absence, he having an important engagement at a Church near Sydney, consequently, he was not able to come to that meeting. The report which had just been read by Mr. Beck, was really of a very encouraging nature, and he thought that those teachers who had submitted themselves for examination might be thankful for such a report as the one just read. He was glad to notice that there was an increase in the number of teachers going up this time. There was nothing like becoming acquainted with our ignorance in order to stimulate us to study and qualify ourselves with practical knowledge of the matter in hand. They would never be able to instruct a Sunday-school class properly until they became acquainted with their subject. It was necessary for teachers to be possessed of the subject or they would not be able to impart it efficiently to others. They needed a great deal more knowledge as Clergymen—the fuller the knowledge of the Clergyman, the more full and instructive his sermons would be. What were they in the pulpit but teachers of a larger number of persons under slightly different circumstances. People will listen when there is something to be learned, but if they talked platitudes it was but another way of saying they had nothing to teach. Their work should be carefully prepared, and it should be as useful and practical as possible. He trusted all the teachers and scholars would aim at attaining greater efficiency. What they had attained in the past was only the road to the future. They might depend upon it that any preparation undergone in striving to attain knowledge would tend to enlarge and extend their knowledge, and success after success would follow. He looked forward to many of those who were Scholars then, becoming the best of Teachers in our Schools by-and-by, if they went on improving themselves and increasing their knowledge of the Word of God, and other subjects that might be brought before them. They must look forward to greater usefulness. There was a great battle to be fought, and in that way they ought to be thankful to belong to the Church of Christ and carry forward the standard to greater victories. In proportion as Teachers imbued their Scholars with Christian love, Christian truth, and built up Christian character, they were laying the foundations for greater power for good in the land in which their lot was cast. The Church Catechism was looked upon as being dry, but it was within the power of a Teacher to make it very interesting; in it they would find definite Christian proof of the reason for the faith that is in us. A gentleman had said to him that he had not found many of those who were well grounded in the Church Catechism "going up King-street." It was a popular phrase, and he trusted they understood what he meant.

The other speakers were the Revs. A. R. Bartlett, E. C. Beck, and the two Lay Examiners. The Prizes and Certificates were then distributed. The Rev. E. C. Beck proposed a vote of thanks to the DEAN for presiding, who responded, and closed the meeting by pronouncing the Benediction.

When once you have learned to take God at His word, you have reached a high place in the Christian life, standing on which neither worry nor affliction, nor persecution will greatly move you.

If he who walks with wise men shall be wise, How much more certainly shall he be wise Who walks with the all-wise God.

Our burdens are all too heavy if we try to bear them alone. But then we need not, for there is ONE on whom we can lean, and who is alike willing and able to bear both us and our burdens.

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 CHURCH AND BLAVATSKYISM.

To the Editor of the Australian Record.

SIR,—We are now nearing the advent of that most recent and most versatile of converts to Theosophic teaching, Mrs. Annie Besant. In a few months she will have come, and come too with the avowed object of sowing the seeds of error, and unrest, and falsehood among thousands of our fair city of Sydney.

That hundreds will flock to hear her on account of her fame as a speaker and an authoress is beyond question. But who can estimate the number of those who, going merely out of curiosity or for the sake of amusement, will come away with unsettled ideas of the old and tried religion of their fathers, and a hankering after this most insidious and newest craze, with its karma, its re-incarnations, its mahatmas, and its juggling.

The district in which I work is a country one, and perhaps the poorest in the Diocese, and yet I have been amazed again and again at the hold which this fantastic distortion of the religious ideas has gained upon some of the partly-educated members of my flock.

Some twelve months ago I called on a man who was at that time breaking stones on the road to support himself, a wife and six children. His house was exactly opposite the Church and just across the road. In the course of conversation I happened to mention that I had seen his children at Church, and would be pleased if he could sometimes attend himself. His reply was that he was a Theosophist, that he believed its teachings to be much superior to those of Christianity, that it was the religion of the future, and that he had no need to attend a Christian place of worship.

Thinking it was a case of a little knowledge being a dangerous thing, I made it a point to cultivate his acquaintance, and I must say that I was subsequently astonished not only at the amount of information he possessed, but at his faith in, and enthusiasm for, the Theosophic cause.

He managed out of the mere pittance which he earned to subscribe to the Sydney School of Arts Library, and I think he must have assimilated the contents of pretty well every work published on the subject.

Nor was this all. Previous to my taking charge of the district he had spent all his spare time instructing and endeavouring to convert his friends and neighbours.

Six months ago he left my district, but whether it was because Church-services are now held regularly, or that it is human nature to prefer example to precept, and that leaving unpaid bills behind is not forgiven to any one short of the degree of a mahatma, I am not prepared to say. At all events, except in the case of a few too-confiding tradespeople, neither himself nor his Theosophic lore have been missed.

This instance is only one of many which I could cite as examples of influence of Blavatskyism in the most unimagined places.

When I was at College we had a Theosophical Society, but as far as I could see it was perfectly harmless. Some of the uneasy spirits joined, simply because it was something out of the common, and opposed to the existing order of things, and without honestly enquiring or perhaps caring very much what it was all about.

But it seems to me to become a real danger when it affects the lives of our common people, when an altar to Buddha or Blavatsky is erected in the simple home of the fisherman, or the orchardist, and when our young people are taught to look upon the religion of Jesus Christ as old-fashioned, unsatisfactory, and played out.

This danger is intensified by the claim which Theosophy makes of embracing all that is good in the teaching of Christianity. When the enquirer is told that Theosophy is not opposed to true Christianity, but that it teaches the doctrine taught by Jesus Christ in *their party*, and not warped and confused and distorted as they have been by the Church for the last eighteen centuries. And when a great parade is made of a certain philanthropic work carried on by the members of the Theosophical society in the East End of London.

What, then, are we going to do? Or, as a brother Clergyman put it at a recent Ruri-decennial meeting, "Is the Church going to take any notice of this Theosophy?" Many will say, No; certainly not; the truth will stand, &c. And with these people I partly agree. The truth of Christ as taught by His Church will stand. Moreover, to preach against Theosophy when Mrs. Besant is with us would probably be the best advertisement she could have.

But for the sake of Christ's little ones, for the sake of our weaker brethren, for the sake of those whose faith might fall through want of knowing better, would it not be well, *ante*, before the prophetess arrives, in some of our more important Churches to have the teaching of the Church and the teaching of Theosophy put calmly and honestly side by side that the people may judge for themselves whether this modernised Buddhism is the Truth, or what I believe to be, merely the creation of the disordered brain of a half-educated woman.—Yours, etc., ALBERT GAILLEY.

GAMBLING AND BETTING.

DEAR MR. EDITOR.—Will you allow me space in your excellent paper; to recommend to all Clergymen and Parents, a book on the above subject, by Major Satoa Churchill, entitled "Betting and Gambling," which may be obtained in Sydney for one shilling. It is a splendid work, showing the great evil of gambling; how it makes a man become cunning, cynical, callous, selfish, and how it lowers the whole tone of the man. A whole chapter is devoted to exposing the iniquity of Monte Carlo, where the godless of chance is enshrined. The author points out the evil example of raffling and lotteries at Church Bazaars. If gambling is wrong in any form among the Laity,

it will only drive men into infidelity to be told that exceptions may be made when the Clergy want money. God's blessing cannot rest upon that which comes into the treasury of the Church if it is tainted with the sin of gambling. If the Church is poor as far as the goods of this world are concerned, she can be rich in spiritual things; the Churches denounced in the Book of Revelation were not the poor but the rich.

May God's blessing rest on the circulation of this book, and may we all be roused to united action in fighting against the great evil of "Gambling and Betting."—I am, etc., MARY M. PYE.

Wawararawa, February 10, 1894.

MELANESIAN MISSION.

DEAR SIR,—In your issue of last week I notice, in a paragraph dealing with the Missionary work of Australia, that the Melanesian Mission is referred to as an independent organization—whereas other Missions are stated to be under the Australian Board of Missions.

It is true that for many years past—and long before the Board of Missions was stirred into life and vigour, by the opening up of New Guinea, as a Missionary field for the Church in Australia—the Melanesian Mission has had an auxiliary in Australia, with its own Secretaries and Treasurers, first in Sydney alone, and latterly in each of the other Colonies.

But it must not be forgotten that the work with which the Australian Board of Missions was charged, when it was first formed (1850) was (1) "the conversion and civilization of the Australian Blacks, and (2) the conversion and civilization of the Heathen races in all the Islands of the Western Pacific." (Life of Bishop Selwyn, vol. 1, page 361.) "It was understood that this latter work would be undertaken jointly by the Australian and New Zealand Churches; and in 1851 a Branch of the Australian Board of Missions was formed at Auckland." (Ibid.)

The Bishops who constituted that first Board of Missions were Sydney (Broughton), Tasmania (Nixon), Adelaide (Short), Melbourne (Perry), Newcastle (Tyrell) and New Zealand (Selwyn).

The Bishop of Newcastle in the following year (1851) accompanied Bishop Selwyn on his visit to Melanesia; moreover, the Australian Diocese at that time furnished a ship of nearly 100 tons, the *Border Maid*, for the Mission work, and since then, have consistently helped with funds.

In the life of Bishop Patteson (vol. 1, page 259), there is an interesting account of an enthusiastic meeting, numbering 900 to 1,000, held in Sydney (June 18th, 1856), over which Bishop Barker presided, and at which Bishop Tyrell and the Rev. J. C. Patteson were present. A strong feeling was at that time excited which has never entirely died away; although we could wish that it were stronger than it is now. The work has gone on increasing, the harvest is plentiful, but alas! the labourers are still few—mainly because the means for their support is not forthcoming.

As my object in writing is to correct a statement apt to be misleading, I will only add, that the fact that the Melanesian Mission not being so distinctly under the wing of the Board of Missions, is not to be attributed to a desire to stand aloof, on the part of its friends and supporters, but rather to the accident that for many years it was almost our only distinctly Australian Mission in New South Wales.—I am, Sir, faithfully yours, H. WALLACE MORT, Hon. Sec.

All Saints's, Woollahra, Feb. 12th, 1894.

A TESTIMONY TO THE VALUE OF MISSIONS.

SIR,—The late Kanahooka shipwreck supplies us with a clear answer to those who tell us that Missions to the heathen are of little practical use, and that the results obtained are of no value. The account from the Thursday Island correspondent of the *S.M. Herald* of a few days ago proves otherwise. The Belandier Kor Mission is evidently doing good work. May I venture to hope that some friends who have read the extract in the papers will send some assistance to the Mission, which I understand, is badly in need of help.—I am, etc., C.G.M.

NOTICE TO CORRESPONDENT.—Open Column (L) received too late for this week.

NEW BOOK.

THE LIFE OF DEAN STANLEY.

The book of the week is Mr. Prothero's LIFE OF DEAN STANLEY. We give a few extracts from a work that has been so much looked for which will interest our readers, and we hope, induce many to get the volume. Stanley had two interviews with the Pope—in 1863 and 1866. On the former occasion it is said of Pio Nono that:—"He resisted with dignified courtesy any attempt to kiss his hand, and pressed us down upon the chairs, where we sat during the colloquy. Something had been said to him by Monsignor Talbot, who introduced us, about my having been with the Prince of Wales to the East, and this caused him to speak of the Royal Family of England. It was remarkable that he never could remember the title or name of the Prince of Wales. He called him Prince George, and after one or two futile attempts I dropped the effort to set him right, and spoke always of the Prince Royal of England. He spoke of the QUEEN and said that she had lately had a great misfortune in being upset out of her carriage in the Highlands. I replied, 'Yes; but her chief misfortune has been that she has lately lost her excellent husband.' 'Ah, yes!' he said, 'that may be; but, nevertheless, it is a great misfortune to be upset out of your carriage.'

"He spoke also of Oxford, and described, on the name being mentioned to him, Faber. I do not think any of the other Oxford names were familiar to him. I mentioned Samuel Wilberforce, the Bishop. But he only said, 'Ah! Wilberforce! he is one of the Oxford Professors.' The Bishop, on hearing this afterwards, was extremely indignant

and said, 'It shows the ignorance of the man.' He finally said, 'You know Pusey! When you meet him, give this message from me—that I compare him to a bell, which always sounds to invite the faithful to Church, and itself always remains outside.'

The biographer says: "At Osborne in July he describes a tea-party with the Queen at the Swiss Cottage; a surprise of curds and sugar in the summer-house; a game of croquet, in which he was defeated; a visit to the Confectionery, a fascinating place piled up with cakes of every description, but guarded by a witch, whom I was first obliged to exercise. He also records with particular delight another scene at the Swiss Cottage. 'The Princess offered Mrs. Bruce some cakes of her own making.' Mrs. Bruce declined them. 'Very well, then,' said the Princess, 'as Dr. Stanley is not here I shall give them to the donkey.'

About a Memorial Service conducted at Osborne, the Dean himself writes: "The Queen had desired that I should read some part of the last Chapters of St. John, some prayers, and perhaps an extract from my sermon. In the morning I went at a quarter to ten to Mrs. Bruce's room, and with her and Lady Augusta to the fatal room. I went in first. There was the violet who had been with the Prince at his death. There was a table placed for me. In a few moments they came in. I began by kneeling down and reading two prayers, chiefly made up from the Burial Service. I then sat down and read John xiv. 1-6, 18-20, 27, 28; xvi. 7, 16-22, 28, 32, 33, and upon those verses read about five pages of reflections, which I had written in the morning. Then two more prayers, and the Lord's Prayer, and an enlarged form of the Blessing. The Queen then rose from the bedside, where she had been kneeling, kissed the Princess (I think the Princess kissed her hand), kissed the Bruce, and then came across to me. I knelt and kissed her hand, and she passed away with all the others."

On the Easter Sunday after his marriage the Prince of Wales invited the Dean to Sandringham. "It would be especially agreeable to me," wrote the Prince, "as last Easter Sunday we took the Holy Sacrament together at the Lake of Tiberias." On Easter Eve the Princess came to him in a corner of the drawing-room with her Prayer-book, and he went through the Communion Service with her, explaining the likenesses; and the differences from the Danish Service: "My visit to Sandringham gave me intense pleasure. The Easter Day at Tiberias was the one day on which I look back in our whole journey with quite unmingled satisfaction, and therefore it was a great matter of thankfulness that the Prince should have wished to keep such a remembrance of it. I was there for three days. I read the whole service, preached, and then gave the first English Sacrament to this 'Angel in the Palace.' I saw a good deal of her, and can truly say that she is as charming and beautiful a creature as ever passed through a fairy tale."

The latter days were comparatively peaceful and quiet. In 1874 Stanley and Lady Augusta went to the Duke of Edinburgh's wedding at St. Petersburg. In this journey to Russia, Lady Augusta caught a chill, which eventually resulted in her last illness and death. During her illness came the Anniversary of their wedding-day on which the Queen wrote a letter to cheer and comfort Stanley, which closed with a warm expression of affection for his wife: "And now, before concluding, let me once more try to express how deeply I feel for you! But it is almost impossible, for I cannot distress you by saying too much. My sympathy and sorrow are too great. I know your beloved one so well, and love her so truly. She was with me on those two fearful nights in my life when my darling mother and when my precious husband were taken. She was so much with me during those two dreadful first years of loneliness, and was always so kind and hopeful, that to think of her now as so suffering, or at least as so helpless, is terrible. May our Heavenly Father, who has sent this fearful trial, support, comfort, and sustain you!"

The Rev. S. PIKE publishes the following extract from a letter just received from a converted Jewess working amongst Jewish girls at Safed. He had the privilege of baptizing her two years ago. "I am thankful to say that we have all our old nice children; but how very miserable they are! I am hardly able to describe their poverty and misery. I really tell you, dear Mrs. P.—, that as the winter is coming on I believe that they will not be able to come to school. They are most promising, but if we lose them it will be because they are ill. We are thinking how to help. The only way will be if we could give them dinner five times a week; that will keep them from starvation; and they would not go home at all till four o'clock in the afternoon. We will need about £25 a year, and how thankful and grateful we would be, for the poor children's sake! I quite believe that we would have double the number, and it is no wonder that they are not regular now. How can they be, when, after being three hours at school, they come home and do not have even a piece of dry bread? Sometimes, when they know that it is time to go to school again, they come without eating, and of course they are not very much inclined to do anything, and very often they will say, 'I have a headache and feel sick.' Then I am obliged to send them home, and the end is that the following day they get fever, and do not come to school for some days.

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ARCHDEACON LANGLEY.

The following is the substance of an address given by ARCHDEACON LANGLEY at the meeting of the Archidiaconal Council, at Sale, Vic. on Tuesday, January 9th:—

It is now nearly four years since, at the request of the Bishop, I took the position of ARCHDEACON of GIPPSLAND. It seems to me that the time has come when we should meet in Council with the hope, that we may, as the result of Conference improve our methods of working, stimulate our zeal and devotion to the great undertaking committed to us, and seek above all that blessing without which our labor will be unavailing.

During the past four years the organization of new fields of labour, the removal of obstacles to progress, and the means necessary to the establishment of the Church in the more remote parts of the Archdeaconry, have occupied all our time and thought. We have reason to be thankful that through much difficulty God has to some extent blessed our labour.

The building of Churches and Parsonages has gone on in a fairly satisfactory way, especially when we consider that we have passed through a time of unprecedented depression. Thirteen Churches have been built—at Yinnar, Bruthen, Coalville, Cunningham, Darum, Orbost, Lucknow, Nar Nar Goon, Neerim, Morwell Bridge, Korumburra, and Leongatha—at a cost of £2848. Four Parsonages have been built—at Orbost, Foster, Leongatha, and Inverloch; and the Parsonage at Drouin, which was regarded as uninhabitable, has been rebuilt and made a fairly comfortable residence for the minister in charge. The cost of the Parsonages amounted to £1270; making for Churches and Parsonages, £4118. Six new districts have been formed—at Nar Nar Goon, Tynong, and Bunyip; Narracan, Thorpedale, and Coalville; Leongatha and Inverloch; Kurrumburra and Arrawatta; Moyane and Bena; Yarram, Devon, and Bruthen Creek. Cunningham and Bruthen which originally formed one district have been made into two, with a Clergyman, Rev. George Poynder, stationed at Cunningham.

Under the blessing of God, we cannot but believe that much spiritual blessing has resulted from this increase of men and improved organization. Of spiritual results we cannot speak, as it is impossible to tabulate them, but when in one district where I attend many times for administration of the Lord's Supper, and had on some occasions not even one Communicant, we have now between 20 and 30—and in some of our districts we get between 60 and 70 during the Sunday, I think we have reason to thank God for what He is doing by our instrumentality. In all the districts I see evidences of increased earnestness and devotion. This is a most important and blessed work, because in many instances it is bringing the ministrations of the Gospel to those who would be otherwise destitute of them. We are still in many places the pioneers, and are supplying the spiritual needs of those who do not belong to our communion. We sometimes hear it said that some other religious body is always to the front, and pushes out to the more remote parts of our scattered district. I challenge the statement as far as Gippsland is concerned, as I can show that we were the first on the ground in a great number of places, and continue to be the only heralds of the Gospel in a very considerable part of the territory.

In all this, our great helper, as regards finance, is the Bishop of Melbourne's Fund. In fact, it would be quite impossible to carry on this work without the aid we receive from this source. The Bishop of Melbourne's Fund is the most important Missionary Fund I know of. If the Members of the Church of England could only see what we are doing with the money now given, and what we could do with a little more, I am sure our agencies would not be curtailed as they are now by reason of want of funds. I would like to take some wealthy members of the Church a round journey through Gippsland, and they would soon I think be stirred to give largely and liberally to the Bishop of Melbourne's Fund. I think we ought to take every opportunity of enlightening the public with regard to the work we are doing. It is good work; we are doing it to the best of our ability; and it cannot be done without aid from abroad. We ask all who love our Lord Jesus Christ and desire to see the work of God advance to help us. We could easily double our staff of workers; men are offering; people are crying out for the ministrations of our Church, but our hands are tied; we have to do with about £300 less this year than the year before. I am quite sure the self-denial and devotion of our Clergy and Readers will enable them to meet the difficulty and bear the loss of income, but it is a painful necessity that lays this increased burden upon them. I refer to this because I want to make as clear as I can the connection between the success of the Bishop of Melbourne's Fund and the progress of our work. I fully realize that true progress does not depend on any material thing, but on the presence and power of the Holy Spirit of God working in us and with us—but I ask, "How shall they hear, without a Preacher. How shall they preach except they be sent?"

There are many places where we have only a monthly service, which is only a little better than no service at all.

How important the establishment and maintenance of a Sunday School is, you will at once perceive. There is great danger that the children in some of our districts should grow up simply pagans. They are taught in State Schools, in which at present there is no religious teaching of any kind. If we fail to supply the need, we may see a generation grow up with the most absurd and grotesque notions about God, and be the prey to every form of superstition, or live a mere animal life, because the great restraining power of Christianity was never brought to bear upon them. It should be our aim—1 To establish Sunday Schools in every place where a service is held, and to look on the existence of the Sunday School as so vital to the welfare of the people that no effort should be wanting to keep it going. 2 When after all our efforts—long, strong efforts—we cannot get the teachers, then we should aim at the establishment of household Sunday Schools. Get the father, the mother, or some elder sister to begin the most interesting work of teaching all the children in each house. It should be the work of the Clergyman or Reader to supply or procure Books, Bibles, Catechisms, &c., and on his tours of visitations to examine the children and see how far the instruction is effective.

Pastoral visitation might be made most interesting and profitable if such a system were established. Parents would feel that the Church took a real interest in them and their children. The children would get the benefit of Religious Instruction, and the Clergyman or Reader would be brought into close and affectionate relation with each family in his district. The one thing we cannot do about this is to neglect it. If we do what answer shall we have to give to the question, "Where is the flock that was given thee, thy beautiful flock?"

Temperance work has become a most important agency in the Church. At home almost every well organized parish has its branch of the Church of England Temperance Society. Objection is made in some quarters to the dual basis—that non-abstainers as well as abstainers are admitted to membership in the Society. As a matter of fact in practical working, the non-abstaining soon becomes an abstaining member, and even should he see it wise to continue to take a very moderate quantity of wine, etc., we ought to be glad and thankful of any help we get to reform the drunkard or to remove the causes which lead to intemperance. The existence of the dual basis will lead to a much more temperate, thoughtful, and therefore convincing presentation of the case for total abstinence than that generally heard. There is great need in our country towns especially with their licensed liquor shops and their unlicensed shanties to do something to help our young men to avoid this terrible temptation to sin. One of the greatest curses to the people is the existence of the unlicensed shanty. There are towns in Gippsland where three or four of these places trade openly in liquor, and the law seems powerless to deal with them. We ought to work for such an alteration of the law as will take the work of dealing with these men out of the hands of informers, and give the police power to deal with it. As it is now the police are quite cognizant of the evil—in some cases the police have been known to take advantage of the shanty to procure their own liquor—and yet they can do nothing. Quantities of spirits and other intoxicants are seen going to the shanty; the thing is so open and undisguised that every one knows of it. Boys are enticed there and given drink. All sorts of vile compounds are sold, and nothing can be done without an informer, who very often finds it exceedingly hard to prove his case. We ought to agitate constantly until we see some stronger measures taken to grapple with this evil.

Another matter that calls for our attention is the increase of Sabbath-breaking. I do not think that those who took part in an effort to open libraries and to run trains on Sunday knew what they were doing. Certain plausible reasons appealed to them: Why should the working man be driven to the Public House? Why should he not have the same advantages as his more wealthy neighbour who has his library to go to? Why should he be debarred from intellectual pursuits on the Lord's Day? Surely the answer to all this is plain. Home and the family ought to be sufficient for the Lord's Day, and if added to that we can induce men to attend the worship of God, what need is there for libraries to be kept open, when some at least have to labour to bring this about? It is somewhat like a high dignitary of the Church in this land who patronised the theatre yet complained, as he did to me, that so many theatres are running in Melbourne.

There are certain safeguards which society has placed around the institution of the Sabbath. We cannot afford to let go one of these, or we may help to let in the tide of ungodliness that seems ready to sweep religion from the land. We hear a great deal of the cold, hard, uninteresting Sabbath of the past age with its rigorous rules, its want of joy and social satisfaction, but surely no one imagines there is any danger of running to this extreme to-day. The danger is all the other way. When the worship of God is being neglected, and not content with opportunities for pleasure given during six days in the week, men rob God of the seventh-day, that it may be laid at the feet of that idol of pleasure which they worship—"lovers of pleasure more than lovers of God," it is time for the Church of God to give warning. Be not partakers of other men's sins. You cannot help the Sabbath-breaking of ungodly men, but be careful that "you call the Sabbath a delight, the

holy of the Lord honourable, not doing your own pleasure nor speaking your own words." The maintenance of spiritual religion in the Church of God is bound up with the observance of the Sabbath. "The Sabbath was made for man," let man beware how he puts aside a blessed gift of God.

THE NEED OF GREATER REVERENCE. There is another matter which I take the opportunity of setting before you, that is, the need for increased reverence on the part of the people who come to our services. I am quite prepared to admit that there is a true reverence and a false, that there is a reverence that is put on, which consists in the exact performance of certain external signs of devotion where there is very little real sense of God and His presence and power, but I do know that there is such a thing as true reverence, which has its seat in the heart, and which makes us approach God and all that has to do with Him with a proper spirit of loving humility and filial fear. Where this true reverence exists, it is assisted by outward acts of devotion, such as kneeling in prayer, the absence of levity and a flippancy way of speaking with regard to holy things, and by a humble seriousness in the place of prayer. It may be allowable for a weak and delicate woman to sit during prayer, (though such women very seldom do it, thank God) but to see great strong men professing to approach to God, and using the language of prayer without a prayerful attitude is, to say the least an evidence of some grave want of devotion. Let me urge my ministerial brethren to deal with this in their sermons, and to distinguish between the true and the false reverence, so that the people as they are led to know and love God, may learn to approach Him with reverence and with godly fear.

CONCLUDING ADVICE. What Gippsland needs, and is bound to have sooner or later, is population. Her gold and coal fields, her splendid agricultural land, her grazing capacity will attract a large number of people. Let anyone who has seen her advancement during the last four years imagine what it will be in ten years from the present time. A great opportunity is given to us. We are laying the foundation of a future, the importance of which no man can know. Let us be careful what materials we use in our building, what type of religious character we establish, what methods of Church work we bring into existence; as "the child is father of the man," so we are the formers of the future let us so build that we shall need no reformers. Let us give the people the simple and undiluted Word of God whatever others say. We are not afraid of the Word of God. It is the charter of our salvation, the protector of our liberties, the director of our lives.

Preach the Word, not your notions, but the WORD. Biblical exposition would create an interest and bring about spiritual results, where there is now barrenness and death. "The entrance of Thy word giveth light." Men are tired of opinions, of controversy; they want God. How shall we bring Him nigh to them? God is in Christ. The written Word brings the living Word. "The Word was with God and was God"—a full Christ to empty sinners. Many will soon say as a result of our teaching. "Of his fulness have we received, and grace for grace."

Be careful to maintain such a method of conducting our services as will promote spiritual worship, not so much what will please as what will edify, not what men want us to do, but what is most pleasing to God. Be watchful to promote and direct religious enthusiasm. Our fathers made a great mistake in the past century in this. An enormous tide of religious enthusiasm swept over the land promoted by Clergy of our own Church, but because we had not sufficient common sense and devotion to God, were too cold and formal for the new life, it spread right outside its natural home, and ended in the formation of religious societies, which however much they may have promoted our common Christianity, tended to weaken the Church of England.

A great work lies before us. We are placed in charge of a great multitude of people. Great possibilities are before us. Let us be men of God, with a single eye to His glory. Let us live only for the promotion of His glory and the establishment of His Kingdom. Let us seek to awaken the careless and thoughtless to the importance of eternal things. Let us tend the Church of God carefully, diligently tend the flock that has been committed to us. Let us seek the one power that will make all effectual. The presence in us and with us of God the Holy Ghost, and we cannot fail. We may hasten slowly, but we shall hasten. We may have to work in faith, but faith will be rewarded by sight. God will bless us, and our land shall yield her increase.

Above all let us be examples to the flock. As a rule the people will rise no higher than the spiritual pastor and master. They will hear his words, they will heed his life. The power of our teaching and ministry is the life that lies behind it. We have a cure of souls, as it is well called, committed to us. We shall have to answer for it that we set up no standard we do not seek to attain, that we teach only what we seek to show in practice, that we work not to please but to save, not to secure an attachment to ourselves, but to bring men into union with God. What manner of men ought we to be in all holy conversation and godliness. Let me commend to you the godly determination of the Apostles at the appointment of the seven Deacons as the motto of our lives. "We will give ourselves to prayer and to the Ministry of the Word."

AMONGST THE MAGAZINES.

THE GOSPEL OF DESPAIR.—The Thinker.

Many years ago, in the days when Leech was a constant contributor to its pages, Punch had a delightful picture of a London dandy looking at a complicated machine in the agricultural department of some large exhibition and remarking, "Haw, very pretty! I wonder how many tunes it plays?" Let us imagine this competent critic translated into the country, and coming upon this same machine as it is doing its work with much regularity, speed, and efficiency, in the fields of a scientific farmer. The Londoner hears a prolonged humming and buzzing, with a frequent accompaniment of jangling and rapping; but he can make out no tune whatever. His perplexity and amazement gradually settle down into magnificent disgust; and at last he expresses his deliberate and supreme contempt for the inventor, whose clumsy ingenuity has contrived so unsightly and intricate an apparatus to produce such distressing music as that. Henceforth, both at home and elsewhere, he devotes a considerable portion of his conversation to expatiating upon the folly exhibited in this elaborate piece of bungling. "The constructor was evidently ignorant of the very first principles of music and of the methods of producing musical sounds. And the amazing thing was that the country bumpkins appeared to be quite satisfied with its performance. They swarmed round about it like Londoners round the band in the park, and instead of being eager to put an end to the din, some of them were evidently doing all that they could to keep it going." That he has not fully comprehended the purpose of the machine is a thought which he does not entertain for a moment. His experience of elaborate machinery has been for the most part confined to musical boxes and barrel organs. It is true that he has also seen watches and clocks. But the machine in question has got no dials, and therefore, cannot be meant to tell the time; whereas it does make a continual hum, with something like the sound of huge castanets and cymbals; and of course, this is meant for music.

It is not altogether unfair to say that in this ludicrous picture we have, at least in one important particular, a true representation of the pessimistic philosopher. His fundamental error consists in the assumption that he has adequately comprehended the universe which he contemplates and criticises, and which he deliberately pronounces to be very bad. It is at bottom, mere conceit and hypocrisy. Just as in domestic life there are persons who try to show how superior they are to the other members of the household by perpetual fault-finding, so in society there are not a few who try to lead other people and themselves into the belief that they are profound philosophers, with a keen insight into the mysteries of life, and, with exceptional experience of its difficulties and troubles, by ceaseless objections to almost every ordinance or law, whether human or Divine. There is a pallor and flabbiness of thought, which is closely analogous to pallor and flabbiness of face. Both are often regarded as being interesting; but they are signs, not of strength and vigor, but either of constitutional weakness or of unwholesome habits of life. It is a cheap method of acquiring a reputation for exceptional penetration or exceptional martyrdom to contend that the general laws and conditions under which one lives are a tissue of absurdities and inequities. But sham Pessimism of this kind is not difficult to detect. A very little experience of such persons soon shows that they are not in earnest, and that they do not believe half the severe things which they say about life. Their unique sufferings are of a very commonplace kind; and they know as well as anybody else that suffering can be avoided, and that even in this wicked world it is not impossible to do what one likes, and to make oneself comfortable. The best way of dealing with these would-be pessimists is not to take them very seriously. Argument is what they wish for; and it is quite thrown away upon them. It is better to treat their criticisms of the universe as elaborate attempts to be funny.

"By their fruits ye shall know them." Which of the two throws the more light upon the absurdities of human life; offers the better solution of its difficulties; gives the greater strength for coping with its troubles; supplies the larger inducement for continuing to live and striving to live usefully,—the philosophy of Hope, or the philosophy of Despair? There is no serious doubt as to the answer to this question, whether we take the large majority of ordinarily thoughtful persons, or the deliberate convictions of the large majority of philosophers. Man is a being that hopes—almost always for some good thing in this life, and very often for something still better in a future state of existence. We spend nearly the whole of our conscious moments in the hopeful expectation that the necessities and conveniences of life (not one of which is an absolute certainty) will be continued to us in the future. And, as a rule, the actual continuance of them justifies the habitually hopeful expectation. We carry this hopefulness into almost all departments of life. Every day millions of persons are travelling, each one of them with the hope of escaping the serious accidents, which, nevertheless, not unfrequently overtake some. Even where it is possible for only a very small minority to obtain what is hopefully expected, still the hope prevails. Many thousands of persons are frequently risking sums of money, which to them are serious in amount, in the hope of being among the few who win prizes in lotteries and other gambling transactions. What is especially to be remarked is that the advocates of Pessimism do not in this respect differ very materially from their fellow-men. Does the most absolute of pessimistic philosophers return home with less expectation than other persons have of finding dinner ready for him at the usual hour? Does he enjoy his dinner the less, or eat less of it, because of his conviction that whatever is laid before him is more affected than other men by the possibility of being subjected to much trouble and pain in the future? Is he more reckless about his conduct, or less attentive to what other people call his duties? We do not find that this is the case. And considerations of this kind all tend to show that

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to teach men to abandon hope, and try to shape their lives in accordance with pessimistic doctrines of despair, is a vain task; and that we need not fear any such calamity as the conversion of the majority of thinking persons to Pessimism. The advice of A. H. Clough is still sound: "Hope evermore and believe, O man, for e'en as thy thought So are the things which thou seest; e'en as thy thought and belief— Cowardly art thou, and timid? They arise to provoke thee against them. Hast thou courage? Enough, see them exulting to yield." And Cowley's enthusiastic epithets are still true: "Hope! of all ills that men endure, The only cheap and universal cure! Thou captive's freedom, and thou sick man's health! Thou loser's victory, and thou beggar's wealth! Thou manna, which from heaven we eat, To every taste a general meat! Thou strong retreat! Thou sure-entailed estate, Which might has power to alienate!" No; not even the strongest arguments of Pessimism have this power. The pessimist may fret and fume because the universe does not conform to his personal preconceptions, and may write volume after volume to demonstrate that all reality is vileness and folly because it fails to realise his idea of the fitness of things. But that philosophy is more true, because more humble, which teaches us that our satisfaction is not the standard of perfection, and that the scheme of the universe is likely to be beyond the comprehension of any of the minute beings which illustrate a tiny fraction of its working. A world that we could all understand would for very reason be very far removed from being the best of all possible worlds.

The Missionary Society which exists in connection with the establishment of Messrs. Hitchcock, Williams, and Co., in St. Paul's Churchyard and Paternoster-row, has held its Fifty-first Annual Meeting. The chair was taken by Mr. George Williams, whose influence is, of course, felt in every part of the Society's work. The report showed that the young people of the establishment enjoy the widest spiritual privileges. The funds collected partly support a City Missionary, who visits the work-rooms of the firm, and the rest is divided amongst the C.M.S. and other agencies for the Foreign field. The Rev. F. B. Meyer gave a brief but practical address; Mr. W. H. Omura, of Japan, spoke of his own future intentions as a Christian employer in Japan; the Rev. T. B. Pandian described some missionary incidents in Madras; and the Rev. Hira Singh Puri, a converted Sikh, who had been taught English by "A. L. O. E.," represented the Punjab. A very pleasant and interesting evening was spent.

The author of *Are You Ignorant of doing any Good?* will issue almost immediately a new work entitled *Foreign Missions and Home Calls*. It will have an introduction by the Bishop of Darham, and be dedicated to the Archbishop of Canterbury.

The Rev. ARTHUR NEVE writes from Kashmir:—Twelve years ago, when the Kashmir Mission Hospital was an irregular and dilapidated-looking structure of unsquared timbers, mud bricks, and split planks, one room was fitted up as a Hospital Chapel, for which purpose it was then quite suitable. Times have changed. Commodious and neat pavilions have been built for the in-patients. Everything is solid and smart, except the rickety line containing the Chapel, which must soon be pulled down and replaced by a building more in harmony with its surroundings, and more appropriate for its purpose. The new Hospital Chapel will cost over £900., of which a good share will be obtainable locally.

"NARRU" constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States *Milling World*, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the falacy of Oatmeal as a universal diet. "NARRU" Purridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

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Have YOU paid your Subscription Account? Four Hours too Late. "Oh, God! if I could recall the past three or four hours. See what trouble a man may bring upon himself all in a moment." Mr. James Curtis and Mr. C. S. Bennett, both of San Francisco, had been intimate friends for years. Last summer they quarrelled for the first time, each accusing the other of wrong. Better thoughts prevailed, and they were reconciled. But you can't undo what is once done. Memory kept the record on her slate. They avoided each other as much as possible. Still, living as neighbours, one must meet sometime. These two met in the street. The quarrel was renewed. Bitter words flew fast and thick, and Curtis, beside himself with rage, drew his pistol and shot Bennett dead on the spot. Later in the day he used the above language—so led it with self-loathing and sorrow. Yet how useless, how hopeless, how vain. But was Curtis right in saying that trouble may come all in a moment? True, it often seems so, but is there not a deeper fact which we don't see? It matters nothing what the nature of the trouble is. Therefore let us consider a different case on the same principle. An intelligent woman says:—"In October, 1890, I had an attack of illness from which I never expected to recover. I had aching pains all over me, and a cough that nearly shook me to pieces. I obtained no good sleep night or day, and had to take to my bed. I was fed with liquid food from an invalid's cup, for I could not raise myself in bed. My heart fluttered so you could hear it beat on the pillow, and often pains struck through it, as though somebody had stabbed me. I lay perfectly helpless, and could scarcely breathe. A doctor attended me over a month, but I grew weaker and weaker. Sometimes at night I was so bad he feared I would not live till morning. He called in a consulting physician, and both agreed that my condition was critical. I was fed with brandy to keep me alive. My husband and daughter stayed with me almost constantly. None of the medicines administered had any effect. I was almost at death's door. "At this time Mr. Keeling, of Witley, near Plymou, a friend of mine, urged me to try a medicine called Mother Seigel's Curative Syrup. I procured a bottle, and after a few days I was able to take and digest sufficient food to give me some strength, and the worst symptoms were greatly abated. After having used six bottles of the Syrup my health was completely restored, and I have since felt better than for the previous thirty years. My two daughters have also been cured of indigestion by it. I will gladly answer any enquiries."

"(Signed) Mrs. Louise Jackson, Builders' Arms Hotel, Bridge Road, Hammersmith, London, January 11th, 1892." In the letter from which the above is an extract, Mrs. Jackson further says that for over twenty years before the attack of October, 1890, she had suffered from a disordered stomach and liver. She had a bad taste in the mouth, a poor appetite, and what little she ate gave her pain. She felt dull, languid and tired, and had a miserable sinking feeling in the stomach, great pain in the chest and sides, palpitation, giddiness, and frequently fell in the street and had to be assisted home. So we perceive that in her case a cause, long in operation, at last produced the crisis which came near ending her life. It is always thus, whether we recognise the cause or not. The crime committed by Curtis was the sudden passionate act of a man who allowed thoughts of hate and vengeance to take possession of his mind and breed the condition which made murder possible. In the very different case of this lady's illness, it was an enemy of her body, indigestion and dyspepsia, which at length broke out into violence. The lesson is the same. Watch the beginning of evil and check it while yet it may be easily controlled.

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