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The Australian Record.

SYDNEY, SATURDAY, JULY 21, 1894.

NOTES AND COMMENTS.

Personalia. The London correspondent of the *Yorkshire Post*, writes:—"The MOST REVEREND THE PRIMATE OF AUSTRALIA AND TASMANIA, who was long Principal of St. Aidan's College, Birkenhead, was on Tuesday welcomed by the Church Missionary Society's Committee. The PRIMATE touched a burning controversy in explaining the character and work of the Australian Board of Missions. According to his view it was not necessarily subversive of the Society's system."

—The BISHOP OF GRAFTON AND ARMIDALE has consented to deliver an address to the Members of the Friendly Societies in the Cathedral at Grafton to-morrow evening. CANON SPENCER has been welcomed at a Conversation by the parishioners of St. Nicholas', Goulburn. Among the many letters of congratulation addressed to the BISHOP OF ADELAIDE on his acceptance of the See of Bath and Wells his lordship says that he received a touching letter from the Rev. F. W. Cox, Congregational Minister, and one from the Rev. A. T. Boas, Jewish Rabbi. The late Mr. FREDERICK TOOTH, of Park Farm, Sevenoaks, Kent, England, has amongst many other bequests bequeathed to the Church Society, Diocese of Sydney, the sum of £250.—The PRESIDING BISHOP OF AMERICA says:—"In my judgment the Brotherhood of St. Andrew is the most remarkable and important movement in the modern life of the Church."

—In consequence of the illness of ARCHDEACON HERRING his installation at St. Paul's Cathedral, Melbourne, has been postponed.—ARCHDEACON MACOULLAGH on his birthday last month was presented with a group photograph of his Sunday-School Teachers.—The election of a Bishop for the Diocese of Wainipon is postponed until the Session of Synod, in September. A considerable sum has yet to be raised in the Diocese before certain large conditional gifts to the Endowment Fund can be claimed, and the Fund is made up to the required minimum amount, £10,000.—It is proposed to erect a memorial of the late BISHOP OF CHRISTCHURCH (N.Z.). The memorial is to consist of a handsome arched gateway, in a niche of which will be a figure of the late BISHOP.—It is stated that the Rev. T. HOUGHTON, Vicar of St. John's Park, Sheffield, has been offered the Bishopric in North Japan, but has declined the preferment, his wife's health not being vigorous enough for the climate.—At the request of the relatives of the BISHOP and of the authorities of the Universities' Mission the Rev. E. F. RUSSELL has undertaken to write a memoir of the late BISHOP SMYTHES.—The BISHOP OF BRISBANE has succeeded in collecting in England an Emergency Fund of £3,400, and a Sustentation Fund of £3,100.—The Rev. P. R. SPRY BAILEY was unable through illness to preach at Christ Church on Wednesday morning on the occasion of the Annual Commemoration of the N. S. W. English Church Union.

Gambling. We are glad to notice that the BISHOP OF DURHAM and several of his Episcopal brethren have publicly taught certain Press critics, who never tire of sneering at "The Nonconformist Conscience," that in the crying and growing evil of Gambling the Church of England possesses a conscience. "If men in high position," writes Dr. WESTCOTT, "knew the misery and vice which come from practices defended by their example, I cannot but believe that they would willingly sacrifice their own amusement, whether legitimate or not, for the common good."

The Apostles' Creed. Messrs. O. J. CLAY & SONS will shortly publish a work on "The Apostles' Creed; its relation to primitive Christianity," by Dr. SWETE, Regius Professor of Divinity at Cambridge. Its purpose is to supply educated Members of the Church of England, who are not professed theologians with materials for forming a judgment upon the controversy which originated in Germany, and has recently attracted attention in England. The substance of the book was delivered in the form of lectures at Cambridge during the Lent Term of the present year.

No Barmaids! Temperance women of Norway asked the public authorities recently to make it unlawful for women or girls to serve in public houses. The request has been granted, and at present an alms-house-keeper cannot employ any other woman than his own wife.

The Kilburn Sisters in Rebellion. Church Bells of the 8th ult. says:—"For some time past the community of the Sisters of the Church whose headquarters are at Randolph Gardens, Kilburn, has been a house divided against itself. We do not propose to refer to the causes of the discord further than to say they arose out of matter of internal order, and have now resulted in the secession of part of the Sisterhood. The seceding body have formed a new community of their own, in which presumably they will have ample opportunity for the gratification of their own special views. The incident indicates a weakness which seems to be inseparable from communities under no proper jurisdiction or authority. In this particular case it also shows that the bond of unity rested very lightly upon some of the members of the community in question, and that they are perilously near to possessing the peculiar characteristic of dissent which makes every man a law unto himself and produces a fruitful harvest of schisms."

The new Bishopric of Tinnevely. The BISHOP OF CALCUTTA announces that "all the difficulties which have hitherto stood in the way of the appointment of an independent Bishop for Tinnevely have been removed, and a Bishop may now be appointed who shall occupy the same position as BISHOP WHITLEY in Chota Nagpore." The BISHOP adds that "it is enough to say that the BISHOP OF MADRAS is prepared to invest the Bishop as his assistant with the fullest authority, and without any reserve," and that the Church in Tinnevely pledges itself to "receive and obey any such BISHOP appointed by the BISHOP OF MADRAS." All appeals will lie to the METROPOLITAN and not to the BISHOP OF MADRAS as Diocesan.

Abjuring the Church of Rome. The following is the form of abjuration signed by the Rev. DANIEL KERRIN, a convert from the Church of Rome, previous to his admission into the Church of England, in June last, by the BISHOP OF LIVERPOOL, who subsequently administered the Rite of Confirmation to Mr. KERRIN. The form used on this occasion was that authorized by the Houses of Convocation, in 1714:—"By the Grace of God, I, DANIEL KERRIN, hereby renounce all the errors and superstitions of the present Romish Church, into the Communion of which I have been baptized, confirmed, and a priest, so far as such errors and superstitions have come to my knowledge; and I earnestly desire to be received by the BISHOP OF LIVERPOOL, into the Communion of the Church of England, as into a true and sound part of CHRIST'S Church militant here on earth. In witness whereof I have hereunto affixed my signature this twentieth day of May, in the year of our Lord one thousand eight hundred and ninety-four.—DANIEL KERRIN. Signed in the presence of the Rev. R. HOBSEN, Vicar of St. Nathaniel, Liverpool. Confirmed and received into the Church of England, at St. Nathaniel's Church, by me, this 3rd day of June, in the year of our Lord one thousand eight hundred and ninety-four.—J. C., LIVERPOOL.

The Extinction of the Pall Mall Gazette. The Pall Mall Gazette says:—"The Missionary Societies. ARCHBISHOP OF CANTERBURY was not well advised in declaring so boldly for the extinction of the Missionary Societies in favour of the organisation of the work by the entire Church. That is a policy which answers well with sound Nonconformist bodies, for they are more or less permanently in the enjoyment of unity. But with a Church so deeply fissured as the Church of England is, the prospect of getting all men to support an official Missionary Board is not at present very bright. After all, the Societies do their work very well, and secure a depth of personal affection, of self-sacrifice, amongst their supporters which it would be cruel affectation to ignore. The ARCHBISHOP may have gathered from the reception of his words that his view of the distant future was not wholly accepted by the Conference. A curious commentary on his Grace's plea for the work to be done by the Church is found in the fact that most of the English Bishops have ignored this Conference."

Mr. Gladstone's Noblest Words. A writer in an English exchange says:—"Noblest Words. If I were asked what is the noblest passage in all the writings and the speeches of Mr. GLADSTONE, I should, without hesitation, point to those words in which he protested against the Vatican Decrees in 1874, and poured scorn upon the doctrine that men could or would entrust their duty in all the wide realm of faith and morals to Papal Infallibility: 'I care not to ask if there be dogs or tatters of human life such as can escape from the description and boundary of morals. I submit that Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.'"

Pensions in the United States. The New York Times has been turning its search-light of late upon the United States Pension System, and the disclosures are shameful. Cases of downright fraud have been given in detail—for example, a pensioner who is a dancing master, another who is an athlete, a third who is a bicyclist; others to whom the Government presents cork legs "who still retain their natural limbs, and who simply have the artificial members cashed as a triennial bonus." But the most startling statement of all is the following: that "there are now more persons drawing pensions from the United States on account of the civil war than there were mustered out of service as late as November 22, 1865, nearly 29 years ago; and there are in addition more than 700,000 applications for pensions on file awaiting the action of the Bureau." It is further stated that there are now nearly 300,000 more pensioners on the rolls than there were troops in the field at any time during the war!

A School of Atheism. The opening of a school of Atheism at the Maison du Peuple has (say a Paris correspondent) been marked by a ludicrous incident which forms the subject of much amusing comment. The Professors MM. Letrillard and Moitet, have resolved to give a fête for young people at the beginning of June, preceded by a course of Atheistic catechism. Although at their posts on Sunday last and twice since, no pupils have presented themselves, and the class was put off. On each occasion, however, an Englishman sat patiently awaiting the lecturers, and when informed that they had retired, merely replied that he would return. In an interview, Mr. Ruxton, the Englishman in question, stated that he wished to see how far the plan would succeed, as he intended either to found a faculty of Atheism in London or to embrace Christianity.

Wm. Robertson Smith. PROFESSOR T. M. LINDSAY contributes a pleasant article on WILLIAM ROBERTSON SMITH to the *Sunday Magazine*. DR. LINDSAY says that in early life SMITH cared very little about the Christian mystics, but "in the last talk I had with him, only six months ago, he had got not merely tolerant but interested in that side of Christian theology, and was predicting a revival of mysticism, in relation to a deeper study of the Gospel of St. JOHN." Another paragraph in Dr. LINDSAY's article might profitably be pondered by those who look upon CALVIN as a savage and bigot, and who, it need hardly be said, are entirely innocent of any taint derived from the perusal of his writings. "CALVIN was, I think, the only theologian who invariably helped him, and whom he almost implicitly trusted. He put him in theology where he placed Newton in mathematics and Kant in philosophy. And it was a favourite and fertile theme of discussion for him to show how each of these three had grasped the same method, and had applied it to theology, to mathematics, and to philosophy."

Religion and the School. The *Daily Chronicle* says the RECORD School has done good service by drawing attention to laetitled *Religion in School Boards*, which some Secularists are apparently sending to the teachers. Its character may be judged from the following comments of the *Daily Chronicle*:—"We have not been slow to resist the attempts of the Church party to force the teaching of denominational doctrines upon the schools and the public. But we detest and loathe, with tenfold more energy, the brutality and blasphemy of this blatant document, and the cowardly insidiousness of its propagation." The *Daily Chronicle* fairly points out that documents of this character can only help Churchmen. That is so. The Secularists see what some Nonconformists of eminent piety do not, that a Christianity evacuated of its characteristic doctrines only plays into the hands of atheism and blasphemy.

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NEWS OF THE WEEK.

Saturday, July 14.

Bazaar at St. James', Croydon, opened on Thursday, closed to-day.—A New Parish Hall, generously provided by an Anonymous donor, opened at Helensburgh. A social gathering of friends was held, the Rev. J. L. Bosworth presided and the Rev. C. F. Garney and John Dixon delivered addresses.—The Members of the All Saints' College Old Boys' Union held their first annual dinner.

Sunday, July 15.

The Preachers at the Cathedral were:—11 a.m., THE DEAN 3.15 p.m., Canon King, 7 p.m., Rev. R. J. Read.—The Bishop of Grafton and Armidale administered the Rite of Confirmation at Kempsey and Frederickton.—The Rev. F. Tracy B.A. preached at St. James', King Street, at the Morning Service.—Canon Kemmis at St. Mark's, Darling Point, discoursed on "Christian Citizenship."—Dr. Rutledge preached at St. Aidan's, Annandale, at the Evening Service.—Large gathering of children, consisting mainly of scholars of the Parish and Mission Church Sunday schools, in All Saints' Church, Petersham, when Rev. C. E. Rice gave an interesting address on Mission work in Melanesia. The service was conducted by the Rev. C. Baber, and several Mission hymns were sung. Mr. Rice preached again at the evening service.—Continuation of services in connection with opening of New Channel, St. James', Wickham. Preacher at 11 a.m. and 7 p.m., Rev. W. H. H. Yarrington M.A., L.L.B.

Monday, July 16.

Open Air Service within the Cathedral Gates, 1.15—2 p.m., Rev. J. Dixon.—Committee of the Diocesan Educational and Book Society met at 4 p.m.—A service of song entitled "Pilgrim's Progress" was rendered by the Sunday School children of St. Aidan's, Annandale, assisted by the choir and several instrumentalists. The connective readings were given by the Rev. F. W. Reeve, who also illustrated each selection by beautifully-colored inset pictures, photographed from life models. Bunyan's old story was thus brought before a large audience in a realistic way. The violins, cornets, bassons, and flutes added very materially to the effect of the music. Mr. Sparks conducted throughout.

Tuesday, July 17.

Open Air Service within the Cathedral Gates, 1.15—2 p.m., Mr. W. H. Dibley.—The Rev. E. C. Beck A.K.C. gave a Model Lesson to Sunday School Teachers at All Saints' Petersham.—Subject, "The Apostle's Creed."—Bazaar opened in aid of St. Clement's, Yass.

Wednesday July 18.

The Annual Commemoration of the New South Wales English Church Union celebrated at Christ Church, George St., Administration of Holy Communion at 7 a.m. and 11 a.m. The Morning Service was delivered by the Rev. C. F. Garney the Rev. P. E. Spry Bailey being unable through illness to attend. Divine service was again held at 7.45, when the Sermon was preached by the Rev. D. E. Evans-Jones.—A Conference of the collectors and friends of the Church Society was held in the Chapter House at 8 p.m.—Open Air Service within the Cathedral Gates, 1.15—2 p.m., Rev. J. H. Mullens.

Thursday, July 19.

Open Air Service within the Cathedral Gates, 1.15—2 p.m., Mr. Daun.—The Trustees of the Clergy Superannuation Fund met at 4 p.m.—The Committee of the Church Missionary Association met at 4.15 p.m.—The Council of Bethany Deaconess Institution met at 4.15 p.m.

Friday, July 20.

Open Air Service within the Cathedral Gates, 1.15—2 p.m.—The Council of the Churchman's Alliance met at 4.15 p.m.

NEXT WEEK.

SUNDAY.

THE NINTH SUNDAY AFTER TRINITY.

Lessons: Morning—1 Kings 10 to v 25—Acts 22 v 23 to 23 v 12. Evening—1 Kings 11 to v 15 or 11 v 26—St. Matthew 11.

THE CATHEDRAL.—11 a.m., the Precentor.

3.15 p.m. Archdeacon Gunther, M.A.

7 p.m., Rev. R. B. De Wolf.

Holy Communion at 8 a.m.

MONDAY.

Lessons: Morning—Proverbs 12 v 10—Acts 23 v 12. Evening—Proverbs 13—St. Matthew 12 v 22.

Committee Church Buildings Loan Fund, 4 p.m.

TUESDAY.

Lessons: Morning—Proverbs 14 v 9 to v 25—Acts 24. Evening—Proverbs 14 v 28 to 15 v 18—St. Matthew 12 v 22.

WEDNESDAY.

St. James 3p.

Athen. Creed.

Lessons: Morning—2 Kings 1 to v 16—St. Luke 9 v 51 to v 57. Evening—Jeremiah 26 v 8 to v 16—St. Matthew 13 v 24.

THURSDAY.

Lessons: Morning—Proverbs 15 v 18—Acts 25. Evening—Proverbs 16 to v 20—St. Matthew 13 v 24 to v 53.

FRIDAY.

Lessons: Morning—Proverbs 16 v 31 to 17 v 18—Acts 26. Evening—Proverbs 18 v 10—St. Matthew 13 v 53 to 1 v 13.

SATURDAY.

Lessons: Morning—Proverbs 19 v 13—Acts 27. Evening—Proverbs 20 to v 23—St. Matthew 14 v 13.

OPEN COLUMN.

Habitual Drunkards and Imprisonment.

Ought not imprisonment of those men and women, whom one reads of as being before the Police Court from three to four times a year to once a week, be abolished? The case of these unfortunates presses itself upon the attention of but comparatively few in this Colony, but their care cannot be deputed to such places as the Church Home or Echo Farm.

The disease is so awful and the evil becoming so extensive, that were the ideal Licensing Laws in vogue it would mean but a partial cure. Should not some other method than imprisonment be adopted? My experience, of certainly but a few years, leads me to the conclusion that the present system of giving short sentences is quite ineffective, in fact, it has the tendency of increasing rather than of diminishing the ranks of those habitual drunkards. The natural dread of the disgrace of being imprisoned is soon dispelled. The warm bath, clean apparel, good plain regular diet, little or nothing to do, early to bed and early to rise, form an agreeable recreation. The restrictive rules at first are certainly a little galling, but "one gets used to it." The short sentence of from three to twenty-one days, or even three months, is no cure for the habit which perhaps has taken years to contract; and on the release of such persons all sense of shame is lost. During five years' experience I only know of two cases in which men have felt intensely the shame of a first conviction, and have for the past twelve months led steady, sober, industrious lives. But these were men who had a sudden and unpremeditated fall, and I felt most keenly that it was unjust to brand them with the mark of the prison.

Then what danger attends the herding with thieves, vagabonds, and rogues. Rather than bring a preventive it becomes the school of vice.

If imprisonment for drunkenness were abolished, and the police were more discreet, rather than hounding a man who has been once convicted, the saving to the department would be enormous. I do not know the exact cost of each conviction, but at the least for one who received seven days it must be £2. The question of how to deal with these cases becomes one of importance to the whole Colony. For if, as must be the case, nothing be done, the life of our colony will be imperilled. The disease is hereditary, and of necessity will be transmitted to generations yet unborn, and we shall have men and women physically and mentally incapacitated. What is to be done?

I am of opinion that the Government must take action. Voluntary effort has done something; but with the absence of compulsory retention the percentage of those returning to the paths of sobriety and usefulness is infinitesimal.

The habitual drunkard has lost all will-power, and is irresponsible—besides being injurious to Society; but under restraint and classification they could learn to labour, and as time went on their intellects would be restored capable of understanding what alone is the power that can save both body and soul. Thus some ray of sunshine could be shed over their present darkened course.

It may cause a revulsion of feeling and antagonism in many minds to propound the theory that one or two of our present jails in the country might be made sanatoriums where the habitual drunkard would be kept until such time as he gave indications of having been cured, then he could be liberated on license, to be revoked at any time a repetition of the offence occurred. Should evidence of a perfect cure be established then power to remit the sentence might be given. Thus would a man or woman restored to that position in society which he or she had forfeited.

At present "Gao" is looked upon as "home" to the majority—a place where, after a few days bout, they may recuperate for another. The expense of the many convicts each year would be saved were the compulsory retention system adopted, and no doubt the rising generation would be deterred from contracting the habit, and as a result we should have a sober people.

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one.

HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any reflecting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.W. market resume their real value so that an investment now means a profit hereafter substantial and sure.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

My remarks last week concerning Colonial Bishops and Home appointments were very inopportune, as it happened. Such things must sometimes occur when, as in my case, a writer lives 250 miles away from Sydney. When my article reached Sydney its residents had been aware for 24 hours of Lord Rosebery's offer to the Bishop of Adelaide; but some hours still had to pass before I could read it in the newspapers. It is as well for me to say that my mention of a Bishop did not refer to the Bishop of Adelaide, and that I, with most of my fellow-Churchmen, look upon the appointment of Bishop Kennion to an English Bishopric as a compliment paid to the Colonies. May it prove as successful in its results as the previous similar appointments of Bishops Selwyn and Moorhouse. No one has any right to object to the Bishop's acceptance of such an honour, and if such promotions were the only cause of the retirement of our Bishops, such paragraphs as mine of last week would never be written.

I was very pleased to read the practical and sensible advice of the Bishop of Tasmania to Clergy and Workers in connection with the Self-Denial Movement for the aid of our Australian Missions. Some of his assertions concerning the Melanesian Missions emphasised the points which my own paragraph in another column of last week's Record was laying stress upon—the bounden duty which we owe to those heathen whose evangelisation we have arranged to reserve as our own task, and, to whom, nevertheless, we are not yet able to send Missionaries. We need to have a superabundance of money for such objects rather than a scarcity, so that such an accident as that which has just happened to the schooner *Albert MacLaren* might not prove so depressing to the spirits as it does at the present time. Such accidents must occasionally happen to missionary vessels in such regions, as several missions have lately found to their cost, and if we had a sort of insurance fund to meet such troubles, the reading of them would not cause the sigh that it now causes. I hope that every Diocese will rise to the full appreciation of the need for Self-Denial week, so that our Australian Church's own Missions may prove as successful as those of any other body or Society. Such scarcity of money and workers as the *Monthly Missionary Notes* of the A.B.M. has continually to record is a curious commentary on the assertion of the Archbishop of Canterbury that it is best for the Church as a whole to supplant Societies the work of missions. There is surely plenty of room for both; and until we get the unity of heart which characterizes some other religious bodies, our Church Missions will not be able to supplant the efforts of certain sections who take up particular fields of work as their own, although they may ultimately excel them, as they ought to do, in success of working.

COLIN CLOUT.

CONFERENCE OF CHURCH SOCIETY COLLECTORS.

HELD IN THE CHAPTER HOUSE, WEDNESDAY, 18TH JULY.

This Conference which has now become an annual affair, was drawn together by an invitation from the DEAN, and responded to by a large number of those engaged in the work of collecting, and of the Clergy. The hour of assembling was 3 p.m.; when a goodly number were present, others coming in somewhat later, and light refreshments in the form of tea, cake, and bread and butter were provided and partaken of by those who wished; after which the meeting was opened with prayer by the Rev. J. D. Langley, the Clerical Secretary. The meeting was then, first, addressed by the DEAN, who welcomed the visitors, and expressed a hope that the meeting would tend to encourage the Collectors and stimulate all to work with increased zeal and unity, with a view of enabling the Society to carry out its important purposes. He was followed by the Rev. A. R. Bartlett, who made an effective and useful speech, which must have been helpful and encouraging to the Collectors in pursuing their chosen tasks. He especially pointed out the importance of the Collector being as fully acquainted with the facts of the Society's work as an Insurance Agent with the facts of the Company for which he was canvassing.

Mr. E. P. Field was another of the speakers, and with much quiet earnestness, laid down some important principles to guide and help those who were employed in this truly Christian work. Mr. Edmund Burton, the Rev. J. D. Langley and the Rev. S. S. Tovey followed with some valuable suggestions.

The Meeting, which was an interesting and practical one, was closed shortly after 5 o'clock, the Benediction being given by the DEAN.

The more we fear crosses, the more reason we have to think that we need them. We ought to judge of the violence of our disease by the violence of the remedies which our Spiritual Physician prescribes for us.

By the bitter cup of sorrow we attain to glory. Let him who has attained to the dignity of a friend of God, look on himself as he is in himself, and on the gifts received as something sublime, exalted above himself.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, Young. In 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, Moorman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

THE Melbourne Church S.S. Association has chosen as a text book for the Teachers' Advanced Examination of 1895, the first two parts of the "Helps to the Study of the Bible," which are found at the end of the "Oxford Bible for Teachers." These Helps are probably in the hands of many of our Teachers in this Colony, although it is probably the recent new addition of them (latey attacked by Professor Huxley), which has been selected. I have not yet seen the Cambridge Helps, but have read that they go somewhat farther in concessions to the "Higher Criticism." Our Depot advertises those Teachers' Bibles and various others, including the Queen's Printers' Variorum Bible (which I believe to be the best of all) and the "International Teachers' Bible," of which I have not yet seen any notice. I have previously referred to the value—I might almost say the indispensability—of such Bibles for the S.S. Teacher; but those who are induced by my words to purchase such for themselves or their friends will not object to my repeating my recommendation.

Anyone who gains an honour at the University will find that in all future calendars his name is recorded. Can we adopt in the Sydney Diocese some such plan for honouring the Sunday-School Teachers who pass our yearly examinations? In Melbourne, where a Diocesan Year Book is published, the names and Schools of all Teachers who have passed the examinations are enumerated. I have not seen our last Diocesan Calendar, but am under the impression that it does not contain a similar list. If so, would it not be well to suggest it for future issues?

A paper in the May number of the *Church Sunday School Magazine*, concerning "The Use of the Printed Lesson," is well worth perusal by Teachers. For the benefit of those who are not able to subscribe to that excellent magazine, I may give a few extracts: for example, the words with which the writer (the Rev. M. A. Knapp) begins his article:—"The suggestions of this paper are hardly for those Teachers who are so happy as to belong to a regular Teachers' Class where the page is made to live, and questions can be asked and difficulties cleared. The strange neglect by many Teachers of such a Class, in Parishes where it is held, suggests that they imagine the printed lesson to be a luxury, and that the latter is a mere luxury, to be enjoyed by those whose taste in the matter happens to be luxurious. Never was a greater mistake."

He points out that the almost universal use of printed lessons proves that God has granted rich blessing to Sunday-School work by their means. But the printed lesson "cannot give grace to a graceless Teacher; it cannot give heart to a disheartened Teacher; it cannot (though it may seem otherwise to the cursory observer), make up for the deficiencies of a lazy Teacher who seeks by its aid to evade careful personal study of his subject." After condemning the absurd custom—now generally discontinued—of the Teacher taking the printed lesson to School, the writer argues that the way the printed lesson is frequently treated by the Teacher is not fair: "The Teacher nibbles at the lesson, picks out a few crumbs from it here and there, pulls out a currant or two in the way of illustration, and that is all. . . . If it be used at all, let it be used, not slavishly, but yet honestly and thoroughly."

The order of study which he suggests is:—First, read carefully and reverently the portion of Scripture which heads the lesson. After all, there is your printed lesson. Second, note the heading of the lesson and its principal divisions: from them you will get your general idea and your special standpoint in the lesson—the particular truth from God's Word that you are intended now to explain and press home. Then study carefully the introduction to the lesson, and the notes at the end. Then fill in the details, breaking the subdivisions as respectfully as the principal ones, because they are the result of careful study and analysis of the passage and its lessons. Then, if the Teacher uses pen and ink preparation, the notes ought to be made, the general plan of the lesson being first sketched, and then the rest filled in as you think best.

The conclusion must be quoted more fully:—"Last, yet first, there lies a special danger in the path of teachers and preachers; it is that of being so absorbed in the literary preparation of a subject that the sense of its spiritual purpose may escape. Evidently, the more careful and enthusiastic your preparation, the more surely will this pitfall be in your path. But there is a remedy. Has the spiritual aspect of the lesson been worked out by the mental preparation? It may, it must, be prayed in again. Not by a hasty prayer, postponed almost till school time, because the preparation of the lesson, driven off too late, has only just ended, but let it be a matter of the greatest importance to you that the lesson be finished in good time. Then take it and lay it, as Hzekiah did a certain letter, before the Lord. Go over the points of the lesson as in his sight; you need not be

ashamed to do so, literally, on your knees. As your brain marshals afresh, in their proper order, division and subdivision, proof, illustration, application, have before you the purpose in view, even the eternal salvation of those children whom God has entrusted to you. Have the solemn and glad recollection of Him from whom is the power of your lesson, if it is to be a power—even God the Holy Spirit, who is able to give you a mouth and wisdom. Ask for those things in holy confidence, as one who surely asks according to the Father's will, and He who loves both prepared work and humble work will bless you and make you a blessing."

J.W.D.

SELECTED ARTICLE.

THE SELF-DENIAL EFFORT, 1894.

The Church of England Messenger.

It has not, perhaps, often happened in the history of Church Congresses that any one of them should have resulted in such immediate action as has followed the discussion at Hobart on the condition of our heathen missions, and the subsequent conference of Australasian Bishops on the same subject. The issue of a pastoral letter from thirteen Bishops, appealing for the universal help of members of the Church of England in aid of our various missions to the heathen, is an event of considerable importance in our contemporary history. For the first time the whole bench of Australasian prelates has approached the whole Church upon this subject of most vital importance. Hitherto, resolutions of the General Synod have been reported to Diocesan assemblies, and have been debated and adopted. Diocesan boards have been elected to work under the Australian Board of Missions, and have never been live bodies, or found any work to do. The whole attitude of the Church towards the heathen who live in her midst, and around her, has been one of utter apathy, broken by two notable outbursts of enthusiasm which quickly burnt out. The enthusiasm has been sufficient to cause work to be begun, but not in one instance has the work so begun been efficiently supported. Every one of our Australian Missions is working at the greatest disadvantage, hampered in every direction by lack of funds and by imperfect organisation.

A glance at the details of our various missionary subscription lists would show that our Missions are supported by some Sunday-schools, some organisations of women, some collections in Church, but by a very few donations by men. To a great extent we are forced to think that the Clergy are blamable for this—oppressed by lack of means for carrying on necessary work at home, too often overawed by boards of guardians, which grudge every sixpence which is devoted to other than parochial objects, many of them are either without the sense of the duty which lies upon every Christian among the heathen, or without the courage plainly to proclaim the duty to those under their care. Left to such feeble sources of income, how can our Missions themselves be anything but feeble? Yet to us in Australia, who have heathen among us and around us on all sides, the command comes with far greater directness and force than to others to preach the Gospel to the heathen. Until the laity have been induced to break the fetters of Parochial and Diocesan selfishness which bind every section of the Church, we shall not cease to hear the cry of the Missions that they cannot do the work which they have been sent to do.

We may see another cause of the failure of our Mission work in the separation, almost amounting to isolation, of our various Missions. Nominally we have a central organisation for such work in the Board of Missions, which is composed of all the Bishops of Australia and Tasmania, and acts through its Executive Council sitting in Sydney. It should be possible for this Board to act as do the great Missionary Societies of England—to be the one power administering all the missions of heathens within the bounds of Australasia. The Board, however, seems to have had no work to do until our two youngest works of this kind—the Mission to New Guinea and that at Bellenden-Ker—were established. On the contrary, the Church in each Colony has been struggling along, working round the fringe of the great task committed to it among its own heathen. In some Dioceses not even this much has been done, from lack of means for any but the first necessities of Church work, and from utter absence of any source of help from outside. We, in Victoria, best situated of all, cannot effectively grapple with our own work among the Chinese in our midst, but are indebted for what advance we have recently made chiefly to the zeal of a veteran missionary living a few thousand miles away. Our work among the handful of aborigines left with us, small as its requirements are, is miserably in debt. In Queensland, the Kanakas in all the plantations are under the care of a single Deacon. In Western Australia and the Northern Territory, the Aborigines, Malays, and Chinese are without Missionaries, and there is no organization in the more populous and wealthy Colonies to help them. The Diocese of Melanesia has just been freed from its burden of debt, chiefly by English, and not by Australian generosity. Past work has then been paid for. There remains a greater amount of new work urgently claiming attention, and no visible means by which to do it. The New Guinea Mission, inaugurated but four years ago with such a flourish of trumpets, is already calling loudly, and in vain, for both men and

money. Bellenden-Ker, the Bishops tell us, is being virtually starved for lack of funds. In the meantime, each Missionary Committee is a rival of every other, fears every special effort which others make to increase their funds as likely to diminish its own, and, since all the various committees get their subscriptions from the same small section of the Church, all the Missionary efforts together produce a result which miserably misrepresents the resources of wealthy Victoria.

The united appeal of the Bishops offers a good ground of hope that the shame of her utter apathy in the cause of Missions is shortly to be removed from the Church of England in Australasia. In the first place, not to the Clergy only, nor to the Diocesan Synods and Assemblies only, but to the whole Church; they have addressed themselves directly to the laity. This alone ought to be of immense help. It is a rare thing for the Australian laity to be made to feel that Bishops exist for them, and have functions towards them, and are not merely superior officers appointed over the parochial clergy. We are convinced that the laity only require to be shown that the Bishops are their leaders, to follow in any direction which the fathers of the Church are unanimous in pointing out. The Bishops can best enforce the truth that no Church nor diocese nor parish is alive which is neglecting the Divinely-appointed work of spreading the Gospel.

In the next place, the Bishops appeal, not for any one Mission, but for all "the Foreign Missions for which Australia and Tasmania are peculiarly responsible." If in answer to their appeal the funds collected by the special effort which they advocate are generally placed at the disposal of the "Australian Board of Missions," a great step will be taken towards that consolidation of Missionary work in Australia without which it seems inevitable that the present feebleness, though overcome for a moment by the special effort, will speedily reassert itself. The handing of all Missionary funds to the Board for administration would not preclude the "ear-marking" of any contribution for a special work, but in would give the Board just the power that is wanted to use the strong colonies and the strong Dioceses in helping the Missionary works of the weak ones, and break down the isolation of our various missionary efforts, to keep alive the interest of Australian Christians in Australian Missions, and to proclaim by deeds that—of which a boast was made to England a few years ago—the Church of England in Australia is able and is willing to do unassisted her own work among her own heathen.

A Leaf from "The Book of the Quest."

A youth and a maiden were walking slowly through the thicket. The face of the young man was very pale, save from a hectic flush upon the worn cheek. The lustre of his eyes was burning and brilliant beyond that of health, and his form was frail and feeble. On the sweet face of his companion lay the shadow of a coming grief and the sorrowful touch of a deep longing.

As they reached the fence they paused and rested against it for a moment. "Believe me," he was saying, "it is not because I have no longing for a future life that I cannot accept your belief in it."

"You tell me," she said gently, "that you can receive the teachings of Nature and of Reason only. Has this little plant, then, no word for you?" She stooped as she spoke, and plucking a spray from a sensitive plant, placed in his hand.

"See," she continued, "how hopefully it ripens its seeds, even while its brief term of life is drawing to a close. It will fall before the winter's cold, but it has faith and hope that there is a spring beyond, and it cherishes its precious life germ in that trust."

"That is only blind instinct."

"True," said the gentle voice, "but it does not betray. Have not you too, an instinct which says, 'Life cannot, will not go out utterly; there must be a spring beyond the dark winter of death?'"

He paused thoughtfully a moment before answering. "Perhaps I have gazed so long and earnestly into the secrets of nature that my eyes have lost their power and grown too dim for true seeing."

"Look," said his companion, pointing to the closing leaflets as they lay on the young man's palm. "It is thus that the spirit shrinks from the cold touch of doubt. The clumsy fingers of sense can never gather the blossoms of faith and hope. To attempt to do it is but to destroy them."

They stood for a little while in silence gazing at the drooping plant. Then opening a book which he carried, the young man laid the spray between its pages. "Little messenger," he said, "it may be that you are wiser than I. Help me to be teachable."

The winter came with its chilling blasts, its leafless branches, and its shroud of snow. Under that spotless covering lay the dead stalks and withered leaves of the meadow, and in the graveyard on the hillside lay a new mound, wrapped in the same pure mantle. But the maiden raised her eyes to heaven and said: "I know that beyond the winter lies the eternal spring, and my heart is not afraid."

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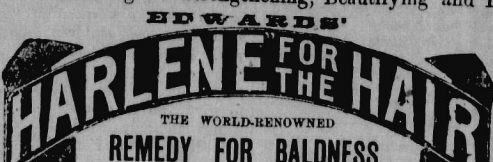
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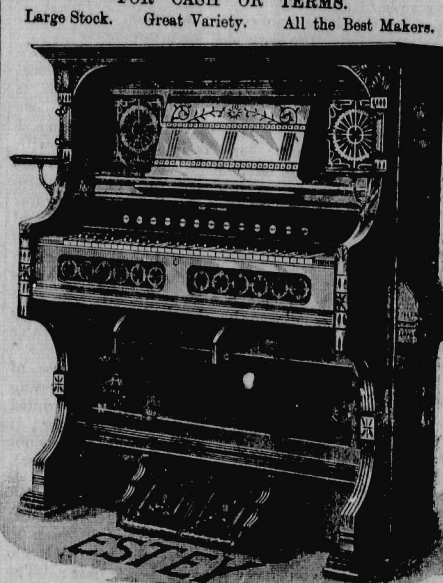


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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JULY 21, 1894.

REVIVAL.

LAYMAN, who takes a deep interest in all Church work, said the other day: "I believe that in Sydney we are on the eve of a great revival of religion." This statement is strictly in accord with our own conviction—a conviction that has been gaining strength for some time past. The signs which betoken it are not of that sensational character, in which some delight, and which have made the word revival to some extent in which we share—but rather the result of those silent quiet forces which are most effective. All great movements have been the result of processes of growth; such alone can supply the agencies that produce them. The tidings which come from America are most encouraging, and we are told that many thousands of converts during the past two months have been gathered into the Churches, as the result of special religious work, and "it is once more proved that Christianity is not altogether effete: that in spite of the croakings of the faint-hearted confessors, and the sneers of its confident adversaries, it yet possesses a good degree of vitality, and proves itself an aggressive and conquering force in the last decade of the century." The signs amongst us are also most cheering and hopeful. There appears to be a deeper interest taken in spiritual things, a greater activity on the part of Christians to spread the Gospel. Many of our parishes seem to be in dead earnest in this matter; there is a greater spirit of prayer; and as a result men are being brought beneath the saving influence of CHRIST. These facts are not only a reason for thanking God and taking courage, they are also a strenuous call to greater fidelity so that there may come

upon the whole Church "showers of blessing." This fidelity should be directed towards raising the standard of Christian living in the Church. Let this standard be high—as high as it is placed by CHRIST and His Apostles—then every upward and onward movement will be a reason for rejoicing. Such an attitude excites expectation, and will lead us to such service as shall have in it the true quality of Christian sacrifice and self-denial. Every Communicant should search his or her inner consciousness by asking: In what spirit am I working? Am I willing to be anything or nothing? Is my Christianity "Lord what wilt Thou have me to do?" With fidelity we shall be prepared to do anything for CHRIST, and any service for His Church; not coveting the honours men can bestow and leaving to other people the drudgery; but the drudgery will be accounted honour, and what men call mean will be esteemed divine. The standard of Christian living seems to be misunderstood by many. They believe that Jesus Christ died to save His people from their sins. This is true, but it is only the beginning, and any Minister who does not have before him as the distinct object of his ministry the leading of men into a better manhood knows not the meaning of his high calling. He may preach sentences he has made, phrases he has measured off mechanically, but he fails in his office to develop in those committed to his charge the Christian virtues which ennoble character and the exhibition of which would charm men, for they would see illustrated the beauty of CHRIST's religion. How are we to influence the half grown, untalented, inexperienced members of our Church; how are we to influence those who are only professors of religion and yet claim all Church privileges. The same answer comes, by our fidelity in raising the standard of Christian living. Three times a year at Holy Communion, and an attendance once a Sunday at Divine Service is not an exalted style of Christian living. There must be by faith, vital union in CHRIST. There must be the larger Christian manhood, for a man's religion is nothing unless it leads him to know that CHRIST will help him to live right, will help him to stop lying and lustful, stealing and slandering. If it does not do this, it is good for nothing at all. The insistence of these truths by the pulpit will do much to provoke a spirit of inquiry and a spirit of prayer. Men are being quickened to thought. The spirit of enquiry is abroad. Some are awaking from the delusion of a sentimental and sanctimonious piety. These are facts which cannot be argued down, for men see and acknowledge that Christianity is more than the recitation of a creed; that it is a life, that it is the only thing that can elevate the moral condition of mankind. What can we do to promote this quickening of religious life. We should give ourselves more fully to prayer. We trust the promise, "Whatsoever ye shall ask the FATHER in My name He will give it you." The very existence, honor and throne of God are pledged by CHRIST. If we pray, CHRIST guarantees the answer. Ask, and the FATHER through ME will give; I will take it up with My own hand and pass it down until it reaches you. Every thing we ask for must be sanctified by the name, limited by the name, defined and designated by the name and spirit of CHRIST. When this is done we shall pray ourselves into answers, and lift ourselves by intercession into the very presence of God. It is then that we enter into the mystery and blessedness of the meaning of prayer. True prayer means deep communion with God, and with such communion the privilege of prayer is felt to be of inestimable value and sweet prayers bring back sweet answers. There must be whole hearted consecration. We are not our own. We have no right, title or claim to ourselves, we have the burnt-in mark that we belong to CHRIST JESUS, that we are blood bought; that not a moment of time, not a single thought, energy, wish, will, desire is our own. This is the first lesson and it is the last doctrine which is to be learned in the school of CHRIST. It is only to be understood at the Cross and in the companionship of CHRIST. With prayer and consecration would come enthusiasm. What energy and activity were evidenced during the week in connection with the late election! Men used their influence, and spent their time in order to secure the return of a candidate in whom they were interested. Why should not the members of CHRIST as boldly and as earnestly speak for their Lord and Saviour? It is but common justice—having received much we owe much. Honest testimony would do much to destroy the slanderous notion that Christianity is not adapted to the present day. Is it not high time that we should do and say something for CHRIST, who hath loved us and given himself for us? Have we not been troubled with indifference long enough? Has not JESUS CHRIST become merely a historical name in some quarters? Is it mainly, true, just, or grateful on our part that these things should be? Surely the strength, the ardour, the constancy of our consecration should be evidenced in our daily life? We are not ashamed of our Theology, why should we be ashamed of our experimental religion? But these are things, say some, which ought to be dealt with in a reverent and humble way. We answer by all means let them thus be handled; but is there not a time when reticence may be our disgrace? when sealed lips may be a crime? God hath a long black list against the doings of every one of us. Our testimony has been hesitating. When we ought to have been emphatic we have trembled. When we should have rebuked error with a personal experimental witness, we have held our peace, and answered not a word. We need the power of the HOLY GHOST. The measure of the gift of the Spirit to Christ is the measure of His gift to us.

who give ourselves up to Christ's authority, and expect to receive all things for Christ's sake. Filled with the Spirit we shall learn to lip a common language with the Eternal Throne, because One sent from that Throne uplifts His voice within us, and we shall in answer receive beyond all we can ask or think. When God hears His own voice speaking by the Spirit in the prayers of His people, the victory is won and prayer must prevail. With this conviction let us be in earnest. No man can live a deep, true, great life, who lives without convictions, without purposes, without principles on which he is prepared to risk the whole issue and destiny of his life. The Gospel is God's answer to human sin and human sorrow. Let the only strife amongst us be about who can do the most and do the best, so that Jesus "shall see of the travail of His soul and be satisfied." May the Word of the Lord prosper and His work revive, that His people may rejoice in Him.

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.

HOW TO REACH THE MASSES.

TO THE EDITOR.

DEAR SIR,—Mr. W. E. Toose deserves thanks for his excellent Paper on "How to make the Church more in touch with the Masses, and in Harmony with Modern Times," as published in the RECORD on June 30th. The suggestions are good, and the ideas of how to carry them out are very commendable.

We all with sorrow see in our public speakers and preachers, the want of better teaching, in the art of elocution. It is now taught in our Public Schools, how much more essential should it be in our Colleges.

The change of Clergy every ten years would be a great move in the right direction—good (as the writer says) for Clergy and people. The idea of a Council (of Representatives) with whom the Bishops could consult on social and secular matters is just what is wanted. Such is the case in all large societies and institutions, and why not in the Church? What strength it would be to have united the best intellects for one common object—the good of the whole. "To me the trouble is how and when are we to get the reforms so often spoken of. My experience of 40 years is, we are too slow to act, and too conservative, and that is the reason we as a Church are not making the progress we ought.

Hoping some of the reforms mentioned in Mr. Toose's letter will soon be an accomplished fact.

Yours respectfully,

PROGRESS.

"THE CHURCH OF ENGLAND INTELLIGENCER."

SIR,—I have, for the last two or three months, been in receipt of a paper styled "The Church of England Intelligencer," purporting to be the organ of The Church of England Association. Such an effort of journalism merits something more than to be received in solemn silence, and I take this opportunity of saying what I think of it. No. 3, Vol. I, the last number which has come to hand, is a fair sample, and my notice will take the shape of a Review of it—the other numbers, I regret to say, I destroyed after perusal. The first paragraph which meets the eye on opening the paper contains the copy of a letter from one of our leading and most-respected Churchmen, characterizing a previous issue as a "disgraceful publication." This, I take it, a new departure in journalism, and to say the least of it, shows considerable boldness and somewhat unnecessary candour. Most Editors of a new paper, trying to struggle into existence, would ignore the attacks of opponents and give publicity only to those letters which spoke of it as "filling a gap," "supplying a long-felt want." Here we have only an adverse opinion published, I suppose on the principle that the insults of an enemy are equal to the praises of a friend.

Glancing over the pages to see what sort of paper it is which merits this strong judicial condemnation, one is at first tempted to fancy that the object sought to be attained is to provide its readers with a full and complete summary of the efforts and successes of the extreme High Church party. The Editors have evidently gone to great trouble in culling from various Church papers (English and Colonial), items of news, such as quotations from Ordination addresses in which somewhat extreme views are expressed, the offer of a statue of the Virgin and child to a Church in Queensland, an account of a festival of the C.B.S. in Adelaide, a description of the objects and aims of the Order of the White Rose, etc. This idea finds confirmation in a note on the last page, inviting correspondence giving information on "the advance of sacerdotalism" and kindred topics. Looking, however, more carefully, one soon finds out that the publication of these items of news simply evidences the same spirit of boldness and honesty already commented on, and manifests a spirit of (one might almost call it) quixotic generosity to opponents,

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THE QUIET HOUR.

WHAT TO LET GO.

Life is large. We cannot possibly grasp the whole of it in the few years that we have to live. What is vital? What is essential? What may we profitably let go? In looking about for an answer, I find only one that satisfies me. It is this: *We may let go all things which we cannot carry into the eternal life.* Surely it is not worth while for us to cumber our lives with the things which we can grasp at best for but a little time, when we may lay hold of things that shall be ours for ten thousand times ten thousand years.

We may drop pretence. Eternity is not good for shams. In its clear light the false selves that we have wrought about us like a garment will shrivel and fall away. Whatever we really are, that let us be, in all fearlessness. Whatever we are not, that let us cease striving to seem to be. If we can rid ourselves of all untruth of word, manner, mode of life and thinking, we shall rid our lives of much rubbish, restlessness, and fear. Let us hide nothing, and we shall not be afraid of being found out. Let us put on nothing and we shall never cringe. Let us assume nothing, and we shall not be mortified. Let us do and say nothing untrue, and we shall not fear to have the deepest springs of our lives sought out, nor our most secret motives analysed. Nothing gives such upright dignity of mien as the consciousness "I am what I pretend to be. About me there is no make-believe."

We may drop worry. The eternal life is serene. It is not careworn, nor knows it any foreboding of future ill. Can we not take to ourselves its large spirit of serenity and cheer? For only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual near-sightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual vision sweeps the universe, and sees things in their right proportion. The finest landscape of Corot viewed afloat, or out of focus, would appear distorted and untrue. Let us hang life on the line, as painters say, and look at it honestly.

Seen in their true relations, there is no experience of life over which one has a right to worry. Ruskin says, "God gives us always strength enough, and sense enough for everything he wants us to do." Sense enough; this thought comforts me. It is not the lack of ability that often worries us; it is the lack of a little *savoir faire*. It is not our failures that distress us so much as our idiocies.

We may let go discontent. In all the eternal years there is no word of murmur from any restless heart. In its vast silences, how trivial would sound the complainings of our harassed days! In its great songs of praise, how our frettings would be overborne!

In life I find two things that make for discontent. One is lack of harmony with one's environment. The other is dissatisfaction with one's present opportunities. Of these, the first may be overcome; the second may be put out of essentials of life; present opportunities, if rightly used, are as great as the soul need ask. Which of us can sit down at the close of a day and say, To-day I have done all that was in my power to do for humanity and righteousness? Ah, no! We look for large things and forget that which is close at hand. To take life "as God gives it, not as we want it," and then make the best of it, is the hard lesson that life puts before the human soul to learn.

One's environment may be very disagreeable. It may bring constant hurts of heart, mortification, tears, angry rebellion, and wounded pride; but there is a reason for that environment. To become strong, the soul must needs fight something, overcome something. It cannot gain muscle on a bed of eider-down. A great part of the strength of life consists in the degree with which we get into harmony with our appointed environment. So long as we are at war with our town, our relatives, our family, our station, and our surroundings, so long will much of the force of our lives be spent uselessly, aimlessly. A good way to get into harmony with one's environment is to try to understand it first, and then to begin to adapt ourselves to it, so far as may be possible. We can never work well while there is friction in our lives, nor gain in our work that "beauty which is born of power, and the sympathy which is born of love," of which Ruskin speaks.

Let us say: God put me among these scenes, these people, these opportunities, these duties. He is neither absent-minded nor incompetent. This is exactly the place He means me to be in, the place I am capable of filling. There is no mistake. My life is in its proper setting.

But with this thought in mind, we need not sit down in idleness. There are things in the circumstances of our lives that we can change; there are opportunities that our own efforts may enlarge. We can conquer many of the difficulties that beset our career, and so conquering, be strong. I believe more and more that there is no impediment that cannot be overcome, no hindrance to usefulness that cannot be removed. If we go through life timidly, weakly, ineffectively, the fault is neither with our endowment nor our environment. It is with ourselves. It is we that are not competent for life; we that are lazy, cowardly, idle. When one sets himself to live a grand life, man cannot interrupt him; God will not!

AMONGST THE JOURNALS.

THE RELIGION OF ETIQUETTE.

An ill-bred person may be a Christian, but he is a Christian in the raw. His lack of breeding obscures very largely what light of Christianity may dwell in him. His observers are much more apt to think of his rudeness and indecent behaviour than of his Christian qualities. The highest style of a Christian is the well-bred Christian gentleman. His Christianity does not consist in etiquette, but it shows itself through his etiquette. And Christian etiquette does not necessarily consist in an unflinching devotion to all modern forms of personal carriage and polish. It consists rather in a careful, tender conformity to the golden rule. It shows itself in a considerate attention to the rights of others. There is no rude thrusting of self into places designed for others. It does not pull down others to exalt self. Indeed, one's religion, or lack of it, may be more quickly discovered in his etiquette than in any other way. A true Christian is known by the quality of his etiquette.—*The Interior*.

A NEW USE FOR THE CHURCH.

There have been many attempts to make Christianity attractive, or, what many people consider the same thing, to insure regular attendance at Church. Perhaps a recent device of metropolitan journals, which have this good thing about them, that they make even the service of the higher life contribute to "circulation," will work to this end. This device is nothing more or less than detailed descriptions on Monday of the new and fascinating toilets at Church on Sunday. These are to some people more attractive reading than the reports of Sermons. They appeal to the aesthetic sense, and raise emotions which the eloquent discourses cannot reach. Would not many a sinner be induced to turn his steps to the sanctuary by such announcements as these: "Pretty Women in Pretty Gowns," "Pretty Gowns at the Churches," "Faultless Creations worn by the Ladies at the Houses of Worship"? Especially when the names of the women are given in full, so that the descriptions can be verified.—*Harper's Monthly*.

MARIE BASKERTEFFE.

In his latest book Mr. Birrell thus criticises this writer: "Never, surely, before was there a lady so penetrated with her own personality as the writer of these journals. . . . She reduces everything to one vast common denominator—herself. She gives two francs to a starving family. 'It was a sight to see the joy, the surprise of these poor creatures. I hid myself behind the trees. Heaven has never treated me so well; heaven has never had any of these beneficent fancies!' Heaven had, at all events, never heard the like of this before. Here is a human creature, brought up in what is called the lap of luxury, wearing purple and fine linen, and fur cloaks worth 2000 francs, eating and drinking to repletion, and indulging herself in every fancy. She divides a handful of coppers amongst five starving persons, and then retires behind a tree, and calls God to witness that no such kindness had ever been extended to her."

THREE STRAIGHT TALKS.

"If there was more push in the world, there would be fewer hungry, half-clothed, homeless, suffering children; fewer broken down, dissipated men and women; less need of almshouses, houses of correction, and homes for the friendless. Push means a lift for a neighbour in trouble. Push means a lift for yourself out of the slough of despondency and shiftlessness; out of trouble, real or fancied. Push never hurts anybody. The harder the push is the better, if it is given in just the right direction. Always push uphill—few people need a push down hill."—*Herald*.

"Ask yourself hard questions about yourself; find out all you can about yourself. Ascertain from original sources if you are really the manner of man you say you are; if you are always honest; if you always tell the square, perfect truth in business deals; if your life is as good and upright at 11 o'clock at night as it is at noon; if you are as good a temperance man on a fishing excursion as you are at a Sunday-school excursion; if you are as good when you go out of the City as you are at home; if, in short, you are really the sort of man your father hopes you are and your sweetheart believes you are."—*Watchman*.

"I have been hearing of smart men all my life, but I never knew one. Occasionally I find one who promises to be smart, but he finally does something to convince me that he is a fool like the rest of us. Every little while a young man is pointed out to me who is said to be very promising, and I watch him, hoping to know a smart man, but he drifts into the ways of his father, and makes the mistakes common to other men. I don't believe it was ever intended that there should be any smart men. The men who occupy the distinguished positions are found on examination to be exactly like other men."—*Globe*.

CHRISTIANITY AND SCIENCE.

WHAT SCIENCE IS DOING FOR RELIGION.*

By PROFESSOR HENRY DRUMMOND.

Far too lightly, in the past, have religious minds been wont to assume the irreligiosity of scientific thought. Scientific thought, as scientific thought, can neither be religious nor irreligious, yet when the pure man of science speaks a pure word of science—a neutral and colourless word—because he has failed to put in the theological colour he has been branded as an infidel. It must not escape notice, in any summing up of the present situation, how scientific men have themselves repudiated this charge. It is not denied that some have given ground for it by explicit utterance—even by blatant, insolent and vulgar utterance. But far more, and among them those who are currently supposed to stand foremost in the opposing ranks, have expressly denounced it and gone out of their way to denounce it.

Professor Tyndall says: "I have noticed during years of self-observation that it is not in hours of *clarness* and *vigour* that atheism commends itself to my mind; that in the hours of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form part."

Apart from that, it may well be that some of the protests of science against theism is directed not against a true theism, but against those superstitions and irrational forms which is the business of science, in whatever department, to expose. What Tyndall calls a "fierce and distorted theism," and which elsewhere he does not spare, is as much the enemy of Christianity as of science; and if science can help Christianity to destroy it, it does well. What we have really to fight against is both unfounded belief and unfounded unbelief; and there is perhaps just as much of one as of the other afloat in the current literature. "In these days," says Ruskin, "you have to guard against the fatal darkness of the two opposite prides: the pride of faith, which imagines that the nature of the Deity can be defined by its convictions, and the pride of science, which imagines that the energy of Deity can be explained by its analysis."

The question as to the proportion of scientific men who take the Christian side is too foreign to the present theme to call for remark; but as a matter of fact there is probably no more real unbelief among men of science than among men of any other profession. The numbering of heads here is not a system that one fancies, but as it is a line often taken on the opposite side, and seems to have a weight with certain minds, I record here, in passing, the following authorised statement by a well-known Fellow of the Royal Society of London:

"I have known the British Association under forty-one different presidents—all leading men of science, with the exception of two or three appointed on other grounds. On looking over these forty-one names, I counted twenty who, judged by their private utterances or private communications, are men of Christian belief and character, while, judged by the same test, only four disbelieve in any divine revelation. Of the remaining seventeen, some have possibly been religious men, and others may have been opponents; but it is fair to suppose that the greater part have given no very serious thought to the subject. I do not mean to say that all these twenty have been men of much spirituality, and certainly some of them have not been classed as 'orthodox,' but the figures at least indicate that religious faith rather than unbelief has characterised the leading men of the Association."

LIGHT ON GOD.

But to return. Instead of robbing the world of a God, science has done more than all the philosophies and natural theories of the past to sustain and enrich the theistic conception. Thus: (1) It has made it impossible for the world even to worship any other God. The sun, for instance, and the stars have been "found out." Science has shown us exactly what they are. No man can worship them any more. If science has not by searching found out God, it has not found any other God, or anything the least like a God that might continue to be even a conceivable object of worship in a scientific age. (2) By searching, though it has not found God, it has found a place for God. At the back of all phenomena science places God. As never before, from the purely physical side, there is room in the world for God; there is a license to anyone who can name this name to affirm, to speak out, to introduce to the world the object of his faith. And the gain here is distinct. Hitherto, theology held it as an almost untested dogma that God created the world. That dogma has now passed through the fiercest of crucibles and comes out unimpaired. A permission to go on, a license from the best of modern science to resume the old belief, is at least something.

(3) By vastly extending our knowledge of creation, science has given us a more God-like God. The new-found energies in the world demand a will, and an ever present will. God no longer made the world and withdrew; He pervades the whole. Appearing at special crises, according to the old view, He was to be conceived of as the non-resident God, the occasional wonder-worker. Now He is always there. Science has nothing finer to offer Christianity than this exaltation of its supreme conception—God. Is it too much to say that in a practical age like the present, when the idea and practice of worship tend to be forgotten, God should wish to reveal Himself afresh in ever more striking ways? Is

it too much to say that at this distance from creation, with the eye of theology resting largely upon the Incarnation and work of the Man Christ Jesus, the Almighty should design with more and more impressiveness to utter Himself as the Wonderful, the Counsellor, the Great and Mighty God? Whether this be so or not, it is certain that every step of science discloses the attributes of the Almighty with a glowing magnificence. The author of "Natural Religion" tells us that "the average scientific man worships just at present a more awful, and as it were a greater deity than the average Christian." Certain it is that the Christian view and the scientific view together form a conception of the object of worship, such as the world in its highest inspiration never reached before. The old student of natural theology rose from his contemplation of design in nature with heightened feelings of the wisdom, goodness and power of the Almighty. But never before had the attributes of eternity, and immensity, and infinity, clothed themselves with language so majestic in its sublimity.

LIGHT ON THE PURPOSE OF NATURE.

Evolution has swept over the argument from design and left it unchanged except for the better. Darwin has not written a chapter that is not full of theology. The "design" is there still, less in the part than in the whole, less in the parts than in the relations of the parts; and though the time is not quite ripe yet for the full re-statement of the venerable argument, it is clear we are to have it with us again invested with profounder significance. It is of this that Mr. Huxley, after showing that the old argument is scientifically untenable, writes: "It is necessary to remember that there is a wider theology which is not touched by the doctrine of evolution, but is actually based upon the fundamental proposition of evolution."

Passing away from these old and more familiar problems, let me indicate lastly, and in a few closing words, one or two of the more recently disclosed points of contact. Not a few theological doctrines, and some of supreme significance, are for the first time beginning to feel the effects of the new standpoint; and though it were premature to claim actual theological contribution from this direction, one cannot fail to notice where the rays are striking and to prophesy that before another half century is passed a theological advance of moment may result. The adjustments already made, it will be observed, have come exactly where all theological reconstruction must begin, with the foundation truths, the doctrines of God, creation and providence. Advances in due order and all along the line from these upward are what one might further and next expect. With suggestions in some of these newer directions, the whole field of theology is already alive, and the opportunity now offered to theological science for a reconstruction or illumination of many of its most important doctrines has never been surpassed in hopefulness or interest.

LIGHT ON THEOLOGY.

Under the new view, for instance, the whole question of the Incarnation is beginning to assume a fresh development. Instead of standing alone, an isolated phenomena, its profound relations to the whole scheme of nature are opening up. The question of Revelation is undergoing a similar expansion. The whole order and scheme of nature, the books of science, the course of human history, are seen to be only parts of the manifold revelation of God. As to the specific Revelation, the Old and New Testament Scriptures, evolution has already given the world what amounts to a new Bible. Its peculiarity is that in its form it is like the world in which it is found. It is a word, but its root is now known, and we have other words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. The new Bible is a book whose parts, though not of unequal value, are seen to be of different kinds of value; where the casual is distinguished from the essential, the local from the universal, the subordinate from the primal end. This Bible is not a book which has been made; it has grown. Hence it is no longer a mere word book, nor a compendium of doctrines, but a nursery of growing truths. It is not an even plane of proof-texts without proportion or emphasis, or light and shade; but a revelation varied as nature with the Divine in its hidden parts, in its spirit, its tendencies, its obscurities and its omissions. Like nature, it has successive strata, and valley and hill-top, and atmosphere, and rivers which are flowing still, and here and there a place which is desert, and fossil, too, whose crude forms are the stepping-stones to higher things. It is a record of inspired deeds, as well as of inspired words, an ascending series of inspired facts in a matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this has taken place, it may be, without the elimination of a book or the loss of an important word. It is simply the transformation by a method whose main warrant is that the book lends itself to it.

Other questions are moving just now, but one has only time to name them. The doctrine of immortality, the relation of the person of Christ to evolution, and the modes of operation of the Holy Spirit, are attracting attention, and lines of new thought are already at the suggestion stage. Not least in interest also is a possible contribution from science on some of the more practical problems of esoteriology, and the doctrine of sin. On the last point, the suggestion of evolution that sin may be the relic of the animal past of man, the undestroyed residuum

of the animal and the savage—ranks at least as a hypothesis, and with proper safeguards may one day yield some glimmering light to theology on its oldest and darkest problem. If this partial suggestion, and at present it is nothing more, can be followed out to any purpose, the result will be of much greater than speculative interest. For if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. Even to diagnose it more thoroughly will be a gain. Sin is not a theme to be expounded only through the medium of proof-texts; it is to be studied from the life, to be watched biologically, and followed out through all its psychological states. A more accurate analysis, a better understanding of its genesis and nature, may modify some at least of the attempts now being made to get rid of it, whether in the national or individual life, which are as futile as they are unscientific. But the time is not ripe to speak with other than the greatest caution and humility of these still tremendous problems.

AMONGST THE POETS.

"BLESSED ARE THEY THAT MOURN."

By WILLIAM CULLEN BRYANT.

Oh, deem not they are blest alone
Whose lives a peaceful tenor keep
The Power who pities man, has shown
A blessing for the eyes that weep.
The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night;
And grief may hide an evening guest,
But joy shall come with early light.
And thou, who o'er thy friend's low bier,
Sheddest the bitter drops like rain,
Hope that a brighter, happier sphere
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny,
Though with a pierced and broken heart,
And spurned of men, he goes to die.
For God has marked each sorrowing day
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here.

THE LONELINESS OF DEATH.

The silent chariot standeth at the door;
The house is hushed and still from roof to floor,
None heard the sound of its mysterious wheels,
Yet each its presence feels.

No clamping bit, no tramp of pawing steed,
Strike cold across us like loved eyes estranged,
And yet thou mayst not keep it waiting there
For one last kiss, or prayer.

Thy words, with some strange other interchanged
Strike cold across us like loved eyes estranged,
While things that are not fraught, or things that are,
Fade like a sun-struck star.

And thou, too weak and agonised to lift
The cup to quench thy dying thirst, or shift
Thy pillows, now without our help must rise,
Nor wait our ministrations.

Thou, loved and cherished, must go forth alone;
None see thee fondly to the door, not one.
No head is turned to see thee go; we stay
Where thou art not, and pray.

No panel bars thy white, resistless feet.
Our walls are mist to thee; out on the street
It waits, it waits for thee, for thee alone,
Arise let us be gone.

Alone, alone upon thine awful way,
Do any show thee kindness, any stay
Thy heart? or does the silent charioteer
Whisper, "Be of good cheer?"

We know not; none may follow thee afar,
None hear the sound of thy departing car;
Only vast silence, like a strong black sea,
Rolls on 'twixt me and thee.

From BLAISE PASCAL'S POEMS.

I lay me down to sleep,

With little care
Whether my waking find
Me here or there.

A bowing, burdened head
That only asks to rest,
Unquestioning, upon
A loving breast.

My good right hand forgets
Its cunning now;
To march the weary march
I know not how.

I am not eager, bold,
Nor strong—all that is past
I am ready not to do,
At last, at last.

My half-day's work is done,
And this is all my part—
I give a patient God
My patient heart.

And grasp His banner still,
Though all the blue be dim
These stripes as well as stars
Lead after Him.

Exchange.

since the views of the Editors are evidently diametrically opposed to the advances so faithfully recorded.

To counteract the effect of this generosity the opinions expressed by the paper itself are extreme in the other direction. There is no pretension or claim to breadth of view, such as most young Church papers profess. Doubts even arise in the readers' mind as to whether the title is not a misnomer, and the Editors make a mistake in laying claim to Churchmanship at all. In the leading article they profess the astounding doctrine that the Reformation was incomplete, in that it only partially restored to the laity their rightful inheritance—and further they proclaim their dissatisfaction with the Book of Common Prayer, which, they declare, is marred with "blemishes which afford a spacious (sic) foothold for ritualistic jesuitry." "The triumph of the immediate future (they say) will undoubtedly be a purified Prayer Book, but" they rather inconsequently add, "we have not yet got to that stage." [N.B.—The Editors are evidently of Irish extraction, for besides this bull they make the curious statement that "Wobblers" is a name applied to Evangelists who are neither one thing nor the other."] Such distinctively Church of England institutions as Church Choirs are also attacked, and we are told that "those who honestly go to Church to join their fellow-Christians in a solemn service of Prayer and Praise can rarely do so now without being surrounded by all sorts of distractions, musical and otherwise, tending to banish true heartiness from their worship"—and again, "The performances of some Church Choirs frequently render worship impossible." Good, honest, all-round reprobation is a feature of the journal. The Laity are "sunk in sinful apathy" and "worldliness pervades the congregation." Many of the Clergy are "false leaders who have betrayed their trust," and even the "honest" Clergy are blamed for considering and treating the false as brethren. Nor does the Episcopal Bench escape rebuke—Bishops Temple and Thorold in England, and the Bishops of Sydney, Melbourne, Adelaide and Brisbane in Australia all come, one after the other, under the Association's lash.

The paper abounds in surprises—some I have already hinted at—but perhaps the greatest of all is raised by the quotation in the "General" column of that well-known saying of St. Augustine, "In essentials, unity; in non-essentials, latitude; in all things, charity." There is, from beginning to end, no hint of a desire to acknowledge unity, even in essentials, with any one who disagrees with the Editors in minor matters; latitude is not allowed, as I have shewn, even in such non-essentials as Church music, and bitterness rather than love pervades the whole thing. The motto of the paper is "From all false doctrine, heresy and schism good Lord deliver us." The proprietors would do well to add the petition for deliverance, "from envy, hatred, malice and all uncharitableness."

Most earnestly do I protest against the publication of such bitter, one-sided party literature as the publication complained of. It is not as if argument against false doctrine and objectionable practices were thereby disseminated. There is not a shred of argument in the whole paper, nothing but bald statements which may or may not be true—as, for example, when we are told that "A fashionable, hearty service, seldom touches the sinful heart of man," and expressions of opinion which must necessarily be taken merely for what they are worth. The only effect can be to rouse party feeling and emphasize still further the unhappy divisions in the Church. This is, of course, confessedly what the Editors desire—they would have all who do not see eye to eye with them banished to Rome or forced to form a Church of their own. But is this really desirable? Is it not the glory of the Church of England that its lines are wide enough to embrace all who hold Bible truth, and that within certain limits it allows to all the right of private judgment in the interpretation of the Word of God? And even as to what those limits are the dictum of Barristers' Court is not necessarily final and conclusive. I am grateful for the items of news furnished by the paper, but I think it a great pity that the Editors of a professed Church paper should shew so much narrowness and bitterness in writing of those who disagree with them.

PRESBYTER D.

YOUNG PEOPLE'S SCRIPTURE UNION.

A Meeting of the Committee was held in the Y.M.C.A. Rooms on Monday, 9th July, attended by Rev. J. D. Langley, Rev. T. S. Clouston, Rev. W. A. Charlton, Mrs. Courtenay Smith, Mr. J. Anderson, Mr. John Kent, and Mrs. S. St. Clair. Reports regarding the work were received, and the various committees and agencies continued. The Annual Meeting was fixed for Saturday, 1st September at 3 p.m. Cards and supplies for 1895 are to be ordered from London as usual.

When wearied with the toils of day
And strife for glory, gold or fame,
How sweet to seek the quiet way
Where loving lips would lift our name.
Around the light of home,
The blessed light of home.

Stay not thy hand from kindly deed,
Stay not thy tongue from timely word,
Stay not thy bounty from their need,
Who oft have erred; love bid it speed,
Thou, too, hast thou not erred?

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FOR THE CHILDREN.

THE TRUTH IS BEST.

"Lost your situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my own carelessness. I suppose. I was dusting the shelves in the store, and was trying to bury up matters, and I sent a whole lot of fruit jars smashing to the floor. Mr. Barton scolded, and said he wouldn't stand my blundering ways any longer, so I packed up and left."

His mother looked troubled.

"Don't mind, mother. I can get another situation soon. I know. But what shall I say if they ask me why I left the last one?"

"Tell the truth, James, of course; you wouldn't think of anything else?"

"No; I only thought I'd keep it to myself. I'm afraid it may stand in my way."

"It never stands in one's way to do right, James, even though it may seem to sometimes."

He found it harder than he expected to get a situation. He walked and inquired, until one day something really seemed to be waiting for him. A young-looking man in a clean, bright store, newly started, was in want of an assistant. Things looked very attractive, and so neat and dainty, that James, fearing that a boy who had a record for carelessness might not be wanted there, felt sorely tempted to conceal the truth. It was a long distance from the place where he had been dismissed, and the chances were slight for a new employer hearing the truth. But he thought better of it, and frankly told exactly the circumstances which had led to his seeking the situation.

"I must say I have a great preference for having neat-handed, careful people about me," said the man, good humouredly, "but I have heard, that those who know their faults, and are honest enough to own them, are likely to mend them. Perhaps the very luck you have had may help you to learn to be more careful."

"Indeed, sir, I'll try very hard," said James, earnestly.

"Well, I always think a boy who tells the truth, even though it may seem to go against him—Good morning, uncle, come in, sir."

He spoke to an elderly man who was entering the door, and James, turning, found himself face to face with his late employer.

"Oh!" he said, looking at the boy, "are you hiring this young chap Fred?"

"I haven't yet, sir."

"Well, I guess you might try him. If you can only," he added, laughing, "keep him from spilling all the wet goods, and breaking all the dry ones, you'll find him reliable in everything else. If you find you don't like him I'll be willing to give him another trial myself."

"If you think that well of him," said the young man, "I shall keep him myself."

"Oh, mother," said James, going home after having made an agreement with his new employer, after such a recommendation from his old one, "you were right, as you always are. It was telling the truth that got it for me. What if Mr. Barton had come in there just after I had been telling something that wasn't exactly so!"

"Truth is always best," said his mother; "the truth, the whole truth, and nothing but the truth."

PAUL'S SHOES.

You sometimes wonder what mother keeps in that drawer that she always looks so carefully. If you were permitted to look into it, you would probably be greatly astonished at the kind of things you saw. I once was allowed a peep into such a drawer. Amongst other strange keepsakes I noticed a pair of shoes; not new and shapely, but old and wrinkled. Why did that mother put these old shoes among her precious things? You may easily guess the answer: the feet that used to wear these shoes were now mouldering in the grave.

"And the mother has kept,
With a careful pleasure,
The dear little treasure,
And over them thought and wept."

It seems strange that the feet should have to be buried away out of sight, while the shoes that were much less precious were preserved. Ah! it is the soul that gives the body all its preciousness. Why should we spend so much time and strength and anxiety on food and drink and clothing and housing? All these things have to do with the body only, and the body is doomed as the victim of corruption. Should not care, for what gives the body its preciousness, have more of our time? After the soul leaves the body, the body hastens along the pathway of corruption to the dust from whence it came. Once death has separated the soul from the body, the shoes themselves are a better keepsake than even the loved feet that wore them. In God's arrangement only those things that have promise of further usefulness are safe from the destroying angel; and old shoes have more promise of usefulness than soulless bodies. Thus it came to pass that the bereaved mother who had to let the feet be buried was able to put the shoes away among her precious things. The feet had been obedient and willing feet. A glimpse of these shoes was enough to awaken memories that were pleasant and thoughts that were holy. These old shoes were a link with tasks heartily performed and errands swiftly run. And then the heart and mind of the mother would follow the feet to the grave, and from the grave rise within the veil; so that the shoes were also a

link connecting earth with heaven. I do not know that she had a more precious possession. Half-an-hour with these old shoes was, to that mother, half-an-hour on the threshold of glory. The eye of the stranger could not see the heavenly jewels of which these shoes were the twin caskets, but the eye of the mother saw them.

Through the kindness of Margaret Ranken, a Cheshire lady, I am permitted to give you a bereaved mother's musings over her darling's empty shoes:

"That God will bless all little feet is now my constant prayer. For my darling's shoes lie empty among my treasures rare; And oft I take one in my hand—forgetting, till I see It is a little half-worn shoe not large enough for me— Then all at once I feel a pang of bitter loss and pain, As sharp as when, two years ago, it cut my heart in twain.

"Oh! little feet that wearied not, I wait for them no more. For I am drifting on the tide and she has reached the shore; And though the blinding tear-drops wet these little shoes so old, I joy to think my darling's feet are treading streets of gold; And listening hard, I sometimes hear a voice from heaven say— Now God be thanked thy darling's feet can never go astray."

"And oft, while thus I'm musing, I almost seem to see A little form beside me, just as she used to be; A lovely face uplifted, with its sweet and tender eyes— Ah, me, I might have known that look was born of Paradise— I reach my arms out fondly and—clasp the empty air; There is nothing of my darling but the shoes she used to wear.

"Oh! the bitterness of parting can ne'er be done away Till I meet my darling walking where feet no longer stray, When I no more am drifting upon the surging tide, But with her safely landed among the glorified. Be patient, heart, while waiting to see her shining way, For little feet on golden street can never go astray."

Some of you have a pair of such shoes somewhere in the house. You have a brother or a sister in heaven. You sometimes see the shoes they used to wear. Happy are you indeed if these shoes remind you of a life of kindness to their wearer. In many cases the empty shoes of the departed speak of words and actions that were hasty and nasty. How eagerly those that are left behind wish such kindnesses undone! What we have been to those now within the veil cannot be altered. That sowing must be reaped. But there are brothers and sisters and friends who are still with us on this side of the veil. We thank God that their shoes are not yet empty. We have still the opportunity of undoing any unkindness we have shown in the past, and of setting ourselves prayerfully to guard against doing them any unkindness in the future. We never know how soon they may be taken from us. Let the fear of putting tongues of reproach into the shoes they leave behind act as a check on our hastiness and a spur to our kindness.

"If we knew the baby fingers Pressed against the window pane Would be cold and stiff to morrow— Never trouble us again! Would the bright eyes of our darling Catch the frown upon our brow? Would the print of rosy fingers Vex us thus as they do now?"

"Ah! those little ice-cold fingers, How they point our memories back To the happy words and actions Strewn along our backward track. How these little hands remind us, As in snowy grace they lie, Not to scatter thorns but roses For our reaping by-and-by."

ILLUSTRATIONS.

LIGHT AT WORK.

It has been demonstrated that only the blue and violet rays, together with the dark invisible rays lying beyond the violet bands, have the chemical property of producing photographic effects. This is the light that does the work. The rays that look brightest to the eye—the reds, oranges, and greens—have no photographic effect, or almost none. Hence, of course, the well-known difficulty experienced by the photographer in getting ordinary bright colours—red, yellow, or green—to come out well, while blues appear indistinctly dark. Fortunately, few natural objects reflect pure coloured light. There is generally a little blue hidden under most colours, too small to be detected by the eye, but sufficient for the camera. All this has an analogy in the light of truth. It is not the most brilliant sermons that photograph Divine teaching on the heart. It is often the least evident parts of the instruction that do the work, the dark, invisible rays of which come from the heart.

NUMBER OF HAIRS.

A French statistician announces that after long and anxious calculation he has arrived at the conclusion that the hairs on a man's head number 127,920. This of course can only be approximately true. Heads differ in area and in density of hair growth. But the statement may be worth remembering. The number given is the eighth part of a million. So that roughly it may be said, in endeavouring to form an idea of one million, that it is about the number of hairs on the heads of eight persons. Say it was desired to give an idea of the expenditure yearly in our country on strong drink. Imagine one sovereign for every hair of a congregation of twelve hundred persons. "A pound for each hair in this large audience spent in producing partial insanity each year."

CHIPS.

To-day, To-morrow, ever more,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore—
Take up thy cross
And follow Me!

Something, my God, for Thee,
Something for Thee;
That each day's setting sun may bring
Some penitential offering;
In Thy dear name some kindness done;
To Thy dear love some wanderer won;
Some trial meekly borne for Thee,
Dear Lord, for Thee.

Look upon the bright side of your condition; then your discords will disperse. Pore not upon your losses, but recount your mercies.

There is no act, however trivial, but has its train of consequences, as there is no hair so small but casts its shadow.

The moment you wake up a grumbler, he will begin to croak.

Talking about heaven will not take us to it.

"ALL THE DAYS!"

When the day is high and clear,
Labour—for the night is near.
When the evening shadows fall,
Rest—God watches over all.
Between the morning and the night,
Bend to hear the Voice Divine;
Hear the Lord with heart of praise:
"I am with you all the days."

"All the days" thy strength to be,
"All the days" to comfort thee,
Lead thee on, and lift thee up,
Bear thy burden, share thy cup.
"All the days" to bless thine eyes
With some glad and sweet surprise;
"All the days" from morn till even,
"All the days" of earth and heaven.

A COLOURED EVANGELIST.

Miss E. Willard gives in the *Woman's Signal* a very interesting sketch of Mrs. Amanda Smith, a "coloured Evangelist" well known in America.—"One Sunday evening, in the summer of 1875," she says "ten thousand people were seated on the sand at Ocean Grove, New Jersey, watching the wilderness of waves on one hand and the wilderness of sunset clouds on the other, while little children gambolled to and fro, and the hum of pleasant voices made a mild chorus all along the shore. Probably in every heart as in my own, there was a wish for some more adequate expression of the feelings that the hour inspired, but no preacher's voice could have reached that multitude. Suddenly, without announcement, a tall figure was seen climbing upon an extemporised platform, and a moment later, with her arms extended and her dark face lifted to the sky, a coloured woman began to sing, in a deep, sweet voice, these words—

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
That is more than liberty."

In a moment a deep hush fell upon us all, from grey-haired man to thoughtless child, and as the hymn proceeded, with the sea's resounding orchestra as its accompaniment, we all felt that what we wished to hear had been uttered by a soul that felt more deeply than most of us the great lesson of the hour."

GOD'S CHURCH.

Dot went to Church for the first time one bright summer day. She was a perfect blossom in her snowy white dress, with a bunch of rosebuds fastened in the broad sash.

At the Church door stood a plainly-dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a calico dress and a very common-looking straw hat. People were going into the Church very fast, but no one seemed to notice the sad-looking woman and her daughter. Presently a sunny smile broke the icy coldness of the Churchgoers; it was Dot's.

"Isn't you doin' to Church?" asked Dot of the little girl.

"It isn't our Church; we're strangers. We don't know where to go," answered the girl.

"It's God's Church," Dot said reverently. "Come with mother an' me; there's lots of room in God's Church."

The weary mother looked into Mrs. Hunt's face questioningly, and although the latter's face flushed, she seconded her little daughter's hearty invitation.

"Yes, do come with us, please," she said, "we will be glad to have you." And presently, seated side by side, in "God's Church," were the children of wealth and poverty. There had been a number of witnesses to the pretty scene, and more than one face blushed with shame, as the Minister, during his reading, gave this passage: "I was a stranger and ye took me in."

Only those who have had experience can tell the torture course cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure.

OUR CHILDREN'S SUNDAY AFTERNOONS.

BY BERTHA W. TUCKER.

Many Christian parents would be glad to make Sunday afternoons profitable and beautiful to their children, would sacrifice their own leisure and pleasure to do it—but how?

My first suggestion is a very old one—music. Enrich your song hour with special songs for the little ones. Child hymnology as well as child literature has developed a rich mine in these latter days. Very simple and sweet, with a full vein of help and inspiration for the little pilgrims, are such as "The Shepherd's Voice," "A Green Hill Far Away," "Speak Kind Words," "Happy as the Birds," "Father in Heaven, We Thank Thee," &c.

But singing is only one of many pleasant occupations for our leisure afternoons. What next?

Read aloud. Children are shy little plants; it is not often they open their sensitive leaves and let us peep into the hidden places. But a story is to them as the sunbeam to the flower—tongues are loosened and heart clues are given. Select with care a story which will profit and please. An exquisite book, which cannot fail to give delight on several successive Sunday afternoons, is "The Little Pilgrim." Miss Alving, perhaps unexcelled in devotional books for children, has written just one story, "Drury." The children will be quick to appreciate the simply but artistically told tale, and will doubly welcome it because the heroine is a real little girl. Shorter stories suited for Sunday can be readily culled from periodicals such as "Harper's Young People," "St. Nicholas," "The Sunday-School Times," "The Golden Rule," "The Youth's Companion," &c.

With many busy parents Sunday is the only rest day—the one day when for any continued time they can settle down to the quiet reading and thought so necessary to a right spiritual growth. The children must for a while be left to their own resources. You have planted good seed in their hearts, you have watered it with prayer, now trust the heavenly Gardener—leave them alone with Him.

"But what shall we do, mamma?" you hear, and you stop at the threshold, held by the plea. Children like to be busy. Their nature requires activity. In the school-room slate work is more popular than arm-folded recitations. Also, children have kind hearts, and like to be helpful. Provide them with a scrap-book, a mutilated bottle, a pair of scissors, a piece of paper, and a pen. The picture book evolved will be the outcome of some busy interested hours, and, though probably not a work of art, will be sure to make some sick or destitute little one happy. A story scrap-book can also be made. Any orphanage or hospital will be glad of the children's home-made gifts. Let them go with you to present them.

My next suggestion is a sand-table. The ideal table is low, with a 2in. fence around the edge, keeping within bounds a quantity of clean sand. Give the children a sand table, even if you are afraid it will take too much room and are nervous about the carpet. Believe me, it will prove a real mother's friend. On week days the children will teach themselves geography and history with it. On Sunday let it help in impressing Bible truth and story.

To illustrate: take the life of Abraham. The story of the brave old man leaving his home and possessions, and, because God called him, going forth into the wilderness, "not knowing whither he went," will prove wonderfully impressive. When a site for Bethel has been chosen the first thing will be the building of the altar of sacrifices, building blocks, spoons, or the sand itself, being used. Presently you will see the stretch of sand transformed into a veritable Eastern plain. White tents made of paper or cardboard, toy animals, wooden figures, or only slender sticks representing the human figures, will make the scene very realistic. Of course the servants will be made to quarrel and appeal to their masters. That will involve the throwing up of a sand mountain, and the journey of Abraham and Lot to its summit; then the building of Lot's new home, the wicked city of Sodom.

Another good story for illustration is that of the sparing of King Saul's life by David. The cave, the high hill, and the intervening gorge, can be easily represented. If the little ones are old enough for Sunday-School they will be quick to illustrate the lesson of the day. "Pilgrim's Progress" may also be illustrated.

An excellent game for older children may be called "Quotations." The first child repeats a Bible verse or the stanza of a hymn. The next in order gives a quotation beginning with the initial letter of the last word of the preceding quotation, and so the game goes on. For example:

- "A good tree bringeth forth good fruit."
- "For the fruit upon the tree,
For the birds that sing of thee;
For the earth in beauty dressed,
Father, mother, and the rest;
For Thy precious love and care,
For Thy beauty every where—
Father in heaven, we thank Thee."
- "The Lord is my Shepherd, I shall not want."

If the grown folk of the household will occasionally join the children in this exercise it will greatly add to their interest, and will encourage them to store their memories

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with good things. Bible places and Bible characters can be made interesting in the same way.

A Missionary game can be invented from a pretty Kindergarten play I have always used with success. The little travellers retire to a corner and "talk it over." When their arrangements are completed they march back with quite the eager air of returned travellers. The "at home" party greet them by singing or repeating in concert—

"Welcome, little travellers, welcome, welcome home;
Tell us, little travellers, from what land you come?"

And the answer comes, "We all come from China land, where all the people bow to idols, have their feet bound, drink tea, eat live fish" (as the case may be). The travellers themselves select the country, and say what the people do in it. They suit the action to the word always, and bow low, hobble around, make believe to eat or drink, like little natives.

If children are to be hearty, happy, and good, fulfilling the demands of the buoyant nature which God gives them, let them have plenty of fresh air and exercise. Do not make Sunday dull and spiritless by depriving them of these. If your home is in the country, and it is summer time, let them roll in the grass run, skip, feed the chickens; if winter, there is the snow. City boys and girls will be apt to know some park or field not far away where they can pluck "daisies and buttercups" to their hearts' content. At all events, a brisk walk is attainable. An excellent plan is to send them on some errand of mercy—to take a Sunday dinner or dessert to one of God's own; or flowers, if only wild ones of their own gathering, to one who is sick; or a magazine or book, with mamma's love, to some lonely one who will be wonderfully cheered by the thoughtful kindness and the bright-eyed messengers. Let the children taste early the sweetness of giving, of helping. For them, as for us, it is more blessed to give than to receive.

And now, are you not refreshed by your quiet rest? Is it not time for "the Children's Hour?" Will you have it "between the dusk and the daylight," with the rosy streak off there in the west and the dancing firelight touching your little group? Or will it suit you better when the Sunday tea, with its special Sunday treat, has brightened the little faces, to have them gather round you for the last happy hour before bedtime? All time is precious, the Sabbath hour with your children perhaps most precious of all. What use will you make of it?

How shall you fill your hour? You have heard of many beautiful and marvellous things. Many are the tales of heroism, of sacrifice, and of chivalry which the old world has stored up for her children. The whole earth is a wonder-book: let us peep within its magic covers. We can peer into the secret of the little Spartan community, the bee-hive. Or we can interest ourselves in that queer little race, the ants. Indeed, a history of this small people, put under a microscope, might well be mistaken for a record of life among human beings. The wee things work for their daily bread, and take care of their tiny children. Then there are the coral animals, those famous architects who build great islands that become the home of men. Indeed, the very cobble-stones of the street hold stories for us. Quiet as they lie in their beds they have been great travellers in their day. Look up their story. The cobble-stone is an antique. And if we come to an end of the wonderful stories in the earth book,—which we shall have to live many thousand years to do,—we can close it, and look at its beautiful blue cover. The blue cover will be all bright with stars, and if we look at the stars with "eyes that see," the bright little points will burst into splendid worlds, and there we will be with millions of other worlds to talk about!

So you see, dear parents, that just because the world is so full of marvellous things, even you, who, perhaps, are not learned at all, may find many pleasant, suggestive, and elevating things to tell the children. Give them, on this holy day, your greatest and best. Give them that which points, in a lively and interesting way, to the glory and goodness of God.

So it turned out that her life was not only worth a straw, but worth a whole golden harvest of health and better days. Yet no thanks to the doctors. Her complicated symptoms puzzled and alarmed them, to be sure, but why? Is it not the doctors' duty to understand such things? Most assuredly. Just as a lawyer should know the law, or a pilot the rocks, tides, and lights of a coast. Had some of these medical men known that Mrs Wickenden's malady was indigestion and dyspepsia, and not heart disease, they might possibly have relieved her. But, confused by the symptoms, they were blind to the cause. We may well wonder if there are many such doctors in England.

Cass Wickenden shows that the clear sight belongs to Mother Seigel; and to her remedy hosts of people in this country are indebted for physical salvation when, in very truth, their lives seemed as straw.

Remember this was ten years ago, and the malady has not returned, showing that the cure was a permanent one.

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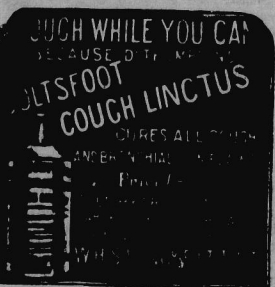
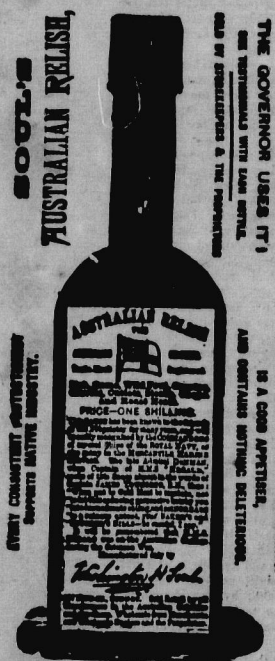
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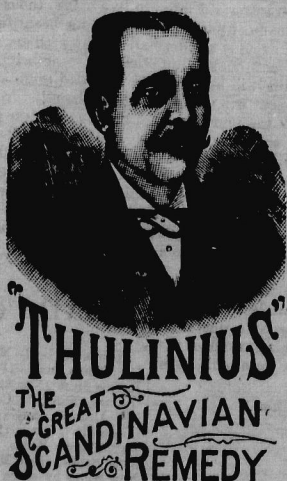
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