

The Australian Record.

SYDNEY, SATURDAY, AUGUST 4, 1894.

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

NOTES AND COMMENTS.

Personalia. Mr. ORCIL NEWTON MELL, and Mr. GEORGE W. OSBORN have been appointed Lay Readers for the Parish of Sutton Forest. The Rev. E. P. HOOD, of St. Saviour's Cathedral, Goulburn, has resigned, and proceeds to take temporary charge of St. Matthew's, Dunedin, New Zealand. The BISHOP OF ADELAIDE has forwarded his resignation of the See to the BISHOP OF BALLARAT, who in the absence of the MOST REVEREND THE PRIMATE is Senior Bishop in Australia and Tasmania. The resignation takes effect from September 1st next. The Rev. C. B. STEPHENSON, M.A., Chaplain to the BISHOP OF ADELAIDE, died on Sunday evening last. The Rev. F. BEVAN who has been Incumbent of Cooma for several years, has been appointed to Bega. The Rev. J. ROSS EDWARDS, of Gundagai, has been appointed to Cooma. The Rev. W. COWAN, from Peak Hill, has been appointed to the Incumbency of Cudal. In view of the departure of Mr. J. S. HAYES and family from Goulburn, a presentation has been made to Mrs. HAYES. The DEAN in making the presentation referred to Mrs. HAYES' hospitality and her sympathy with the poor.

Women's Work in India. The C.M.S. Intelligencer publishes the following interesting table of WOMAN'S WORK IN INDIA, 1893. From the Statistical Tables of Protestant Missions.

Table with columns: Female Agents, Boarding Schools, Day Schools, Zenanas. Rows: Church of England, Presbyterian, Congregationalist, Baptist, Methodist, Lutheran, Zenana B. and M. Mission, Miscellaneous.

CHURCH OF ENGLAND.

Table with columns: Female Agents, Boarding Schools, Day Schools, Zenanas. Rows: Foreign and Native Christian, Schools, Pupils, Orphan, Schools, Pupils, Houses, Pupils.

The Late Mr. Robert Hills. We regret to announce the death of Mr. ROBERT HILLS which took place at his late residence, Allington, Elizabeth Bay, on Wednesday last. The interment took place yesterday afternoon and as a token of respect to the memory of one who had devoted many years to Parochial and Diocesan work, the Registry was closed, and all Committee meetings were postponed. We hope to be able in our next issue to refer more fully to the abundant labors and devoted life of Mr. HILLS.

The Hon. E. Knox. Our readers will learn with deep regret that the Hon. E. KNOX, M.L.C., whose devotion to Church work is so well-known, is seriously ill. As we go to press we learn that the case is considered critical. We earnestly hope that his life may be spared, but in loving prayer and confiding trust we place him in the hand of that Saviour whom he loved to serve, and in whom he trusts.

Open-Air Mission. The daily open-air service within the Cathedral Gates continue to be successfully held, and many are brought by this means to hear the glad tidings of the Gospel of the grace of God. The help of the Clergy is earnestly solicited. There are probably many Clergy who would be glad to co-operate and give an occasional service. This help would be most welcome and would give greater variety. The work is a worthy one, it has been the means of blessing to many, and any Clergyman who would give assistance to the workers at present employed may communicate with the Secretary of the Open Air Mission to our care and we will gladly forward their message to him.

Baptism of a Jew. The Rev. ISAAC LORD, Missionary to the Beni-Israelite. Jews in Bombay recently baptized a Jew belonging to the "Beni-Israel" who are also supposed to be descendants of the ten tribes. Beni-Israel means the "Sons of ISRAEL." This case the Morning Star asserts deserves mentioning because he is probably the "first fruits of the Beni-Israelite of Bombay."

Re-establishment of the Sacred Shovel. A large public meeting was held at the Jews' Public, Manchester, on behalf of the Chovevi Zion. The Rev. Dr. B. SALOMON presided and remarked that two objects are paramount in the mind in endeavouring to colonize Palestine. The Jew cannot and will not forget the land of his glorious past. He longs to kiss the dust of its holy places, to recall with thrilling emotion the splendour of past times; further the Jew under Turkish Government enjoys the exercise of the full rights and privileges of humanity. The principal speaker was the Rev. JOSEPH JOFFE. A resolution was moved by the Chairman, seconded by M. BALABAN and unanimously passed, "That the various congregations shall be asked to devote the Sacred Shovel contributed in the month of Adar towards the colonization of Palestine and the settlement and support of our brethren in the land of our fathers."

The Sacred Books of the East. REV. JAMES JOHNSON has convicted Prof. MAX MULLER of the grossest dishonesty in Editing "The Sacred Books of the East." He charges and proves that the Professor has omitted large portions without the slightest intimation that these have been left out, and, therefore, making a totally false impression as to the character of these books. When challenged, the Professor frankly admitted that he had left out portions for the very sufficient reasons that, if he had translated them as they exist in the originals, he would have been prosecuted for publishing obscene literature." Yet these are the books lauded to the skies at the Parliament of Religion amid the clapping of white handed American women.

Table: Cost of Intoxicating Liquors. Total Amount Each Person. United Kingdom, England, Scotland, Ireland, New South Wales, Victoria.

Bagster's Bibles. The Centenary of Bagster's Bible Publishing House has just been celebrated in London. One hundred years ago, 19th April, 1794, Mr. SAMUEL BAGSTER, then a young man just out of his apprenticeship, commenced business as a bookseller at 81 Strand. Early in his career he refused to sell books with an immoral tendency. He saw a higher and nobler path before him and followed it. His first Bible was a small pocket reference copy of which none were at that time published by the King's printer or the two Universities, who had the monopoly. The Edition was the "Ruby" foolscap 8vo, afterwards known as the medium polyglot Bible. Mr. BAGSTER was a good Biblical scholar, and the references were mainly selected and all verified by himself. The large and varied editions published by the firm now form one of the finest collection of Bibles in the world, and their excellent binding has marked all their productions during all the years they have been produced as the best ever published. Mr. BAGSTER declined the proffered honor of knighthood. The widow lived to complete her 100th year, dying in 1877. The business is now a limited liability company under the management of Mr. ROBERT BAGSTER, a grandson of the founder, so that three generations have continued in succession to carry on and extend the work of the firm, which has such an honorable and world-wide reputation. We may also mention that it is to Mr. BAGSTER the world owes the best text-book published, entitled "Daily Light on the Daily Path," being in the very words of Scripture, which always proves a great blessing when prayerfully used.

Cardinal Vaughan's Prophecy. CARDINAL VAUGHAN the chief prelate of the Roman Catholic Church in Great Britain, has ventured upon prophecy, and has publicly avowed his conviction that "in sixty years, if things go on as they are doing, the Church of England will be Roman Catholic again."

China Inland Mission. The Australasian branch of the China Inland Mission has now thirty-eight workers in the field, and one who is at home on furlough. The Council hopes to have fifty agents at work ere the close of the year. The contributions received in Australasia for the year ending 30th April, 1894, were £2188 7s. 8d. The circulation of the Australasian edition of China's Millions is now about 2000. The Mission claims to differ from other Missionary Societies in these particulars. First, it is undenominational; Second, no money is asked for men, and no collections are taken up at any public meetings. The Council has resolved only to send men for a time, as a strong appeal has been made by the Director of the Missions in China for Male Missionaries, two hundred men being urgently needed.

Professor Robertson Smith's Manuscripts. According to the will of Professor ROBERTSON SMITH has just been proved. By it he leaves the Arabic and Syriac manuscript books, together with 20 early-printed or scarce books to be selected by the librarian, to the University Library, Cambridge. With this exception, the whole of his working library, which is very valuable, is left to Christ's College. A preliminary meeting has been held, at which it was agreed that there should be a memorial at Cambridge of the late Professor, and it was suggested that this might be done by raising a fund for the maintenance and extension of his library at Christ's College for the benefit of all Oriental students—an object which he was known to have much at heart—and for the purchase of further manuscripts for the University Library. A meeting is to be held at Cambridge early in October.

Some New Books. A new volume—the third—of CANON LIDDON'S "Life of Dr. Pusey," is now being sent through the press by Messrs. LONGMAN. It will not appear, however, before September. The same publishers will shortly issue another book by the late CANON LIDDON, entitled "Clonical Life and Work." They also promise a volume by CANON M'COLL, entitled "Life Here and Hereafter," and "A History of Marriage, Jewish and Christian, in relation to Divorce, and Certain Forbidden Degrees," by Dr. LUCOCK, Dean of Lichfield. Among Messrs. MACMILLAN'S early publications will be a "History of Rome, to the Battle of Actium," by Mr. EVELYN SHIRLEY SHUCKBROUGH, M.A., late Fellow of Emmanuel College, Cambridge.



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NEWS OF THE WEEK.

Friday, July 27.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m. St. Paul's (Cleveland Street) Young Men's Union held its weekly meeting.

Saturday, July 28.

The Second Anniversary excursion in connexion with Echo Farm Home took place. There was a large attendance. Report in another column.

Sunday, July 29.

The Preachers at the Cathedral were:-11 a.m., THE DEAN; 3.15 p.m., Canon Moreton; 7 p.m., Rev. W. Martin B.A. The Rev. A. Kilworth B.A., L.L.B., preached at St. James' Croft, morning and evening. The Preachers at St. James' King Street, were, 11 a.m., Rev. C. S. Smith B.A.; 7 p.m., Canon Kennis. The Rev. E. Hargrave of Castle Hill, was the preacher at St. John's Parramatta morning and evening. The Rev. J. D. Grigson B.A., preached at All Saint's Parramatta North, morning and evening. Ten days Mission opened in Melbourne, Missioner Canon Carter. The Rev. F. Bevan preached farewell sermons at Cooma to crowded congregations.

Monday, July 30.

The Standing Committee of Synod met at 4 p.m.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Rev. J. Dixon.

Tuesday, July 31.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Mr. W. H. Dibley.—The Council of the Church of England Grammar School met at 4 p.m.—Committee of Church Missionary Association met at 4.15 p.m.—Conference to celebrate the Second Anniversary of the Evangelistic Union held at St. John's School Room Balmain. Speakers Rev. J. W. Gillett B.A. and Mr. E. P. Field.

Wednesday, August 1.

A ballad concert in aid of the funds of the Church Home was given in the Y.M.C.A. Hall.—The Cantata "Holy City" was rendered at St. George's Glenmore Road.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Rev. J. H. Mullens.—Musical Entertainment in the Balmain Town Hall in connexion with St. Thomas' Balmain.

Thursday, August 2.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Mr. Daunt.—The Council of the Kings School met at 2.15 p.m.—The Cathedral Chapter met at 4 p.m.

Friday, August 3.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Rev. J. W. Gillett B.A.

NEXT WEEK.

SUNDAY.

THE ELEVENTH SUNDAY AFTER TRINITY.

Lesson: Morning—1 Kings 18; Romans 5. Evening—1 Kings 19 or 21; St. Matthew 19 v. 3 to v. 27.

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

3.15 p.m., Canon Kennis. 7 p.m., Rev. W. A. Charlton. Holy Communion, 8 a.m. and 11 a.m.

MONDAY.

Lesson: Morning—Ecclesiastes 7; Romans 6. Evening—Ecclesiastes 8; St. Matthew 19 v. 27 to v. 17. Committee of Church Society, 4 p.m.

TUESDAY.

Lesson: Morning—Ecclesiastes 9; Romans 7. Evening—Ecclesiastes 11; St. Matthew 20 v. 17. Committee Lay Helpers' Association, 4.30 p.m. Council Clergy Daughters' School, 4.30 p.m.

WEDNESDAY.

Lesson: Morning—Ecclesiastes 12; Romans 8 to v. 18. Evening—Jeremiah 1; St. Matthew 21 to v. 23. Council Church of England Temperance Society, 4 p.m.

THURSDAY.

Lesson: Morning—Jeremiah 2 to v. 14; Romans 8 v. 18. Evening—Jeremiah 5 to v. 19; St. Matthew 21 v. 23.

FRIDAY.

Lesson: Morning—Jeremiah 5 v. 19; Romans 9 to v. 19. Evening—Jeremiah 6 to v. 22; St. Matthew 22 to v. 15.

SATURDAY.

Lesson: Morning—Jeremiah 7 to v. 17; Romans 9 v. 19. Evening—Jeremiah 8 v. 4; St. Matthew 22 v. 15 to v. 41.

OPEN COLUMN.

"A Society within a Society."

The Archbishop of Canterbury made a remarkable speech at the United Missionary Conference held at St. James' Hall, London, on Tuesday, 29th May last.

The day previous, the Opening Service of the Conference had been held at St. Paul's Cathedral when Bishop Westcott of Durham preached the Sermon. This Service was followed by a reception at the Mansion House by the Lord Mayor and the Archbishop of Canterbury, and the Church in Australia was represented by the Most Rev. THE PRIMATE and the Bishop of Brisbane. The first sittings of the Conference were held at St. James' Hall.

The Archbishop of Canterbury presided in the morning, and among those present were, the Bishops of Durham, Ely, Truro, Cape Town, Lahore, Iowa, Cairo, U.S.A., Wyoming, and Bloemfontein, Bishop Barry, Bishop Speelby, the Earl of Stamford, Sir J. Kenneway, Sir R. Wilbraham, Archdeacon Long, Dr. Cust, Mr. P. V. Smith, and Mr. Eugene Stock.

The Archbishop of Canterbury's address you [printed in full last week.

It is needless to say that such an utterance from such a source has led to much discussion. One English Church newspaper in a leading article devoted to the subject says:—After the speech of the Archbishop of Canterbury there can no longer be a doubt in the minds of any as to the object contemplated by the Boards of Missions—the absorption of Missionary Societies by the Church of England.

The Archbishop affirmed that the merits of a Society were that it keeps true to its first ideas, but that it could not move forward and change its aspects with the change in the aspect of Christianity. A higher eulogium he could not have conferred upon them, and our earnest desire is, that as for the C.M.S. it may ever faithfully adhere to those old traditions and modes of working which God has in the past so wondrously blessed. Another English newspaper the Daily Chronicle says:—"Our anticipations as to the object of the Anglican Missionary Conference have not only been fully verified, but it almost makes one gasp to find the Archbishop of Canterbury expressing his wishes so frankly in the presence of distinguished representatives of the great Voluntary Missionary Societies. Briefly, he proposes, as we have said, their extinction. The 'era of Societies,' is over, and the day when the Church must 'become her own Missionary Society' is at hand."

We have seen a letter from a Layman who was present at the Conference in which the following passage occurs:—"The Archbishop of Canterbury in his opening address, while cordially recognising the good work the Missionary Societies have done, predicted that the Society system would not last and that the day would come when the Church as a whole would do what is the Church's great duty. Of course that is the ideal: it ought to be so; why then is the ideal not attained? Simply because the Church is not at unity in itself. On the great subjects of the Sacraments and the Ministry, Churchmen are divided by a gulf deep and wide and this division is not one that affects only ecclesiastical forms and arrangements. It touches the deepest needs of mankind. How is a sinner saved? What is his access to God? How is Divine Grace communicated to him? These are no minor questions; and the simple but sad fact is that two totally opposed systems of doctrine regarding them are held and taught in the Church of England. I do not forget that the two divisions are not everywhere marked off visibly; that they overlap one another; that many excellent Clergymen decline to be ticketed as belonging to either; that some of our best Bishops strive manfully to minimise the differences. Nevertheless the differences are there, and while both the "High" and the "Low" views are each in its turn strongly objected to by men holding the opposite view, it is a dream to suppose that Missions of a neutral tint (if such Missions are possible, which I doubt), will command the enthusiasm which Missions do command when carried on by Christians in full mutual sympathy." While these questions are being discussed in the home country let it be our part both to help the great C.M.S. and also to inform ourselves of, and to help the Australian Board of Missions.

Mr. Charles Booth's new book on the Aged Poor of England and Wales must be well worth reading. I should like to see some N.S.W. philanthropist deal exhaustively with the problems of our own aged poor. My own solution is Compulsory Pensions, but there are evidently very great difficulties in working any such scheme. But something ought to be done in England. You may load the wretched Poor Law with as much responsibility as possible for the pauperisation of English poor, but even then there is much to be explained before we can understand why—omitting well-to-do sections of the people—forty-five per cent of manual workers have to apply for parish relief in old age. Is it a wonder that, under such circumstances, the wildest schemes of socialism are likely to obtain adherents? In this Colony, where men in the prime of life usually earn good wages, there ought to be far less difficulty in formulating a workable old-age pension scheme. But I question whether it will be done, for the labour men, who ought to have such a scheme at heart, are not inclined, I fear, to adopt such a prosaic method as Thrift to mend the undoubted evils of our social state; and a strict licensing law which would prevent the wasteful waste of money in liquor, seems, alas, yet in the distance.

COLIN CLOUT. "O tired heart! God knows, Not you, nor I, Who reach our hands for gifts That wise love must deny. We blunder when we vain would do our best, Until weary, then we cry 'Do Thou the rest.' And in His hands the tangled shreds we place Of our poor, blind weaving, with a shamed face. All trusts of ours He secretly will keep. So tired heart, God knows, go thou to work or sleep." "Faults are thick, where love is thin." Every character has an inward spring, let Christ be it. Every action has a key-note, let Christ set it. Put yourself in a corner, if it will put someone else in the light. THOS. SABIN, of Eglington, says: "I have removed ten corners from my feet with Holloway's Core Cure." Reader, go thou and do likewise.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

I read lately that at St. Paul's Church, Clerkenwell, 136 children were baptised on Whit Thursday. As on the average 540 have been annually baptised in that Church since it was consecrated 18 years ago, it is evident that this particular day is made a special season for baptisms. Is this course advisable? I should think not. And yet it would perhaps be a good thing if a special day was occasionally fixed for such a purpose, and an endeavour made to induce careless parents to bring to baptism those children—and in some parishes they are many in number—whom they have neglected to bring at the proper age. Sometimes, strangely enough, a stranger is able to effect this better than the parish Clergyman. I think that in one parish I baptised in three months almost as many children as had been baptised in the previous year; and yet the Incumbent was an energetic and earnest man. In one case there were five children in one family, and in the case of people who live in remote places in the bush I expect that many similar instances might be found. A General Christening Day might possibly lessen such lamentable postponements. Has any reader any personal experience of such an experiment.

It is rather a peculiar idea to construct a "curious and beautiful model of the New Jerusalem as described by St. John, with gates of pearl and true precious gems representing the twelve foundation stones" and another model of the "breast-plate of Aaron the High Priest, containing the true precious stones as described in Exodus xxviii." I do not quite see what important lesson is to be taught by the first model, of which the emerald alone is valued at some thousands of pounds. The only importance of such a model would consist in its being true, whereas Canon Benham, who gave an "instructive address" at the exhibition of it, distinctly affirms that all is symbolical—symbolical, he thinks of beauty, durability and completeness. "The gates, three on each side, indicated that the City was for all nations; the gold represented the love of God; the stones, beauty and harmony, but not uniformity; the foundation was various, but the gates were all alike. There was but one way of entrance, viz., by Jesus Christ, Pearl could not be improved: God's way of salvation was perfect." Whether Canon Benham was right in every point of his explanation may be questioned. But all of us and especially those who instruct the young, need to be on our guard against that literal interpretation of St. John's imagery, which disfigures so many children's hymns. A Clergyman in Birmingham was shocked, a quarter of a century ago, to find one of his teachers informing his scholars that when they got to heaven they would be dressed in golden clothes and ride in golden coaches; but I fear that the race of such teachers is not even yet extinct. I think that such "models" are more likely to lead to their survival than to their extinction.

Mr. Charles Booth's new book on the Aged Poor of England and Wales must be well worth reading. I should like to see some N.S.W. philanthropist deal exhaustively with the problems of our own aged poor. My own solution is Compulsory Pensions, but there are evidently very great difficulties in working any such scheme. But something ought to be done in England. You may load the wretched Poor Law with as much responsibility as possible for the pauperisation of English poor, but even then there is much to be explained before we can understand why—omitting well-to-do sections of the people—forty-five per cent of manual workers have to apply for parish relief in old age. Is it a wonder that, under such circumstances, the wildest schemes of socialism are likely to obtain adherents? In this Colony, where men in the prime of life usually earn good wages, there ought to be far less difficulty in formulating a workable old-age pension scheme. But I question whether it will be done, for the labour men, who ought to have such a scheme at heart, are not inclined, I fear, to adopt such a prosaic method as Thrift to mend the undoubted evils of our social state; and a strict licensing law which would prevent the wasteful waste of money in liquor, seems, alas, yet in the distance.

COLIN CLOUT. "At evening time it shall be light, O God, I thank Thee for that word, It helps me in the hardest fight, And lasting comfort doth afford. Dark clouds may gather, billows roll, To this I'll cling with all my might, And thus in peace possess my soul— At evening time it shall be light." Life saved for self is lost; but they who lose it in His service, hold the lease of God's eternal day. If we honor God in the little matters of our daily life, He will prepare greater occasions for our faith, and so put honour on the obedience that was little known to any but Himself. Abraham had so dealt with God about all the daily little matters of tent and household, that when the great occasion comes (Gen. xxii.) the man of faith shines forth. Worldliness is the spirit of a region in which we settle everything for ourselves.

ECHO FARM HOME.

SECOND ANNIVERSARY EXCURSION.

The Second Anniversary Excursion for subscribers and friends of the Echo Farm Home took place on Saturday afternoon last, and passed off in a highly successful manner. There was an exceedingly large attendance, so large in fact that although two steamers were provided upwards of 40 persons had to remain behind for want of accommodation. The steamers started from Dawes Point Jetty, the first leaving at noon with the St. Leonard's Fife and Drum Band on board, and the second at half-past one o'clock. On arriving at the Home the visitors made an inspection of the grounds and new building. The latter consists of a large dining-hall, which affords accommodation for 40 persons. There is also a dormitory with four double bedrooms. The building was erected by the members. After the inspection light refreshments were served. A short meeting of a devotional character was held.

Amongst those present were Mr. Courtenay Smith, the founder and the hon. director of the Home, the Revs. F. B. Boyce, J. W. Gillett, B.A., E. A. Colvin, R. Noaks, B.A., and Ralph Brown (of Victoria), Mr. W. Lawson Dash, Mrs. Bows (President of the Women's Christian Temperance Union), Mrs. Nolan (President of the Sydney Union), Mrs. Ward (of the Women's Prayer Union), Dr. Crago (hon. physician), Mr. J. S. Shearston (of the Royal Naval House) and about 340 other ladies and gentlemen, all of whom took a great interest in the proceedings.

Mr. Courtenay Smith gave a short address, in which he briefly summarised the work and objects of the Home. He pointed out that it was opened officially on July 21, 1892, and had since had a very prosperous career. During that period 95 men had been admitted, of whom 78 had left. Of the latter 30 had since been leading steady lives, 34 had relapsed, and the movements of 14 were unknown. He drew special attention to the fact that the total cost per member per annum was only £28 6s 2d, and the weekly cost of maintenance, including medicine, was only 6s 2d. The members themselves had gained both physical and spiritual strength during their residence at the Home, and had effected a large number of improvements which were commended upon by visitors who had inspected the Home on previous occasions. He said the Home had been carried on entirely free of debt, though he did not at that moment know how they were going to pay for the next week's provisions, yet he believed the money would come in. They intended to continue the work entirely free of debt, and when they came to their bottom dollar the Home would be closed, but he trusted that time would never arrive.

At this stage several subscriptions were handed in. The Rev. F. B. Boyce, who officially opened the Home in 1892, then addressed those present, and spoke in terms of great praise of what he had seen and heard of the work carried on. He urged upon all friends of the Home to give it their hearty support.

Mrs. Nolan spoke briefly on behalf of the Women's Christian Temperance Union, and expressed her extreme gratification at all she had seen in connection with the work carried on.

Mr. W. Lawson Dash spoke on behalf of the Good Templars and Rechabites, and urged that whilst their utmost endeavours should be given to the effort to keep drink from the drunkard, still the work before them deserved their encouragement and needed their earnest support.

Mrs. Charles Ward, on behalf of the Women's Prayer Union, stated that the work had their earnest prayers every week, and that she knew a great blessing had resulted therefrom.

The Rev. J. W. Gillett, the delegate on behalf of the Church of England Temperance Society, alluded to the praiseworthy efforts of the founder and Committee in connection with the difficult work they were carrying out. The meeting then closed with the singing of the Doxology, and the visitors returned to town in high spirits, laden with wild flowers and ferns, the boys' band contributing cheerful music as they departed.

The whole affair was a great success, and it was announced by Mr. Courtenay Smith that another excursion would take place in the summer and that the holders of tickets who were unable to be taken down this time could use their tickets then.

The Resident Manager of the Home, Mr. Robert Hobson, deserves great credit for the manner in which he performs his duties. The visitors all expressed extreme gratification at the state of the grounds, which are partly under cultivation, and the very effective manner in which the rooms and dining hall were decorated with ferns and flowers. A subscription for a piano has been started, as it is felt that such an instrument is greatly needed for the entertainment of the members.

It's wiser being good than bad; It's safer being meek than fierce; It's fitter being sane than mad. My own hope is, the sun will pierce The thickest cloud earth ever stretched; That after Last returns the First, Though a wide compass round be fetched; That what began best, can't end worst, Nor what God blessed once, prove accurst.

One live coal, especially when fanned by the breath of heaven, may set fire to a whole grate full.

BIBLICAL PAPERS.

A TALK ABOUT THE BIBLE.

By ARCHDEACON FARRAR.

I will try to set before you as a whole the one complete revelation of the Bible itself, that great Book which is the basis of all Christian teaching. I have called it a book, but it is not a book. It is sixty-six books—not a book; but as Edmund Burke said, "A literature, an infinite variety of the most varied and venerable literature." The Bible is glorious in its immensity no less than in its elements of separate beauty. It is as the wide sea; it is as the great sea-shore. In the sea each wave as it catches the sun-beam flashes into innumerable laughter; on the sea-shore each sand-grain as it reflects the light is glorified into a gem; but the sea and the shore are something greater than the waves and the grains of sand, and the Bible as a whole is more majestic than its separate texts. Multitudes of the texts are like those flints which have an outwardly dark aspect, yet when broken up by the hammer, reveal within their drab cavities exquisite crystals of purple and amethyst; but while tens of thousands of texts are preached Sunday after Sunday, thousands of sermons on isolated texts, it should not be so little common as it is to study the bearing of entire books, nor should we speak so rarely as we do about the Bible as one great whole. If we were walking in some mountain scene, should we be wise only to admire the loveliness of a crystal of snow, or a blue gentian here and there, and not to gaze at all on the glory of the general landscape?

MANY WRITERS.

Let us be thankful first for the rich variety of style and authorship in the sacred Book. How immeasurable would be our loss if, like the Koran or the Zend-Avesta, it were but the work of one single mind; or if, like other sacred books of the East it were only written in verse, or if, like the Buddhist writings, it were mainly by forgotten authors! The Bible appeals to all sorts and conditions of men, because it was written by all sorts and conditions of men. It was written by the exalted, by kings and peasants, by priests and prophets, by warriors and husbandmen, by poets and chroniclers, by passionate enthusiasts and calm reasoners, by unlearned fishermen and Alexandrian theologians, by philosophers who attained from reasoning, and mystics who saw by intuition, and practical men who learned by experience the truths of God. Touched by one of these many fingers, our hearts cannot but respond. At the turning of a page we may be listening either to Solomon the magnificent king, or to Amos the herdsmen, to David the royal psalmist, or to Matthew the Galilean publican. If St. Paul be too difficult for us, we have the practical plainness of St. Peter; if St. John soar too high for us on the eagle wings of his mysticism we can rejoice in the simple sweetness of St. Luke. If we find the Apocalypse too passionate and enigmatical, we can rest in the homely chambers of St. James. "The Scriptures, as St. Augustine said, 'have shallows which the lamb can ford as well as depths which the elephant must swim.' They have poetry for the imaginative, history for the citizen, psalms for the temple, proverbs for the mart; they have appeals, denunciations, arguments, parables, stories of battle, songs of love they have mountain and valley, shadow and sunshine, calm and tempest. We may find in the Bible barren deserts and green pastures, lilies of the field and the shadows of a great rock in weary lands. 'It is like,' said Cardinal Newman, 'a page of heaven in its clearness, its vastness like the bosom of the sea, its variety like scenes of nature.' 'The literature of Greece,' says Theodore Parker, 'which goes up like incense from that land of Temples, has not half the influence of this Book of a despised people—the sun never sets upon its gleaming pages.' The German poet, Heine, was a Jew and a septic, yet after a day spent in the unenvied task of reading it, he exclaimed, 'What a book, vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven, sunshine and sunset, promise and fulfilment, birth and death, the whole drama of humanity are all in this Book; its eclipse would be the return of chaos, its extinction would be the epitaph of history.'

WHAT THE OLD TESTAMENT TEACHES.

Let us first look at the Old Testament. It has, as you know, thirty-nine books; but our Lord arranges all the thirty-nine under three heads of the Law, the Prophets and the Psalms. Of these thirty-nine books there are five books of the law, twelve of the Prophets, sixteen prophetic books, and six books which are in form poetic. Genesis is the book of beginnings. Its first nine chapters give the story of the fall and of the flood. They teach us from the very first the great inevitable laws of sin and of retribution. The rest of the book shows us God's methods of leading men back to Himself, not by miracle, but by hope and by mercy and by the agency of their fellow men. With the fall was given that earliest promise of the Deliverer which runs through all the remaining books like a golden cord, and with the flood the rainbow of promise begins to flush and fade. We see it in the first book of the Bible, shedding its yellow lustre on the ebbing waves of the deluge; we see it in the last book of the Bible—overarching the throne of mercy with its emerald span. And to keep alive His laws and promises God calls first the individual, then the family, then the nation. He calls the individual in Abraham, the father of the faithful; He calls the family in Jacob and the twelve patriarchs; He calls the nation in Moses, the mighty lawgiver; and first the individual, then the family, and then the nation were God's instruments for the education of the race, for God works on man, let us never forget, by the instrumentality of men, and we learn thus in the first beginning of Scripture every one of us may earn the splendid title of being fellow-labourers with God. The next four books contain much of the ceremonial law which had its own significance, but the central and eternal glory of them is the moral law. In the Ten Commandments, which are the kernel of the whole Divine legislation, you have, as it were, the primeval basis, the granite foundations of the moral world. They show us our duty to God, first in thought, then in word, then in deed, and then, in inverse order, our duty to man, first in deed, then in word, then in thought. Alone of all codes—and this is the stamp of its Divine origin—the decalogue forbids, and begins and ends by forbidding, those evil thoughts which, though they are beginnings of all evil, can be known to God alone. What code in all the world was ever so brief, yet so divinely comprehensive? Worship God only, worship Him spiritually, worship Him in all thy words, worship Him by the consecration of thy time—there in those four commandments you have your duty towards God. Then, honour your parents, for they stand to you in a relation between that of God and that of man. Then be kind, pure, be honest, be truthful, be contented—there in five commandments you have your duty towards your neighbour. You might write them all on the palm of your hand; yet there the greatest and most spiritual man in the world must find his chart and compass for all time and for all life. Write folios of theology as huge, as elaborate, as anathematising as you like, surround life with a thousand-fold hedge of human ordinances and traditions, thrust any number of priests and books, and outward acts and ecclesiastical organisations between your soul, and narrow if you will the pale or seat of your Church until you have excluded all but the most intellectual of your fellow Christians, yet if you keep not these simple elementary, eternal commandments, the very publicans and harlots shall enter before you into the Kingdom of Heaven.

THE BOOKS OF NARRATIVE.

From this legislative code, so complete and unique in its significance, turn to the twelve books of narrative. They are the history of the nation to whom those laws were given; its rise and fall; its glory while obedient, its decadence when it became apostate. The history of Israel, like the history of man, is the story of a beloved but wayward child. While he was yet a child God loved him, "and out of Egypt he called his son." We see the son grow up, many a time he refuses to recognise his father, many a time he became a prodigal, and sat hunger-stricken amid the hawks and swine, yet again and again under the rod of chastisement he came to his right mind once more and flung himself with an agony of repentance into his father's arms. But besides these histories are the true statesman's manual, the illustration for all time that righteousness exalteth a nation, but sin is the reproach of any people. No people need ever degenerate, no land need ever sink to ruin, if it reads aright these written lessons of the law. These books abound also in unmatched biographies. Where will you find in all the world's literature lives more full of solemn warning than those of Saul, of Solomon, of David, the victim each of them of a besting sin? Find anywhere more splendid delineations of fiery zeal than those of a Samuel or Elijah, careers more terribly instructive than those of Manasseh the Apostle, and Absalom the beautiful and mad. Would you see what a reformer can do, look at Joshua; would you estimate the potent curse of unallowed womanhood, read of the ruin wrought by the deeds of Jezebel; would you see how fatal is a policy of godless expediency, learn the lesson and read the terrible epitaph of Jeroboam, the son of Nebat, "Who made Israel to sin." Turning to the six poetic books, where will you find a purer picture of the triumph of a humble love over magnificent allurements than in the Song of Songs? Where will you parallel the passion of lyric sorrow, of glowing hope, of patriotism, of rapturous devotion which thrills the harp of the sweet Psalmist of Israel? Can you find anything more pathetic than the Lamentations of Jeremiah, or a book of tragedy, of nobler tragedy, of bewildering than the Book of Job? Are there more useful books for a young man's guidance than the fine teaching of morals in Proverbs, and in Ecclesiastes the triumph over despairing pessimism, and the ultimate identification of wisdom with the fear of God? Again, in those glorious Hebrew prophets you have the Imams, the unequalled creatures of faith, of freedom, of hope, of retribution. They were the earliest exponents of a righteousness purely spiritual. In them is plainly taught and easiest learnt what makes a nation happy and keeps it so; what ruins kingdoms and lays cities flat. But even more than this. They, above all others, are the forerunners of Christ's chosen heralds of the coming Saviour, watchmen of the dawnspring while yet its grey secret was lingering in the East. (To be continued.)

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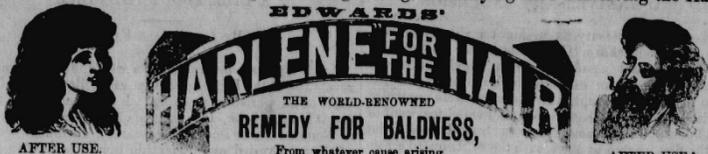
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SATURDAY, AUGUST 3, 1894.

UNITY.

THE want of consideration for the opinions of others has wrecked many an enterprise, blighted many a life, and worked disaster in many a home. It has ruined many a Church, and defeated many a noble undertaking worthier of a better fate. It is the fruitful source from which springs those rash and hasty judgments which in nine cases out of ten are to be either modified or repudiated. When it is permitted to operate in connection with Church work it becomes a positive danger, hindering growth in spirituality and paralysing our efforts in doing good. Its existence reveals a character which, although in many other respects may be estimable, is yet imperfect. Any effort to minimise the evil should be welcome, and especially so by those who desire to attain perfection—so far as it may be attainable here, and we thus direct attention to an extract from the proceedings of the Southport Conference, in which there was discussed "The limits of party action." Our readers will at once see that the papers read and addresses delivered were thoughtful, moderate, and eminently calculated, if acted upon, to reduce that "bitterness and narrowness" which were satirized by one of our correspondents last week. Bitterness and narrowness are alien to the spirit of the Gospel. Those who profess to be animated by that spirit, and who are anxious for the spread of Evangelical truth should let their light so shine before men that they seeing their good works may glorify their Father which is in Heaven. In the maintenance of that which we believe to be the faith once delivered to the Saints there should be the governing and ruling principle of love, directing and controlling us in thought, speech and action. Uncharitable utterances move in a circle and always return to the point from which they started. It would be well for us, therefore, to gather together all the points wherein we agree, and it might then surprise us to find how very few there are in which we disagree. We might discover that the latter were so trivial in comparison with the former that they offered no hindrance to cordial co-operation in those good works in which we, as Members of CHRIST'S Church, should engage,—works, which would bless and beautify the world. Why should we, who have embraced the Gospel, the advent of which was heralded as good tidings of peace and of joy, pitch ourselves in battle array against each other rather than against the one common foe of all mankind? Are we not expending force and energy that might be otherwise well and profitably directed in pulling down the strongholds of sin. We may never be able to see all things alike, from the fact that our standpoint is not the same, but that does not destroy the fact that we are all looking at the same object and seeking all the while to look at it with both eyes. We may be all trying to achieve the same end, and seeking to glorify God in our body and spirit which are His, although the methods we use may be different. Of course principles and essentials must not be sacrificed. It would be sinful to do so, these should be maintained

with all the tenacity of faith, but they should be maintained in the spirit of love. Most grievous errors may be corrected in this spirit, which, if treated in any other way, would only be intensified. All history proves that intolerance has brought about disaster. There is only one thing we should not tolerate, and that is sin. A man's training, education and surroundings may have led him to adopt methods which do not harmonise with our thoughts as to how the work of the Church should be carried on, but he may be as sincere and honest in his belief in Christ Jesus as we are, and we should not question his sincerity any more than he should question ours; no man will ever be converted to another way of thinking by branding him as an outcast, and labelling him as a traitor. We may influence him by our works, and thus show him that our way is the more excellent way, but we can never hope to gain him otherwise. Gunpowder Christians have existed in all the ages of the Church. They exist now, but they should never carry matches nor be approached with a naked light. If a man is of a belligerent turn, let him exercise himself on the world, the flesh and the devil, and not in wounding CHRIST in the house of His friends. Let us try and find out the good in each other, rather than be continually seeking to discover the evil. Let us seek for spiritual rather than for formal unity. Let us endeavour by love to weld together the sections of truth we hold dear, rather than strike each other with the broken fragments. This can be done, and should be done in the spirit of our Lord in whom we all are one. There are scores of opportunities presenting themselves by which we may employ our united strength, and we only need the will, and Christ will give the strength and blessing the endeavour. True-hearted men desire it, men who are loyal to Christ, men who are loyal to the Church, men who are loyal to the principles they hold to be the truth as it is in Christ Jesus. And those who would hinder this co-operation in good works, should seriously consider their position, and ascertain how and where they stand. When Christians wish to unite any man who hinders their approach on any ground whatever incurs a tremendous responsibility. There is a point, however, beyond which we cannot go. We can never allow the traditions of men to transgress the commandments of God. We can never allow the priest to stand in the place of CHRIST, we can never allow the soul to be hindered in direct access to God through His Son. But there are very few amongst us who would seek to teach false doctrine. There are scores who differ from us on some points of ritual who believe with us that there is none other name but that of CHRIST given under heaven whereby mankind can be saved. Why should not all such work together for the Church's welfare and man's salvation? We cannot imagine a single reason that could be given. The concession must not, however, be all from one side. There must be honest, intelligent and reasonable approach from both sides. Whoever resists it, is in our judgment, wrong. These words must not be construed by either friends or foes as an evidence of weakness. On the other hand, they are an evidence of strength. EMERSON speaks of some men who are blessed with "over-soul"—soul enough and to spare—souls that go out in yearning and solicitude. It is thus that we would urge for unity. But we would take even yet higher ground. That mechanical unity which gathers us in brotherhood under one name leads us often to see things in false proportions, and in misleading cross lights. This is how it is we become controversial. We want less formal, but more of spiritual unity, for when men cease to pray they begin to argue and to fight—to state their opinions—and the Church becomes a battle-field. But spiritual union is so large, so divine, that it can permit and control differences that amount almost to contradictions; so gracious is the spirit that breathes and burns in Christian thought and love. A man has a right to choose his companions and spiritual fellowships, but he has no right to close the door and say, "All who are outside are in outer darkness." Speaking of the Holy Communion, the late Dean STANLEY has expressed the whole idea in his wonted sweetness:—"When diverging creeds shall learn Towards their central source to turn, When contending Churches tire Of the earthquake, wind, and fire, Here let strife and clamour cease At that still small voice of peace. 'May they all united be, In the Father and in Me.'"

if she were thus as one in spiritual unity? If the Church would present a united front as to real trust in CHRIST, and therefore, trust in one another, the voice of unbelief would be hushed, and the enemy would slink away into darkness. Should it be enquired which of the divided parties is to blame, the answer is clear,—the one that will not follow the spirit of unity. To accomplish it we want more of the spirit of CHRIST, more of the love of God shed abroad in our hearts by the Holy Ghost. Animated by this power we may have many ways of doing things, but we shall have only one motive—to serve God, to honor the LORD JESUS CHRIST, and to glorify GOD the HOLY GHOST. We earnestly long for this spiritual unity, and we shall do all we can to promote it. This desire and resolve is shared in, we believe by hundreds of our brethren. May their number increase. The spirit of prayer and of love is abroad in the land. We do not close our eyes to the fact that there are some whom we love in CHRIST who would like to cure every evil by amputation—we do not question the utility of their labours, but we should rather heal our divisions by the only thing that can heal them, the spirit of prayer, and the spirit of love; and in that spirit we should work, until there shall be one Kingdom and one KING, the kingdoms of this world having become the Kingdom of our God and of His Christ.

Australian Church News.

Diocese of Sydney.

ST. ANNE'S, STRATHFIELD AND HOMEBUSH.—The Dedication Festival of this Church was celebrated on Thursday, July 25th (St. Anne's Day), and on Sunday, (July 29th)—the Anniversary of the Dedication. On Thursday, at 11 a.m., there was Morning Prayer with Celebration of Holy Communion, and a sermon by the Rev. T. R. Regg, Curate in charge of St. Luke's, Liverpool. Mr. Regg took for his text John x. 17, and spoke of the pressing need of unity among Churchmen, and of the duty on the part of Churchmen and Dissenters alike, of clinging to fixed principles, while not forgetting the rule of love. In the Evening, a full Choral Service was held. The Anthem was Mendelssohn's motetto "Hear my Prayer," for soprano solo, and chorus. The solo was sung with exquisite taste by one of the Choir boys, Arthur Balmain, the beauty and richness of whose voice was most conspicuous in the last movement "Oh for the wings of a dove." The Sermon was preached by the Rev. Dr. Harris, Head Master of the King's School, Parramatta, who spoke chiefly on the spiritual side of Church work and Organization. The text was "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." The eloquent and earnest words of the Preacher will long dwell in the memory of the Parishioners, especially those in which they were exhorted to look beyond the "bread" of outward organisation to the life-giving "word" of God which is the true power of all Christian effort. On Sunday morning the Incumbent preached a short practical sermon on St. Paul's words in Acts xxviii. "He thanked God and took courage." In the afternoon the Quarterly Service of the Ministering Children's League was held. A goodly band of children from 9 to 17 years of age were present, and many articles of clothing, toys etc.—all of which, with two or three exceptions, were made by the children themselves—were offered at the Lord's Table. The Incumbent again preached from Gal. vi. 2. In the evening, the Sermon was preached by the Rev. Alfred Yarnold on the same text—by a curious coincidence, as that chosen for the Morning Service. The preacher's thoughtful and weighty utterances were heartily appreciated by both Clergyman and Congregation. On St. Anne's Day, Dr. Corlette kindly acted as Precentor; Mr. Baber, the Rural Dean, read the first lesson, and Mr. Regg, the second. On Sunday evening, the first lesson was read by Mr. Yarnold, and the second by Mr. Harry Drury, the Local Lay Reader of the Parish.

ST. THOMAS, BALMAIN.—An Entertainment took place on Wednesday night in the Balmain Town Hall in connexion with St. Thomas'. There was a large attendance. The entertainment consisted of vocal and instrumental music, contributed by the following ladies and gentlemen:—Mrs. A. J. Gray, Miss Broughton, Messrs S. G. Lavers, Arthur Deane, and Lewis Henderson. Magnificent displays with limelight effects, arranged by Miss Dixon, were given with much effect. The following took part in the numbers:—Misses Dixon, A. Venables, A. Alderson, A. Crossley, Wilson, Hunt, Parker, Gawler, Trickett, Martin, Rutter, Appleton, Murphy, Hawthorne, Ellis, Ethel Gawler, Wolf, Lemm, Rought, and Messrs. H. Vaughan, Alderson, H. Waite, Boulton, Masters Walford, Whitehorn, and Waterman. Loud and prolonged applause greeted each representation. Mr. S. Gordon Lavers acted as musical director.

THE LABOUR HOME.—A Meeting of the Committee was held on Thursday afternoon, the 26th ult., at 557 Harris-street, Ultimo. The Chair was occupied by the Rev. J. D. Langley, and there were present Messrs. John Sidney

UNDERTAKER Charles J. Jansela.

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J. S. E. Ellis, W. H. Dibley, and the Hon. Sec., Mr. C. Uhr. Accounts to the amount of £10 19s 6d were passed for payment. The report for the week ended 31st of July is as follows:—Meals served, 823; beds occupied, 268; employment found for 4; now remaining, 36.

BALMAIN.—A Convention was held in St. John's Schoolroom, to commemorate the second anniversary of the St. John's Evangelistic Union on Tuesday evening last. A fair number of people assembled, and at 7.45 the meeting was opened with prayer and praise. The report was then read and received. After a few introductory remarks, the Chairman, Rev. W. A. Charlton called on the Rev. J. W. Gillett of St. Matthias, Paddington, who gave an address "Rest in Service," after which Mr. E. P. Field gave an address on the Second Coming of our Lord (I Thess. iv. 16, 18).

Diocese of Newcastle.

ST. JAMES', MORPETH.—The Choral Union of the Central Archdeaconry held a gathering on St. James' Day at St. James', Morpeth. After Divine Service, I hear that it was put to the Choir where they would hold their next meeting, and that St. Paul's, Paterson, was selected. If this should be carried out the Paterson Congregation will accord them the heartiest possible welcome.

MANNING.—The Bishop of Newcastle was announced to be present at Taree on the 17th July, but has been obliged to postpone his visit till the 19th August.

MELANESIA.

The Southern Cross left Auckland for Norfolk Island on the 23rd June, having on board the Bishop, the Revs. Canon Calder, G. MacMurray, Dr. Purchas, Messrs. Stelling and Simcox, and Miss M. Purchas visitors; and the Revs. G. Sarawia, and Henry Tagalad, and Miss Browning, of the Mission Staff. At a farewell service on the previous evening the Bishop was presented by the boys of All Saints', Ponsonby, with a pastoral staff, made of wood from the old Southern Cross. In acknowledging the gift, the Bishop said he would rather use this staff with its associations, than the most costly and jewelled work of art. The deck from which its material was taken had been trodden by the saints of God; having been tossed about in storms at sea, it had now found rest, and a use in God's house. So too, might we all, when our buffeting with the waves of this troublesome world was over, find eternal rest and employment in the sanctuary of God on high. At the farewell Communion at St. Mary's the following morning there were 150 Communicants. The vessel reached Norfolk Island on the evening of the 27th after a rough passage, in time for a warm welcome and "a lusty Thanksgiving Service." On Friday the 29th the Installation took place, the form of service having been locally drawn up and printed in Mota and English. The Bishop's address from Isa. xlix. 1, "Listen, O Isles, unto Me, and hearken ye people from afar," was most apposite. Singularly graceful, too, was his lordship's first official act after his installation—to appoint the Rev. J. Palmer, B.D., the faithful Administrator of the Diocese, during the interregnum, Archdeacon of South Melanesia. On Sunday there were the usual services at the Mission; and the visitors delighted the people of the town by their eloquence. Speaking of Mr. MacMurray's sermon, one local reporter says, "A few more such sermons, and schism would be killed stone dead!" Tuesday the 3rd was kept as St. Barnabas Festival. Nearly 200 persons came to early Communion, including Norfolk Islanders of all shades of opinion. After a frugal breakfast in the hall, and a meeting at which speeches were made, an adjournment took place to the cricket field, where a spirited match was played between the community and the Mission; the former winning, to the delight of the Norfolk-folkers, and the huge indignation of the Melanesian girls. At Evensong that evening the Bishop delivered another most touching address of farewell to the visitors who left next day, reaching Auckland on the 9th July, all safe, and full of enthusiasm and thankfulness about the Mission. The Missioners hope that they may be visited periodically by Members of the Church in Australia and New Zealand, thus knowledge of the Mission be extended, and interest deepened.

18th July, 1894. B.T.D.

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Spiritual wisdom leads us to give the ceaseless preference to those things which are destined to live for ever.

Many a man gets into a peck of trouble by taking the eight quarts that make it.

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.

CONFERENCE ON CHURCH FINANCE.

Sir,—I have been requested by the Committee arranging for a Conference on the subject of Church Finance in the Rural Deanery of Parramatta to bring the subject, with your kind permission, under the notice of your readers. The Conference is being held at the suggestion of the Venerable Archdeacon Günther and it has been unanimously agreed to hold it on Wednesday, 15th August. There will be an afternoon and an evening sitting. At the afternoon sitting the subject of "Church Sustentation and Endowment" will be discussed by selected readers of papers and speakers, and at the evening sitting the question "How to increase and maintain the Church's liberality" will be dealt with. As you will see by the programme I am sending you, the readers and speakers are not confined to the Rural Deanery. As no Conference, so far as we know, of a similar kind has ever been held in New South Wales before, it is to be hoped that it will be only the first step towards the practical discussion and ultimate solution of many difficult financial problems in connection with the work of the Church in this and other Dioceses. Yours, etc., E. S. WILKINSON, Hon. Sec.

St. John's, Parramatta, 25th July, 1894.

CONFERENCE ON CHURCH FINANCE. PROGRAMME.

To be held in ST. JOHN'S SCHOOLROOM, PARRAMATTA, On the AFTERNOON & EVENING OF WEDNESDAY 15th AUGUST, between the hours of 2.15 and 9.30. CHAIRMAN: THE VENERABLE ARCHDEACON GUNTHER, M.A.

Afternoon Meeting.

- I. CHURCH SUSTENTATION AND ENDOWMENT. 2.15—2.30. Prayers, etc. 2.30—2.50. Paper on Church Finance, by the CHAIRMAN. 2.50—3.10. "The Advantages and Disadvantages of an Unendowed Church," The Rev. A. R. BARTLETT, M.A. 3.10—3.30. "Church Endowment," W. H. ROWSELL, Esq. 3.30—3.50. "Church Sustentation and Endowment," JAMES PLUMMER, Esq. 3.50—4.10. Selected Speakers (10 minutes each), the Rev. H. WALLACE MORT, M.A., R. HARPER, Esq. 4.10—4.30. Five minutes Speakers. 4.30—4.50. "Life Assurance as a means for Providing Diocesan and Parochial Endowment," the Rev. JOHN D. LANGLEY. 4.50—5.15 Discussion.

Interval for Tea. Organ Recital in the Church by ARTHUR MASSEY, Esq., Organist of St. John's.

EVENING MEETING.

- II. HOW TO INCREASE AND MAINTAIN THE CHURCH'S LIBERALITY. 7—7.20. "Some Remarks on the Raising and Managing of Parochial Funds," The Rev. E. HARGRAVE. 7.20—7.40. "Christian Liberality in connection with Maintaining the Ordinances of Religion in our own Land," R. CRAWFORD, Esq. 7.40—8.20. Selected Speakers (10 minutes each), Judge DOCKER, the Rev. EDWARD HARRIS, D.D., the Rev. A. W. PAIN, B.A. 8.20—8.40. "Systematic and Proportionate Giving," the Rev. JOHN DIXON. 8.40—9.10. Selected Speakers, F. W. WATKINS, Esq., the Rev. E. S. WILKINSON, B.A. 9.10—9.30 Discussion.

C.E.T.S. SUNDAY.

Sir,—The Council of the Church of England Temperance Society earnestly hope that there will be a very general response this year to the letter of the Very Rev. the Dean in which he expresses the desire that the Clergy will preach on the subject of Temperance on Sunday August 19th. This part of the Society's work is of immense importance—if earnest and instructive sermons are preached this month in every Church of the Diocese no one can doubt but that great good will result. Surely the great question of Temperance Reform should receive this attention from one and all of the Clergy. It is becoming more and more apparent that, after all, the Church must deal with this question if ever it is to be effectually dealt with—in the first place legislation will

never be given to us unless the people are educated sufficiently to return men who will make good laws; and in the second place all the good laws in the world will be of no avail unless old and young are taught the terrible evils of intemperance, and made to hate and abhor these evils.

On this point the late Bishop Brooks has a fine passage in his sermon on the "Law of Liberty." "Laws of constraint begin conversion at the outside and work in. Laws of liberty begin conversion at the inside and work out—which is the true way? If you are a drunkard and I want to change you by God's help, how shall I go to work? I may restrain you if I have the power, heap penalties upon you, shut up all the drinking shops in the town, tie you up in a room day after day; I may try that way, and I try in vain—all temperance history has proved this—restrictive legislation may do something to keep sober men from becoming drunkards, but it can never make sober men out of those who are the slaves of drink already. No; I must take another way. I must feel about the drunkard exactly as I feel about the thief, about the liar, about the libertine that there is no chance of his special sin being reformed unless the law of a free character there enacting the great "thou shalt not!" before which his wickedness must give way! . . . I must try somehow to get his heart open to the power of Christ—the changer of hearts. Hundreds of drunkards go down to the drunkard's grave every year; hundreds of homes are wrecked—wives left widows, and children orphans—and what is the Church doing? To a large extent indifferent to the awful evil that slays them! We are such creatures of the senses that the sensational drowning of a handful of men in dramatic circumstances affects us more than the thousands who are destroyed every year in our very midst.

May the Divine Master make our beloved Church faithful and true in this great and mighty conflict.

Yours faithfully, EDWARD A. COLVIN, Hon. Cler. Sec. CROSBIE BROWN RIGG, Hon. Lay Sec.

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. In formation concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.:—SYDNEY: Rev. E. C. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

It is impossible for a writer to estimate the effect of his words, and therefore if I weary some of my readers by again and again and again urging the same advice, they must forgive me. I so well know the persistence with which some people insist that their own ideas are best, that I had rather incur the charge of needless repetition than fail in urging advice which general experience proves to be wise, but which is very frequently neglected, especially by young Teachers. Whenever I find such advice put in a brief effective way, I am tempted to copy it.

Here for example, is the case against Teachers giving cards, books, etc., to their Scholars. The words are written by the Rev. E. P. Cachemille, an expert in Sunday School matters, who will, I believe be shortly entering on Parochial work in New Zealand:—"There are Teachers who make a practice of giving gifts to their Scholars in the School. Now, there can be no objection to making presents to the children in their own homes, as tokens of the Teachers personal interest in his young friends, and for this purpose good use may be made of such occasions as the birthdays of the children; but the School itself is not the place for these expressions of personal feeling, however useful and gratifying they may be elsewhere. All Teachers are not equally able to afford such presents from time to time, and when the thing is done publicly in Class, invidious distinctions are created, and wrong feelings are aroused. Too often, the giver of gifts is the inexperienced or indjudicious Teacher, who thereby seeks to purchase the influence he has not had the tact and ability to gain; and he not only prejudices the other Teachers in the minds of the children but also does an injury to the children themselves, leading them to expect a bribe for doing what they should be taught to do from a sense of right. All rewards given to the children in School should be from the School, not from the individual Teacher, and should come with all the weight and importance which the public approval of the School authorities can give."

It would prove advantageous to the teaching of many a Teacher if he attempted, with tact, to discover what are the favourite kinds of reading in which his Scholars indulge, who are the usual friends with whom they associate, and what are the chief topics in which they are interested. But we must not expect to put old heads on young shoulders, and must not think that the lives of our children are wasted if we find that their reading and their interests are widely different in style from our own. The lending of a really good, high-class, but absorbingly-interesting book may be the means of cultivating in them a taste for higher literature, while a chat on subjects a little—not too much—above their ordinary topics may show them, without seeming to be too didactic, that there are interesting and useful subjects which as yet they have hardly thought about. We have not only to teach spiritual truths, but also to elevate generally, if we can do so. J. W. D.

FOR THE CHILDREN.

THE CHILDREN AT HOME.

MY THREE LITTLE TEXTS.

I am very young and little; I am only just turned two; And I cannot learn big Chapters, As my elder sisters do.

But I know three little verses That my mamma has taught to me, And I say them every morning As I stand beside her knee.

The first is "Thou, God, seeest me." Is it not a pretty text? And "Suffer the little children To come unto Me" is the next.

But the last one is the shortest It is only "God is love." How kind He is in sending Such sweet verses from above.

He knows the Chapters I can't learn, So I think He sent those three Short easy texts on purpose For little ones like me.

ROSE WOODVILLE'S WAY.

"Mother, said Pauline, "it is so strange about Rose Woodville's way. I wonder what her secret is—she makes friends of everyone. She is as polite and pleasant to one as to another. I don't see how she can be."

"And does my Pauline sometimes make enemies? and is she at times impolite and unpleasant?" asked mother with a smile. The girl blushed as she looked into her mother's eyes, but she answered honestly—"yes, mother, she does make enemies and she is not always polite or pleasant. You know, mother, I am such a positive sort for a girl—I have to like or dislike; and I show out just as I feel. Some people bother me so, and I rid myself of them in the shortest way, if it is not the sweetest way like Rose's."

"How do you do this?" asked her mother. "Oh, I let them know plainly what I think of their company," answered Pauline.

"And then?" said her mother. "Well, if they have any sense, they get vexed, and go off, and leave me alone, as I wished. But if they are the kind who do not know when they are snubbed, I get provoked, and say something disagreeable."

"In each case, then," said her mother, "you care more for your own pleasure, comfort, or convenience than you do for those others."

"Well, yes, mother, I believe I do," was the candid reply. "Almost everyone does that, one way or the other. I'm not more selfish than most others, but I cannot have such a kind, gentle, sweet way as Rose has."

Mrs. Warner looked a little sad as she said—"I think the secret of Rose Woodville's way is found in her obedience to our Lord's new commandment. I fear, my daughter, neglect to keep it." Mrs. Warner opened a new Testament, and read St. John xiii. 34—"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

Pauline's face became very serious as she heard these words of the Lord Jesus Christ.

"Can you imagine the Saviour as impolite or unpleasant in His words or manner to anyone?" asked her mother.

"Oh, no; never, mother."

"Or as caring more for His own comfort or pleasure than for that of others?"

"No, indeed. 'For even Christ pleased not Himself,'" said Pauline, reflectively. "No, He was never rude, or cross, or sarcastic; and yet those people that flocked around Him, teasing for miracles, and loaves and fishes, must have been provoking enough, too."

"What was it then, in the Lord Jesus that made him thus considerate of others—kind, gentle, courteous, patient altogether unselfish?" asked Mrs. Warner.

"Oh, mother," said Pauline, humbly, it was the love. But, mother can I ever love as He did?" she asked.

"He bids you do nothing impossible! yet He says, 'As I have loved you that ye also love one another.'"

Pauline was silent and thoughtful for some minutes, she was a fair minded girl, and dealt honestly with herself.

"If Rose can keep that commandment, I certainly ought to," she said. "I will try though it will be fearfully hard for me; I have no patience, and some persons are so stupid and tiresome."

"May not some persons find your short, positive ways tiresome too?"

"Oh, they do," said Pauline, blushing. "I know I am not amiable, and indeed I am not. But I will pray to become so, to be made like Jesus. I will pray that He may make me so, for I can do nothing without His help."

"Yes dear; we pray 'Thy kingdom come' by our actions far more acceptably and effectually than by our words. And our every action will be a genuine, earnest, prevailing prayer for the coming of the Kingdom if we at all times bear in mind and in heart this new commandment of our Lord, 'Love one another.'"

Nobody knows but Mother.

Nobody knows of the work it takes To keep the home together; Nobody knows of the steps it takes, Nobody knows—but mother.

Nobody listens to childish woes, Which kisses only mother; Nobody's pained by naughty blows, Nobody—only mother.

Nobody knows of her sleepless care Bestowed on baby brother; Nobody knows of her tender prayer, Nobody—only mother.

Nobody knows of the anxious fears, Least darlings may not weather The storm of life in after years, Nobody knows—but mother.

Australasian Association for the Advancement of Science.

The Sixth Session of the above Association will be held in Brisbane from the 11th to the 18th January, 1895, under the Presidency of the Hon. A. C. Gregory, O.M.G., M.L.C.—The Presidents of the sections are as follows:—"Astronomy, Mathematics and Physics"—Mr. Alexander McAnlay, M.A. Lecturer on Mathematics and Physics, University of Tasmania. "Chemistry"—Mr. J. H. Maiden, F.L.S., Superintendent of Technical Education, N.S.W. "Geology and Mineralogy"—Professor T. W. E. David, M.A., F.G.S., Sydney University. "Geography"—Baron F. V. Müller, K.C.M.G., Ph. D., F.R.S., Government Botanist, Melbourne. "Ethnology and Anthropology"—Mr. Thomas Warnop, Town Clerk, Adelaide. "Engineering and Agriculture"—Mr. James Finchman, M. Inst. C.E., Engineer-in-chief, Tasmania. "Sanitary Science and Hygiene"—Mr. J. W. Springthorpe, M.A., M.D., M.R.C.S., Melbourne. "Mental Science and Education"—Professor Francis Anderson, M.A., Sydney University.

His Excellency the Governor, Sir Henry Norman, G.C.B., G.C.M.G., C.I.E., will hold a reception on January 12th; the Medical Society will give a Conversation on the 15th and the following Lectures will be delivered in the evenings of January 11th by Mr. H. C. Russell, B.A., F.R.S., C.M.G., on "Star Depths";—16th by Professor Marshall Hall, on "Art";—17th by Mr. E. C. De Garis, on Irrigation, and Irrigation Colonies;—18th by Dr. N. Cobb, Ph. D.

After the work of the Association is over on the 18th, Excursions will be arranged for the following places:—Bay and Islands, Tambourine Mountain, Toowoomba and the Darling Downs, Eumundi, Gympie, Bundaberg, Lady Elliott Island.

The railway authorities of the various Colonies will issue return tickets at single fares to members proceeding to the Meeting, and substantial reductions have been promised by several of the steamboat companies. Further particulars can be obtained from Professor Liversidge, the University, Sydney.

Extracts from "The Jewish Missionary Intelligencer."

The Annual Sermon in connection with the 86th Anniversary of the Society was preached by His Grace the Archbishop of Dublin in St. Paul's Church, Onslow Square. There are at least 40,000 Jews in the Holy City and its suburbs. They outnumber every other nationality, and if Cities may be judged by the number of their inhabitants, Jerusalem is once again a Jewish City.

The Echo (Eng.) is responsible for the statement that the Anglo and Jewish authorities have resolved that in future February 4, shall be kept in honor of the re-settlement of the Jews in the country by Oliver Cromwell.

Some very generous Hebrew Christian friends in Scotland collected £80 towards the employment for one year of a Bible Woman in Paris, in connection with Mr. Mammoth's work among the Jews.

The Rev. Dr. Ellis, of Worsan, baptised sixteen Jews and Jewesses in January, eight in February and ten in March.

The death is recorded after a long and distressing illness of Mrs. Bernstein, wife of the Society's Missionary, Mr. Bernstein.

The 58th Annual Report of the Episcopal Jews Chapel Abramic Society, shows an aggregate income of £265 17s 6d against an expenditure of £254 11s 6d. There were 21 pensioners on the books at the commencement of the year.

The Manchester Exhibition was opened by Mrs. Moorhouse (the wife of the Bishop) who most kindly consented to take the place of Sir William Holdsworth Bart, M.D. The Birmingham Exhibition was opened by the Bishop of Worcester. The proceeds of both exhibitions are to go to the fund for building a Hospital at Safed in Galilee.

The Archbishop of Armagh, Primate of All Ireland has become a Vice Patron of the London Society for Promoting Christianity among the Jews.

FOR THE AGED.

SEVENTY-SIX.

So I am seventy-six to-day; That's very old, the children say; To them it seems so far away.

Ah! children, yes, the way is long, The memories that round me throng Cannot be told in idle song.

Has life been pleasant? No and yes; Sometimes a dreary wilderness, Sometimes too full of blessedness.

Is it vexation, vanity? Have you not chided destiny? Were it not better not to be?

My way has been with perils rife; Vexation, vanity and strife Attend, but they are not our life.

The life behind me, though untold Its woes, its crosses manifold, I would not sell for pearls or gold.

The restful hours have sweeter been, The hours of joy far more serene For all the toil and tears between.

Does not the future gloomy seem? Brighter than any morning dream, The evening lights that round me stream.

Is nothing wanting? One thing, yes, The old-time friends I sorely miss; Give them to me, I ask but this.

Together, lovingly we wrought For truth and liberty and thought; I call them now, they answer not.

Then have you wealth? With empty hands I touch those shining sunset sands, I have no gold, no home no lands.

Nothing? Yes, much; rich treasures Of hope and blessed memories, And endless life my birthright is.

THE LONELINESS OF AGE.

The loneliness of age! How few think of this and treat with due tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them! Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest or mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communications of their hearts are with the scenes of the past and the companions of other years which have long ago passed away. Lover and friend have been taken from them, and their acquaintance laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They are

Only waiting till the shadows Are a little longer grown.

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years.

CHIPS.

Great Master, touch us with Thy skilful hand, Let not the music that is in us die; Great Sculptor, hew and polish us; nor let, Hidden and lost, Thy form within us lie. Spare not the stroke, do with us as Thou wilt, Let there be naught unfinished, broken, marr'd; Complete Thy purpose that we may become Thy perfect image, O our God and Lord!

If life be looked at from a pagan point of view, it seems sad that time should hurry away so fast, and that youth should leave us, and life on the whole be so short. Christianity alters all. This life is not the only sphere of being. If the great objects of life be fulfilled, who can mourn at the advance of life towards its final blessedness?

Purge us, O Lord, though it be with fire! Burn up the chaff of vanity and self-indulgence, of hasty prejudices, second-hand dogmas, husks which do not feed my soul, with which I cannot be content, of which I feel ashamed daily—and if there be any grains of wheat in me, any word or thought or power of action, which may be of use as seed for any nation after me, gather it, O Lord, into Thy garner!

We should be thankful that life comes to us in such little bits. We can live one day well enough. We can carry one day's burdens. We can do one day's duties. We can endure one day's sorrows. It is a blessing that this is all God ever gives us at a time. We should be thankful for the nights that cut off from our view our to-morrows, so that we cannot even see them till they dawn.

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THE LIGHT OVER THE LAW.

It has been said that the pure glory over the Mercy-Seat derives its unearthly radiance from its shining over a bed of flowers, but over the Ark that holds the Law printed on the stones of Sinai. The real answer to the questionings of those outside, and the restlessness and misery of those within, is that in the way of salvation "all's love and all's law."

In the first place, it is never to be forgotten that righteousness, not love, is the primary thought. How deep is the significance of St. Paul's pride in the Gospel. It was the power of God because it revealed the righteousness of God. Those on whose ears the proclamation struck needed, above all things, to know that the God above them was not capricious and cruel. As Browning puts it in his "Caliban upon Setebos:

"He doeth His worst in this our life, Giving just replet lest we die through pain, Saving last pain for worst—with which an end. Meanwhile the best way to escape His ire Is not to seem too happy."

Unbelief in our day seems to be passing into a phase of paganism. This is the creed of Mr. Hardy's great book "Tess." It is a passionate arraignment of the powers that rule. "The President of the Immortals had finished his sport with Tess." This is not the judgment of a superficial thinker: the creed of superficiality is an unchristian optimism. The universe is not administered by the firm of Cheeryble Brothers. Its sorrows are aggravated rather than healed by the proclamation of a love that does nothing. To look on the world closely, if we do not look at it in the light of the saving purpose, is to despair. Newman in his Apologia has but echoed the thought of Pascal when he speaks of "the disappointments of life, the defeat of good, the success of evil physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary, hopeless irreligion, that condition of the whole race so fearfully yet so exactly described in the Apostle's words, "having no hope and without God in the world." All this is indeed a vision to make dizzy and appal. What counterpart is great and grave enough for the tremendous disaster of the world? There is, there can be but one. It is the Cross of Christ—on the announcement and the assurance of the righteousness and the love of God. "A God all mercy were a God unjust." The universe, we instinctively feel, is too far out of gear for forgiveness to be easy. God must be just while He forgives—and He is just when He is the justifier of the man who belongs to faith in Jesus. Who is he that condemneth? Let us but know our own guilt and misery, and we care for no pardon which will not give the challenge to the universe. From the Cross it rings forth, and there is no answer. It is Christ that died. The revelation of righteousness is the deepest word of grace.

It is necessary to safeguard the fact that to the last all our hope is in the merits of another. As Mr. Moule puts it in his admirable new work on the Romans—one of the very best popular expositions ever written—we pass in justification into a home as well as a refuge—a home whose walls are sprinkled with blood, and which is roofed by the glory of God. We rejoice in hope of that glory; it is our next home and our last. But through these mortal years we must abide in grace. Our sole hope is in the great accomplished Sacrifice. The cardinal doctrine of Christianity is deliverance through a work not our own. Whenever life languishes, it is because of unbelief in God's Word and in His work. Show Thy servants Thy work—that they may trust it and it only. In other words, it is not in what we do—though that be done by the power of Christ and the Spirit of Christ—that the ground of our justification is found. It is in what Christ has done—a perfect righteousness wrought out by Him and received by faith alone. It has been noted of humble believers that they have rested with great delight in our Lord's full and finished and perfect sacrifice, satisfaction, and atonement for the sins of the world. And in hours of crisis, when men learn the simplicity to which all things may be reduced, the same experience is nearly universal. In death there is commonly no thought of the labours and sorrows, the joys and pains of the life in Christ. These have vanished, and the soul finds in the simple acceptance of the Lord's merits the answer to all its yearnings and the refuge from all its fears. But in the stress of mid-life there is a temptation to look within. On the one hand this results in fatalism, on the other in a morbid insistence on the corruption which still lingers in the heart. Nothing is more according to God than sadness for sin; and there are hours when the strongest words are poor to express the misery of the penitent. But taking the New Testament as the norm of the Christian life, we see that it was never meant to be lived after that pattern. Sometimes Christians may have to call themselves "dogs" and "worms" and "repiles." But they are to have a care about applying these words to others. The Apostles never, so far as we can remember, try to deepen the sense of indwelling corruption in their converts. They never once fasten on them names of humiliation. They strike sharply at actual transgression. They give the most solemn warnings to the tempted. But they thank God for the saints. They remember without ceasing their work of faith and labour of love and patience of hope. They steadily recall that the justified are chosen, accepted in the beloved, sealed with the Holy Spirit, sitting with Christ in heavenly places. This though

they need to be warned against theft and lust, and drunkenness and passion. Even when they sin, the way to recovery is to remember that their roots have pierced through to the living water, that their life is hid with Christ in God. The danger is rather that we shrink faithlessly from the language which it becomes the redeemed of the Lord to use, and which they can only use as they are clothed in the robe of His righteousness, and looking to His Cross. For in looking to the Cross we do not lose sight of our sin. It is graven there. But if we look at our sins we may lose sight of Christ, for His image is not in them. "It is not in our own wounds," says Vinet, "but in the wounds of Jesus that we must put our hands."—British Weekly.

SCIENCE NOTES.

LIGHT YEARS.

The conceptions of space which modern astronomy has brought may well humble us. A new measure has been introduced, the "light year," which means the distance that a ray of light, travelling some 186,000 miles a second would traverse in a year. Before we get too used to talking of light years it may be well to try to get a notion what light year really is. It means a journey that would take an express train more than 11,000,000 years. It means a velocity that the periphery of a gigantic flywheel 100 miles in diameter could not keep up with though it made 500 revolutions in a second. It means a distance traversed in one second that sound would not pass over in ten days. The nearest star, Alpha Centauri, has a distance of four and a half light years. The distance of the Pleiades must be 250. There are wonderful depths of space unoccupied. "The sun, with all its vastness, does not fill one two hundred thousand trillionth (two with twenty-three cyphers) part of the sphere that has our nearest stellar neighbour on its surface. It would not be visible at the distance of the Pleiades. The gigantic volume of the sun in such a space is like an isolated shot containing but one-half of a cubic inch immersed in the whole water of the sea. A little speck less than the two millionth of a cubic inch suspended in the 373 trillion gallons of the sea would represent the earth suspended in the sphere, the radius of which reaches only to the nearest star." All this is really too vast for conception. But what sublime overwhelming thoughts it brings of the greatness of an everpresent God, who marshals every star.

CAN FISH TALK?

Mr. Basil Field, who has an interesting article on "Fly-Fishing" in a recent number of the Fortnightly, is convinced, from some long observation, that his friends have some power of communicating with each other. Here is one fact which he mentions in support of his belief: "If a fly be cast in one of Mr. Andrew's stock-ponds at Guildford, there is a rush and fight for it amongst all the trout within whose range of vision it falls. If it be cast again a few minutes after a trout will be seen again and returned to the water, two or three fish only will compete for it. Repeat the process, and perhaps one may come, slowly, shyly, and in a half-hearted manner. But when several have been caught and returned, although the pond is large and crowded with fish, cast the fly where you will, the trout are shy, suspicious, and hard to catch." This is a species of notion scientific men are ready to catch hold of, and yet they hold in scorn persons who, upon certainly better evidence than this little trout story, believe that once a serpent and once an ass spoke.

Table with 3 columns: Year, National Drink Bill of Great Britain, and Expenditure. Data for years 1884-1893.

Model of the New Jerusalem. A function of a somewhat novel character took place recently at Messrs. STREETER'S, Bond-street, London. There was on view a model of the gates of the New Jerusalem, as seen by St. JOHN in the Apocalypse. The model, which was lighted by electricity, contained the gates of pearl and the precious gems exactly as indicated in the Book of Revelation. There was also to be seen a model of the breastplate of Aaron, the High Priest, containing the precious stones described in the twenty-eighth Chapter of Exodus; the breastplate was made under the advice of the highest authorities, in exact accordance with the Scriptural account. In the course of the afternoon CANON BENJAMIN lectured learnedly on jewels and gems, and pointed out their figurative significance. The Urim and Thummim he was inclined to regard simply as precious stones used somewhat in the manner of dice for the purpose of casting lots.

The extension of the Gothenburg system in Norway has now absorbed more than half the trade, and in sixteen years reduced the consumption of liquor by one half.

Love in Memory.

If I could call you back for one brief hour, It is at even song that hour should be. When bells are chiming from an old grey tower Across the tranquil sea.

Just when the fields are sweet and cool with dew Just when the last gold lingers in the west, Would I recall you to the world you know Before you went to rest.

And where the starry jasmine hides the wall We two would stand together once again. I know your patience—I would tell you all My tale of love and pain.

And you would listen with your tender smile, Tracing the lines upon my tear-worn face, And finding, even for a little while, Our earth a weary place.

Only one little hour. And then once more The bitter word, farewell, best with fears And all my pathway darkened, as before, With shades of lonely years.

Far better, dear, that you, unfelt, unseen, Should hover near me in the quiet air And draw my spirit through this mortal screen Your higher life to share.

I would not call you back, and yet—ah me!— Faith is so weak and human love so strong That sweet it seems to think of what might be This hour at evening.

THE DIGNITY OF SUFFERING.

There is an ennobling quality in suffering. Pain, trial, discipline, bereavement,—these are the experiences which write lines of spiritual dignity and strength upon human faces, which deepen and sweeten human hearts, and make life silently serious and purposeful.

Even physical suffering has a dignifying power. Who does not feel touched with a sense of reverence and humility in the presence of one who lies in bodily pain or weakness? Note the face that is thinned and scored by years of physical suffering. What a strange, sweet nobility it has! Pain's refining chisel has been at work there. Though the outline of an invalid's face lack the rounded beauty of health, they possess another and more abiding kind of beauty—that which grows out of the fortitude and the patience and the love and the faith of long years of physical suffering and dependence. The kings and queens of the sick-chamber are nobler oftentimes than the kings and queens of courts. There is that which unconsciously moves one to uncover the head, almost to bend the knee, in the wards of a hospital. Stretched on these white cots are the brave children of the house of pain. They are fighting grand but silent battles—battles which demand all the courage and the endurance and the faith of which humanity is capable. There is a true bravery, a true dignity, a true nobility.

But there is a still greater dignity in spiritual suffering. The soul which has been wounded by disappointment, stricken by bereavement, torn by trial, assailed by misconception, crushed by the sense of sin, even in the depth and darkness of its suffering is nobler and stronger and more god-like than when it basked in life's sunshine. Out of that pain and sorrow God is fashioning something finer and purer than common metal; and the dignity, the nobility, of the Divine process writes itself upon that which is purified. The outcast, in the pain and tears of his degradation, is the man to be profoundly pitied rather than to be blamed. The greatness of his suffering serves to dignify him. Through pain and tears God is seeking to restore His image in that heart.

Total Abstinence. The Daily News, in an article on the Neal Dow celebration, says: "At this day, according to Mr. Chaine, there are in the United Kingdom alone at least 700,000 Parliamentary electors who are themselves personal abstainers, and who look to prohibition as the final goal of their political action. They are still largely outnumbered by the million of paupers, the million of drunkards, and the 200,000 gaol birds who, in the main, are usually reckoned as supporters of the opposite interest. But the latter are not strong at the polls. They are constantly outvoted by the determined phalanx whose legislative demand is Sunday Closing, the Direct Veto, and No Compensation. Three-quarters of a million of people who know exactly what they want, have to be reckoned with in politics as in war."

Who Saved India. It may not be generally known (says a London journal) that the man who saved India was Merivale, the late Dean of Ely. It happened thus—as is recalled in an interesting memoir in the new number of the Johnian College Magazine, the "Eagle." Merivale distinguished himself at Haileybury, and might have entered the East India Company's service in India. But ultimately he decided to stay in England instead of accepting a writership in Bengal. It was in this way that, as he humorously assured one of his nephews, he "saved India." His change of plan caused a vacancy, "and they sent Lawrence out to India instead."

If for ten years England could get rid of drink, she would at that time become such a paradise as men would hardly recognise.—John Bright.

THE LIMITS OF PARTY ACTION.

Mr. P. V. Smith, LL.D., Chancellor of the Diocese of Manchester, on the second day of the Conference, held at Southport in June last, read a paper on the "Limits of Party Action in Religious Matters." He said that the term "party" had come to be hateful, because it was usually associated with the party spirit. But the sting of the word was in its tail. Cut off its last letter, and its etymology, with the truth which underlay it, stood revealed. When they recognised that "party" was, after all, only a "part" they were at once set upon the right track as to the true import and proper sphere of "party" in religion. They realised that its existence was due not to moral obliquity, but to the confined and imperfect range of the human intellect. It did not follow that because one party held a particular view of relative truths and another a diverse view that one or other must be in error, because they might be apprehended differently by different minds. Pointing out certain considerations which should serve to guard them from two opposite errors, into which men of contrary tendencies not unfrequently fell, Chancellor Smith said one set affirmed that there should be no such thing as party, and that they at all events would belong to none. Others, on the contrary, talked and acted as if their party were the whole, and as if there could be no truth outside it. Their declaration would be that there ought to be no limits to party action. The upholders of these opposite views erred from ignoring the partial and limited scope of human intelligence. The former, in repudiating party, imagined that they could and did grasp the whole orb of truth. The result was that their appreciation of religious truth was at best feeble and faint-hearted. The legitimate limits of party action were transgressed when an attempt was made either to set up a separate party Church or to eject from their own Church men of an opposite party. The limits were also transgressed by a refusal to unite with members of another party in resisting attacks on their common Christianity. It would be past belief had they not positive instances of the fact, that any real Christians should commit such a melancholy and disastrous mistake. But they were all aware of the controversy on the subject of religious instruction in the London Board schools, which had now been raging for many months. A short time ago a Church party even actually made the following comment on this controversy:—"Has the Evangelical party fallen so low that it needs must join with the Ritualists and Romanists to secure the teaching of Christianity?" and the passage in which these words occurred was referred to with approbation as a "powerful indictment" in a letter written to a London daily paper by a so-called orthodox Nonconformist, who had no scruple himself in joining with Unitarians, Agnostics, and Atheists to imperil the teaching of Christianity. Exhibitions of party spirit such as that were enough to make the angels weep and infidels point the finger of incredulous scorn. What, then, were the proper lines of party action? They were twofold, one having relation to the Christian and the other to the non-Christian world. In the first case their action should be constructive in the second aggressive. Towards the Christian world their attitude should be constructive, not destructive; not aggressive, but progressive. They were at liberty—nay, they were bound—to defend their own position, to hold it against aggression from another party. It was their duty vigorously to assert and maintain their rightful position as an integral portion of the Church. They could not, moreover, be too zealous in their constructive work, that was to say, in spreading in a positive form their own distinctive views of Christian truth. But further than this they ought not to go. But, on the other hand, towards the unchristian world their party action could not be too aggressive. Common sense would suggest, and experience had proved, that Christian work, whether amongst the actual heathen abroad or the practical heathen at home, would for the most part be carried on by co-operation among those who held the same party views. The conclusions at which they arrived were:—

- 1. That the human mind being what it is party action was for most of them a necessary accompaniment of vitality in religious matters; but it ought to be kept within strict limits both in conception and in practice.
2. That in earnest conception it should be limited by the recognition that, as its name implied, a party was a part, and not the whole of the true Church of Christ. That Church embraced ideally and invisibly, and ought to embrace organically and visibly, all professing Christians—that was to say, all who acknowledged Christ as their Divine Lord and Saviour.
3. That, in practice party action should, in harmony with this conception, be limited to (a) promulgating constructively their own views of Christian truth and defending them when assailed; (b) carrying on, in accordance with these views, religious work at home and abroad among those who were not true Christians—that was to say, those who did not acknowledge Christ as their Divine Lord and Saviour, and love Him in sincerity.
4. That the right limits of party action did not warrant them in adopting any of the following attitudes against true Christians—as above defined—merely because their religious opinions and practices differed from their own—(a) carrying on destructive work against them; (b) refusing to unite with them in the same organic Church, under con-

ditions which permitted them as individuals to retain their own distinct views; or (c) declining to join with them in resisting attacks against their own common Christianity.

The Rev. Canon Rycroft said that the practical question was, How far could they who were not ashamed to be designated Protestant Evangelical Members of the Church of England co-operate with other parties or schools of thought, and at what point did it become their duty to say they must hold aloof? To keep within their own circle and never slip outside it unless in extreme circumstances was, he believed, a privilege and a duty, but God forbid that they should refuse to take part in Meetings or movements such as Church Conferences, Diocesan Conferences, Associations for Church Defence, the Promotion of Religious Education, &c., because Romanizers and Rationalizers attended and took part. They must not allow people to suppose that they were a small, bigoted, and unchristian school of thought, because they were not such a body; the bulk of the English laity were with them. Let them be particular in their own school of thought not to be tempted to form an inner circle among themselves; and, above all, let them never think of deserting the Church of England. The Rev. H. S. Byrth said that whenever they could find an opportunity of acting together for the glory of God they ought to be very glad of doing it, even with those with whom they differed on very vital points. Archdeacon Taylor said that they might think it necessary for various reasons to form a party, but they should be careful not to indulge in a party spirit. Let them ever remember that principles made parties. The limits to party action in religious matters were, to his mind, threefold: essential agreement in the belief first of the fundamental facts or truths; secondly, fundamental doctrines arising from those facts; and, thirdly, the means of applying the blessings of salvation to individual souls. The Rev. Dr. Porter said that the party spirit denounced in the New Testament was a totally different thing from the party spirit denounced in the nineteenth century. They could all unite in certain work. For instance, he was perfectly willing to stand by the side of men who did hold with him on other points in defending the Welsh Church. The Rev. T. Lewthwaite said he was a party man. They must be loyal to their consciences and faithful to the Word of God, and stand up and speak for their dear Church, that had done so much for England. The discussion was continued by the Rev. E. S. Smith, Mr. J. Williams, and the Rev. J. B. Waddington. Mr. G. Monk said he had been all his life identified with the Evangelical party. He believed that Ritualism was on the ebb in the Church, and he felt that the danger of ultra-Protestant party in the Church. He said that advisedly. The danger arose from being always upon the watch looking out for he "thin end of the wedge." Perfectly innocent things were looked upon as the thin end of the wedge. In that way they were estranging by their action young, intelligent, and thoughtful Churchmen and Churchwomen. What they wanted was more of the spirit of trust. He warned the ultra-Protestant party that if they did not mind they would bring disaster upon the Church. Archdeacon Bardsley said that from time to time they must work with other men who did not exactly hold their views and position. There should be unity of action in maintaining their Diocesan Societies and in other matters in which they must work together for the common good and advancement of the Church. He agreed with Mr. Monk in the warning he had given. He believed the extreme narrowness of a few members, and ministers particularly, in their Church would, if they did not mind, bring disaster and injury upon their beloved Church of England. Let Evangelical Churchmen firmly hold by their convictions, but let them at the same time extend charity towards those who differed from them.

Whatever passes as a cloud between The mental eye of faith and things unseen, Causing that brighter world to disappear, Or seem less lovely, or its hopes less dear; This is our world, our idol, though it bear Affection's impress, or devotion's air.

Mr. W. J. Corbett, Creemore, writes: "I supplied Canadian Healing Oil to a large number of parents during an epidemic of Diphtheria, and every one saved their children, while a number that I know of lost theirs after using other remedies. Canadian Healing Oil is in constant demand all the year round.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N. S. W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypte and for the ladies the 8d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

How to Turn Back the Clock.

"What time is it, Maggie?" said John, with an uneasy sense that he ought to be on his homeward way.

"I'll go and look," she answered. Stepping quietly into the kitchen the girl pushed the clock hands back an hour, and returning, said, "It's only half-past nine by our clock; you can stay an hour longer."

So John stayed, for lovers are never eager to part, and he needed no coaxing. The next morning, however, he overtook himself, and Maggie's father, at his breakfast, having misused the train he intended to journey by that day, wondered how the good old clock could have lost an hour in the night. But Maggie didn't explain. She meant to set it right again before going to bed, but forgot, which shows once more what everybody should remember—that we can set back the clock, but we cannot set back the time.

All the same it is possible occasionally to regain lost things. In a woman's letter recently received, I find this sentence: "They tell me I look ten years younger than I did." And if she felt as she looked she was to all practical purposes ten years younger. For, although a clock face looks the same no matter what time it is, a human face doesn't. That changes with the condition of the "works," or the life behind it.

The letter goes on thus: "In the spring of 1880 I felt weak and low. I had a bad taste in the mouth and a thick slimy phlegm covered my mouth and tongue. I was sick in a morning, retching and vomiting a watery fluid. I had great pain in the head and was very weak, and I could hardly stand upon my feet. After eating the simplest food I had dreadful pain in my chest, and a tightness across the chest and sides. For hours together I have sat before the fire rubbing my chest, to try and get relief. I had great pain in the left side and palpitation of the heart, and could get but little sleep at night on account of it. Gradually I grew weaker and weaker until I could scarcely walk about the house, and, but for the necessity of attending to my family, I should have been laid up. My life was a burden and a misery to me, and I often wished myself dead.

Sometimes better and at other times worse; this was my general condition for ten years, during which long period of suffering I was treated by the doctor, and took every kind of medicine I could hear read of, but got no better.

In November, 1890, I read in a book of a medicine called Mother Seigel's Curative Syrup, and got a bottle from Mr. B. Banks, the chemist. After I had taken a few doses, I found my food agreed with me better. I kept on with the Syrup, and gradually gained strength. I had become so thin and emaciated through all those years of suffering that it took time to fully restore me. But I am now in better health than I ever was in my life, and my recovery has astonished my friends. They tell me I look ten years younger than I did for taking the Syrup. How I wish I had known of it years sooner! My husband and friends had given up all hope of my getting better, but none of us knew of Mother Seigel's Syrup.

On mentioning to the Rev. E. Harris, the Vicar of Christ Church, what had wrought the cure, he said I should write and let the proprietors know what the Syrup had done for me, so as to benefit others. You may publish this statement as you think proper, and I will gladly answer enquiries. Yours truly, (signed) Mrs. Elizabeth Greenhalgh, 21 Rutland-street, Newtown, Pendlebury near Manchester, May 14th, 1892."

Thus was this good woman enabled—not to turn back her nominal age, but what was better—to recover the priceless treasure of health, without which neither youth nor age has any comfort. Her malady was the same wretched indigestion and dyspepsia, the curse of all ages and nations.

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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 parcels to suit purchasers. The terms are such as are within the reach of all and when added to it as an additional security obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves 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. Wales market resume their real value so that an investment now means a profit hereafter substantial and sure.

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Advertisement for SOYER'S PUREST BAKING POWDER, featuring an image of a tin and text describing its quality.

Advertisement for DR. WAUGH'S BAKING POWDER, featuring an image of a woman and text describing its benefits.

Advertisement for AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY, featuring an image of a building and text describing its services.

Advertisement for BRYANT & MAY'S WAX VESTAS, featuring text describing the quality and quantity of the product.

Advertisement for THULINIUS, THE GREAT SCANDINAVIAN REMEDY, featuring an image of a man and text describing its uses for various ailments.

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