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SYDNEY, NEW SOUTH WALES, SATURDAY, MARCH 31st, 1894.

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WRITE EARLY TO THE MANAGER, 264 Pitt Street, Sydney. Nov. 9, 1893

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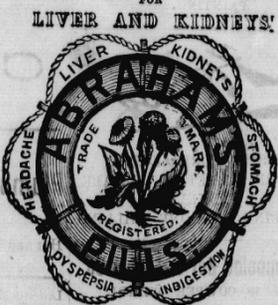
We shall be glad to receive Subscribers in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

LABOUR HOME, 557, HARRIS STREET.

Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager. E. GREYHER.

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The Great Remedy of the 19th Century FOR LIVER AND KIDNEYS!



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

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

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NOTES AND COMMENTS.

Personalia. THE MOST REVEREND THE PRIMATE, MISS SNOWDON SMITH, MISS SAUMAREZ SMITH, and MISS MABEL SMITH left for England by the Orizaba on Saturday afternoon last. Prior to his departure the PRIMATE was presented with an address by the Standing Committee of the Synod of the Diocese.—BISHOP BARRY has undertaken to assist the BISHOP OF WINCHESTER during the absence of the Suffragan BISHOP OF GUILDFORD who has gone to Algiers for a few months for the benefit of his health.—The Rev. J. F. STRETCH of St. Andrew's, Brighton, has been appointed Incumbent of Christ Church, and Archdeacon of Ballarat. The appointment was made at a joint meeting of the Vestry and the Cathedral Chapter.—The Rev. J. H. MACFARLANE of Casterton, has been appointed to Camperdown in the Diocese of Ballarat.—The Rev. H. T. E. BARLOW, Curate in Charge of Workington, and Examining Chaplain to the BISHOP OF CARLISLE, has been selected with the approval of the ARCHBISHOP OF CANTERBURY to be the second Assistant Bishop for Japan.—The death of CANON ROWSELL at the age of seventy-eight has elicited some striking particulars of the longevity of his family. He was one of nineteen children, of whom fourteen lived to great ages. The youngest was sixty-seven, and there are three still alive, aged eighty-nine, seventy-nine, and seventy-five respectively. Their descendants already number a hundred and forty-nine.—The Rev. E. S. WILKINSON, B.A. has been ordered rest and left for a New Zealand trip by the Manapouri on Thursday afternoon.—The Rev. JOHN VAUGHAN in a letter from Suez reports an improvement in health.—In addition to the presentation made to the Rev. H. WALKER TAYLOR M.A., by the teachers of the Woomona and Bulli Sunday Schools noted last week, the parishoners at Clifton have presented him as a token of loving esteem with Surplice and Stole.—The Rev. John Shaw, B.A. has been presented by his parishoners with a valuable Easter offering.—The Rev. W. Harvey of the Diocese of Melbourne who has been spending a short time in Sydney returned to his parish on Tuesday last.—The Rev. E. La Barte has been appointed to the Incumbency of Raymond Terrace, Diocese of Newcastle, vacant by the decease of the Canon Simm.—The Rev. A. Poole of Lismore and the Rev. D. Jobson of Grenfell have with the consent of the Administrators of the respective Dioceses of Bathurst and Grafton and Armidale exchanged parishes.—The BISHOP OF BATHURST will return from England by the "Oruba" which will leave London in August.—Mrs. WILLES has been presented by the teachers of St. Mathew's Sunday School, Manly, with a token of their gratitude for her sympathy and co-operation. The presentation took the form of a small cruet stand together with an address.—Mr. E. B. O'Conor, son of the Rev. J. O'Conor of Smithfield, during the past five years has travelled forty miles a day to attend lectures at the University. Two years ago he took his B.A. degree and we have now to congratulate him in having successfully passed his examination for LL.B.—The Rev. J. Hargrave who has undertaken a visit to England on behalf of the Bellenden Ker Mission left by express for Melbourne on Thursday evening, when he with Mrs. Hargrave and family will join the Armand Behic for London via Marseilles.—During the absence of Mr. Hargrave, the Venerable Archdeacon Dunstan, M.A., will act as locum tenens at St. David's.—The will of the late CANON PERKES, of Richmond, has been filed at Melbourne. His estate is valued at £2270.

Hard Work and Over Work. Why will people, and even eminent doctors, confuse hard work with overwork? SIR ANDREW CLARK always protested in the Lancet that hard work does not hurt any man. And he goes further, and says that he "never saw a case of breaking down from mere overwork." What kills, he says, is worry. But hard work is not overwork, until it is work plus worry. "Nature," again SIR ANDREW says, "will never allow a man to work too much. In other words, no man ever overworked himself, because nature won't allow it, and because when he does, he breaks down—not through work, but through worry!"

A Healthy old Age. The Lancet brings out some interesting facts as to the personal characteristics of persons who attain a healthy old age. In most aged persons, it seems, the vital functions "continue inactive exercise under normal conditions," this being, of course, the result of regularity and moderation all through life. More interesting, perhaps, is the statement that "if in any direction it is allowed for competitors in the race of life to dispense with self-control, it would appear that they may, to a great extent, use this liberty with respect to physical and mental exertion." We must not, in short, eat too much, or drink too much, but hard study and exercise may be indulged in not only without harm but with the best results.

'Civil Baptism' in France. The following nonsensical jumble was employed by M. CLOVIS HUGUES, who, as the representative of an atheist committee in Paris, administered to four children what is called the rite of civil baptism: "In the name of the Socialist republic, of the socialist and revolutionary idea, in the name of nature, in the name of the bright sun, of the sap that now rises in the trees, in the name of the nesting song-birds, in the name of all that is just and true, let me consecrate these beloved children to the discharge of civic virtues, let me baptise them in calling on them the benediction of universal life. May they grow up to be true citizens, and as such worthily fulfil all their duties!" He added a verse to this effect: "CHRIST if now on earth He came, Would not be a Christian, So in eternal mystery's name, I baptise thee citizen."

Eight deputies acted as sponsors, and the ceremony was followed by dancing and revelry.

'An Agnostic.' The We have PROF. HUXLEY'S own testimony not only that he is an agnostic, but that he is the author of the term. It is therefore especially interesting to hear what he has to say about the Bible. "I have always been in favour," says the Professor, of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and colour; and even the noble stoic, MARCUS ANTONINUS, is too high and refined for the ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book would children be so much humanised? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."

The Library of the Church House. An interesting addition to the library of the Church House is one of the complimentary copies of the Book of Common Prayer according to the Revised Standard of 1892, which is the product of the work of four General Conventions. The design on the cover carries out the general scheme of the book, and the lining paper is composed of English Roses and Scotch Thistles, these plants being chosen in allusion to the Scotch and English origin of the American Church. It is through the generosity of Mr. J. PIERPONT MORGAN that this special 'limited edition' has been prepared for distribution among subscribers, and for gifts to certain libraries, that of the Church House among the number.

Dispensations. The BISHOP of ELY is firmly resolved not for fasting, to give up his supposed privilege of issuing dispensations for fasting. He has just made the following pronouncement: "I do hereby dispense from the observance of all days of fasting or abstinence during the prevalence of the influenza, those persons within the Parishes of St. Ives, Oldhurst, and Woodhurst who have been in the habit of such observance, provided that on every such day they shall recite with their private prayers one of the Penitential Psalms.—ALWYNE ELY." We believe the Bishop's contention is that, if any person's conscience impels him to seek such dispensation, it is the Bishop's duty to grant it. The BISHOP of LINCOLN seems to have adopted the more common sense view that such dispensations are unnecessary, as he only advises a reference, in case of weak health, to "parent, doctor, or parish priest" as a safeguard against self-indulgence.

The Life of Christ. Messrs. A. and C. BLACK will publish in Art. some time this year a new work by ARCHDEACON FARBAR, the probable title of which will be 'The Life of CHRIST in Art.' The object of the book is to illustrate the manner in which Art reflects and expresses the ever-changing phases of Christian opinion on religious subjects. The author's intention will be to show how great paintings illustrate both the character of the painter and the religious sentiments of the age in which he lived.

Maharaja Duleep Singh. In the memoir of the late Maharaja Duleep Singh, contributed to the Asiatic Quarterly, SIR LEPEL GRIFFIN gives some curious particulars of the Maharaja's conversion to Christianity. The story is thus told by a former resident at Fatahgarh: "The three boys, Tommy Scott, Duleep Singh, and another, were playing together, and got very hot. The two English lads then drank water out of a Lotah, but refused to give it to the little Maharajah, as doing so would spoil his caste. Thirsty Duleep Singh, however, said he must have his drink, and would become a Christian. So he drank out of the Lotah which the other boys had used, and ran into the house announcing his change of religion. Duleep Singh's cousin, however, remained a Sikh, for he was in charge of female relatives who looked carefully after him."

As a Christian. According to his own account, the youthful ex-sovereign of the Sikh nation asked his Brahman attendant to read to him passages from the Bible with which he was much impressed, and which to his intelligence compared favourably with the superstitious doctrines of his Hindu priest. He suddenly declared his intention of becoming a Christian; and after testing his sincerity, Dr. LOGIE applied to LORD DALHOUSIE, who consented to his baptism, which took place at Fatahgarh in 1853. Subsequently Lord DALHOUSIE presented the convert with a Bible bearing an inscription which—seeing that it was the donor who had deprived the Maharaja of his earthly kingdom—suggested to Sir Lepele Griffin that the Scotch Governor-General must have been a little wanting in humour. It was—"To His Highness Maharaja Duleep Singh. This Holy Book, in which he has been led by God's grace to find an inheritance richer by far than all earthly kingdoms, is presented, with sincere respect and regard, by his faithful friend Dalhousie. April 5, 1854."

In what Religion. Referring to the question in what Religion the Maharaja died SIR LEPEL GRIFFIN states that last year Baron Textor de Ravisi surprised him by bringing the Maharaja to his rooms in the Hotel de Choiseul in Paris. His Highness moved with difficulty, and seemed very contrite. He said, "I have left your God, and He has humbled me to the dust. I praise His Holy Name. I was never so happy as when I lived on a few francs at a Russian hotel." He then made numerous Biblical allusions, but he never implied that he had left Sikhism. The Baron, however, states that he had since, more fervently than before, embraced Christianity in its Anglican State-form. The Maharaja, before his death, also expressed, or rather reiterated, the most profound loyalty to Her Majesty, and veneration for the Prince of Wales, which the Baron communicated to the British Ambassador at Paris. In a letter on the subject, the Baron adds, "Last year he told me formally 'The truth of the Bible is in the Bible. If I die conscious, I will have my hand on the Bible. If I die unconscious, I wish to be buried according to the Protestant Anglican rite, the State religion.'"

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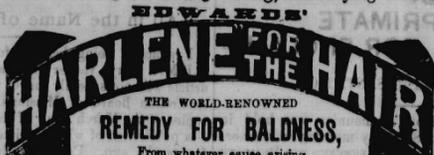
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"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBBE, M.A.; 4/-, posted 4/8.

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

Selections from Writings of John Ruskin, 1st series 1843-1890; 6/- posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 2/1; posted 2/2.

Japan as we saw it, by M. Bickersteth, preface by Bishop of Exeter 2/1; posted 2/2.

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

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

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## The Australian Record.

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SATURDAY, MARCH 31, 1894.

### OUR WORK.

THE Easter Vestry Meetings have been duly held. The financial year just closed, has been we fear, in many instances, a very disappointing one. Many Parishes have felt and do still feel the 'hard times,' and happy the district that has been able to present a statement of accounts showing that it has been able to pay all lawful and just claims. The election of Office Bearers for the ensuing year has been made, and this suggests the spirit in which the work entrusted to us should be entered upon. The Laity exercised at the Vestry Meeting their right to select and appoint a Layman to represent them as their Churchwarden. The Trustees (if any) possess a like power, and the Clergyman nominates and appoints a Warden. These may be regarded as the Executive empowered to discharge certain duties which are defined by law. The very best men it may be assumed are elected,—men with business aptitude, and men who have the welfare and prosperity of the Church at heart. Although endowed with all the qualifications needful to fill such an honorable position, they, with the Clergyman of the Parish, must have the loyal support and co-operation of the Members of the Church, if they are to carry on successfully their work. We do not believe one half of what is said and written about the estrangement of the people from the Church. There may be instances when there is alienation, but in nine cases out of ten, we believe the fault lies with the people themselves, and not with the Church and its Office-bearers. True,—wise and discreet men who are in positions of trust, will, even in these cases, by their consideration and courtesy, reduce the friction to a minimum, but every Clergyman and every Churchwarden requires help to enable them more effectively to make their influence felt among the masses that are without. The help that is afforded should be of the right kind. One of the things much needed is to raise our ideal of God's work to a higher platform from duty to privilege. This includes the thought of the honor God has put upon us by calling us to co-operate with Him, in spreading the knowledge of salvation. When we have such a conception of our work, it will lead us to personal consecration, to a more earnest preparation for duty, and to more faithful prayer for a richer baptism of Divine power and unction. With such an equipment, what successes might be won for CHRIST during the year upon which we have entered; to a large extent unfriendly criticism would be stopped, and we should prove ourselves worthy successors of the noble array of devoted and self-denying men and women who have done so much under God's blessing for the establishment and extension of CHRIST'S Kingdom in the land. The trial and difficulty which have marked the history of the past year must be regarded and accepted as educational. Then with God's blessing it will bring forth fruit. Sanctified dejection may be the beginning of sanctified and immortal hope. Through discipline to honor is the way in which God works. The tree that stands weighted with its load of delicious fruits, has first been stripped of all its lovely leaves, left standing bare and black to face the winter's cold, each limb has shivered under the blast of the biting wind, each limb has been maimed and out by the husbandman's knife. Men who attain any eminence in literature, art, science or statesmanship, pass through many a bitter experience and humbling process ere they reach the goal of their ambition. If the experience of the past leads to a lower conception of self, and a higher conception of the honor God puts upon us, it will be fruit-bearing. Our ideas of honor are generally very gross, we think it is being promoted to some office that confers dignity, the man borrows lustre from the office, owes his position in society to the office, his power and importance depend upon the position; so we exalt men. God honors fidelity, loyalty, sympathy, gentleness, and truth; qualities that are not generally associated by the world with the highest distinction and power. Nevertheless, these are the qualities that enrich character,

enrich the Church and purify and sweeten the world. What a wonderful result would follow if the Church gave up its 'worldly wisdom' and sought for that wisdom which cometh from above; if she trusted less to worldly methods, and adopted those which God has always honoured. We need more faith in God, and less in ourselves; more dependence upon Him and less, upon the arm of flesh; more prayer and praise, and less of worldly plans and manworship. The Church loses much by following the methods of the world, and thus not following CHRIST. With all the difficulties which are in the way, as it regards crippled resources, if the Church work would set to work at them; face them; never turn back; on them, with all the might and energy worthy of servants of God, piece by piece, inch by inch that mountain would crumble beneath the pressure brought to bear upon it and its massive granite would become powdered dust. Spiritual means for spiritual work, this should be the motto for the year, and if adopted and carried out in humble dependence upon God, the result would be we should see that God's way is the only sure way to permanent and abiding success. If God is our God, all is included in that, and He who takes things out of the way that hinders progress, and can and will put things in the way that will help forward the work which is dear to our heart. "They that fear the Lord shall not want any good thing." It is not without reason that difficulties present themselves. It is often that when we find how God helps us to overcome them, our joy in Him may be richer, and our song of Him the more triumphant. If our Church life had in it more faith and obedience, we should not be put to shame. God's work never yet depended on these who would not do it! Never! God graciously reserves honor in doing His work for those who consecrate themselves wholly to Him. These are they who "thresh mountains and beat them small and make the hills as chaff." We were very much impressed with a report which came to hand this mail of what had been done by the members of a congregation near London. The resident Minister and Trustees were endeavouring to raise the sum of £1,200. They resolved not to follow the common custom of holding a bazaar and sought to avoid the necessity of going round amongst the people to solicit subscriptions. In place of these methods of obtaining money they contented themselves with simply stating their necessity to the congregation, and announcing their readiness and desire to receive free-will offerings. To facilitate the presentation of these offerings, a "Week of Thanksgiving" was appointed. On Sunday Special Services were held, and on each following evening of the week a Public Meeting for Praise and Prayer was held. These meetings were largely attended, and were remarkable for the spiritual power that rested upon them. They were Devotional Meetings, and proved to be a source of revival and blessing. At the close of each meeting the Minister announced that Free-will Offerings might then be made. The result was a most gratifying and spontaneous manifestation of Christian generosity. The amounts contributed ranged from one penny to one hundred guineas, and the total for the week was upwards of £1000. This is a practical illustration of what can be done, and if done by one congregation—composed of godly men and women—in England, why not by the Church of God here. Spiritually-minded men should seize upon these thoughts, and magnify them, and take heart. God is the same, His promises are the same, His faithfulness, His power, His wisdom, His love, are for us. Why not trust Him, and see Him in His marvellous way, doing wonders! God always displaces darkness by light. When the multitude was an hungered, CHRIST gave them bread. When we take our necessity to Him He will work within it, filling it, overflowing it, and causing it to be lost in redundance of power and grace. With such thoughts and feelings we should begin our year's work. Look up; and climbing the mount of real feeling, high sentiment, divine, tender emotion, we shall see what there is beyond. Perched upon our little hillock of criticism we see nothing but faults in others. Getting near to CHRIST in prayer and fellowship we shall have strength and grace to do our work with fidelity and honour. Never consult a cold-hearted man about anything, especially about anything that is religious. Have nothing to do with the

Pharisees who would contaminate you with their egotism, but keep company with those who say "Lord, Thou knowest all things, Thou knowest that I love Thee," and our struggles shall be set down as conquests; and with courage, determination, aggressiveness and strength, we shall do our share in the magnificent enterprises of the Church. Our hands may be full of work, but God will have clean lips, clean hands, and clean lives in those who do His work. Into that deep, holy meaning of the SAVIOUR'S love, let every Clergyman and Office-bearer seek to enter, and the year will then be one of noble work and rich results.

### OFFICIAL.

THE VERY REV. THE DEAN OF SYDNEY has been appointed by the MOST REV. THE PRIMATE to act as his Commissary during his absence from the Colony. The Dean will be in attendance at the Registry on Tuesday and Thursday in each week for the convenience of the Clergy and others desiring to see him on business.

## Australian Church News.

### Diocese of Sydney.

Bondi.—On the 15th, 16th and 17th insts., a Sale of Gifts was held in St. Matthew's Schoolroom, Bondi, with the object of reducing the debt on the Church. The room was very prettily decorated reflecting credit on Miss Edwards, Messrs. Drew, Taylor and Ticehurst who were responsible for that part of the work. The stalls which were well filled with a varied assortment of both useful and ornamental articles were ably presided over by Mr. and Mrs. J. Vickers, (Flowers); Messdames R. J. King and Ticehurst, (Refreshments); Mrs. and Miss Lorking, (Old Curiosity Shop); Messdames Fizzle, Jobbers, and Best, (Fancy Goods); A. V. Drew, (Produce); who were assisted as occasion required by Misses Johnson, Wilson, Taylor and Jobbers. During the evening there was a very good programme of instrumental and vocal music, which added much to the enjoyment of those present. Amongst those taking part were Mrs. J. L. Turner, Mrs. R. J. King, Mrs. Carter, Mrs. Rutledge, Miss Wilson, Miss H. E. Brown, Miss Cares, Miss Edwards, Miss Stoneham, Miss Griffiths, Revs. J. Best and Kay, Messrs. J. L. Turner, Dr. Rutledge and H. C. Brown. Special mention must be made of the very graceful exhibition of Indian Club exercise given by Miss E. Stoneham which well deserved the hearty applause it evoked. The whole of the arrangements were well carried out by a Committee consisting of Messrs. Vicker, Gullick and Vines, (Churchwardens), Latty, Hodgetts, Fizzle, Drew and Johnson and it must be very gratifying to them as well as to the Incumbent to know that their efforts have resulted in the debt being completely extinguished and that there is a surplus in hand.

Woollongong.—Vestry Meeting St. Michael's. Incumbent's Warden, Mr. J. W. Hosking; Peoples' Wardens, Mr. C. S. Alexandria and Mr. J. H. Morrell.

Bong Bong.—The Easter Vestry Meeting for the united parishes of Bong Bong, Mount Ashby, and Yarrunga, was held on Tuesday. The Rev. W. A. Leach, B.A., was in the chair. The Hon. John Lackey, M.L.C., and Mr. Frank Throsby were elected Churchwardens. For St. Thomas' Mount Ashby, the Rev. W. A. Leach nominated Mr. T. W. Lackey, Clergyman's Churchwarden. Mr. James Bunter and Mr. Edward Smith were elected Peoples' Churchwardens. Various matters of much interest were discussed, accounts passed, and business transacted.

St. Stephen's, Newtown.—Easter Meeting 1894, Churchwardens: Trustees, His Honor Mr. Justice Foster; Peoples', Mr. F. L. Barker; Clergyman's, Mr. L. H. Read. Sidesmen: Messrs. I. Hamblin, H. B. Knox, E. W. Moleworth, M. Newman, A. Pickering, W. Turkington.

St. Saviour's, Redfern.—Peoples' Wardens, Messrs. William S. Gazeby, and John Forwood; Clergyman's Warden, Thomas Lawrence. Sidesmen: Messrs. John Speirs, Thomas Stapleton, W. H. Spooner. This was one of the largest and most pleasant meetings that has ever been held in St. Saviour's Parish.

St. Thomas's, Balmain.—The services on Easter Day was largely attended. The morning service was "Smart" in F. Anthem "Hallelujah Christ is Risen." Evening service Wichester's Anthem "Break forth into joy." There were three administrations of the Holy Communion with 140 Communicants. The Vestry meeting was held on Tuesday evening. The retiring Churchwardens were re-elected viz., Mr. F. R. Robinson (Clergyman's), Mr. J. C. Waterman (Trustees'), Mr. G. Bolton (Peoples'). Sidesmen: Messrs. J. C. Wilkinson, W. W. Williams, R. Spooner, J. C. Kelly, T. Brooking, A. Hunt, C. Smith, H. Hunt, and S. Hawthorne. The accounts presented and adopted showed that the debt had been reduced £35.

St. John's, Darlinghurst.—The annual Vestry Meeting was held on Tuesday and was most cordial and harmonious throughout. The following Churchwardens were elected. For the people: Messrs. W. L. Docker and O. W. Dazley. For the Incumbent: Colonel Arey. Very deep regret was expressed that Mr. Hills, owing to the state of his health, could not consent to be nominated.

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The following resolution was passed by acclamation. "That the Vestry Meeting desires to acknowledge the valued services and liberal support rendered to the Church in this parish by Mr. Robert Hill as Churchwarden, which office he has held for the last seven years, and to tender to him the cordial thanks of the Parishioners. They wish also to express their sincere regret that falling health renders it impossible for him to continue to hold the office and to offer him their warmest sympathy." The incumbent nominated Mr. G. W. F. Addison Lay Representative of the Parish to the Ruridical Chapter of Sydney. The following were elected side-men Messrs. R. Hills, M. C. Cowlishaw, G. H. Smithers, R. Guy, E. C. Batt, A. H. Macarthur, C. Delohery, J. Scroggie, J. Sangster, T. Davis, W. Lane C. C. Capper, and Captain Airy. The Annual Meeting of the Parochial Association was held immediately afterwards when the report and balance sheet were adopted and the following office bearers were elected: President, the Rev. A. W. Pain, B.A.; Vice-President, the Rev. E. Lampard, B.A.; Committee, Messrs. E. C. Batt, W. Briggs, M. C. Cowlishaw, F. H. Dangar, C. Delohery, R. Guy, J. Scroggie, G. H. Smithers, A. H. Macarthur, R. Hills, J. Dowling Brown, T. Davis, G. H. Green and Mr. Justice Stephen and the Churchwardens. Hon. Sec. and Treasurer, Mr. W. L. Docker.

**Christ Church, Gladstoneville.**—Vestry meeting, Easter Tuesday, election of Churchwardens. People's Warden, Mr. H. Gall; Trustee, Mr. G. E. Herring; the Incumbent, Mr. E. M. Betts.

**Mount Victoria.**—Churchwardens elected. Mr. C. W. Prot, Trustee; Mr. Arthur Lenon, People's; Mr. W. R. Roach, Clergyman's.

**The Labour Home.**—The weekly meeting of the Committee was held on Thursday afternoon, the 22nd inst., at 557 Harris-street, Ultimo. The chair was occupied by the Rev. J. D. Langley. The following is the report for the week ended 17th of March:—Number of meals served, 679; beds occupied, 226; left, one; now remaining, 30. A financial statement of accounts was submitted and passed for payment. The Chairman reported that the "Jumble Sale" held last Saturday in aid of the Home realised £15.

**St. Bartholomew's, Pyrmont.**—Rev. J. H. Mullens presided at Easter meeting. Captain C. F. Messell was elected Warden for the Trustees, and Mr. T. Woodman for the Congregation. Mr. John King was appointed Clergyman's Warden.

**St. Peter's, Watson's Bay.**—Clergymen's Warden, Captain A. W. Jack; Parishioners' Warden, Captain Chudleigh; Trustees' Warden, Mr. Edward Stanhope Santell; Sidesmen, Messrs. C. H. Stiles, Robert B. Parry, J. Biden, and F. Cecil Jack.

**Manly.**—The Church was decorated for the Easter festival by the ladies of the congregation. There was an Administration of Holy Communion at 8 a.m., and a second administration after morning service, there being at each a large number of Communicants. The services throughout being taken to Winchester in F. The Anthem in the morning was "They have taken," &c. (Stainer), and in the evening "On the first day of the week" (Lott). The Rev. R. S. Willis preached both morning and evening, being assisted in the services by the Rev. P. Presswell.

**Penrith.**—Mr. J. D. Single, Mr. H. J. F. Neale, Churchwardens for the people; Mr. F. D. Woodriff, Churchwarden for Clergymen; Messrs. G. B. Bealey, E. Fulton, W. Orth, F. H. Woodriff, T. Cadden, and J. Jones, Sidesmen. Mr. Tedder was also appointed choir-master.

Diocese of Newcastle.

**Sunday-school Teachers' Association.**—In consequence of the meeting of the Diocesan Council being held on April 4th, the meeting of the Sunday-school Teachers' Association of the Central Archdeaconry will be held on April 3rd, at St. Mary's, West Maitland. Service in the Church will commence at 7 p.m. After service there will be a meeting in St. Mary's Hall, when Miss Molster, B.A., will give a model lesson.

**Paterson.**—At the early Communion on Easter morning the Rev. J. Shaw was the recipient of a valuable Easter offering enclosed in a kind letter asking him to expend the sum contained in it by taking a rest.

**Raymond Terrace.**—The Rev. E. La Barte, Curate of Singleton, has been appointed to the Incumbency of Raymond Terrace.

**Gresford.**—Archdeacon Tyrrell was to have taken Mission Services at Gresford and St. Mary's, Allyn River, on Monday and Tuesday of Passion Week but heavy rain and the state of the roads and the rivers rendered it utterly impossible.

**Dungog.**—(The Bishop's Visit.)—The Bishop of the Diocese visited this Parish on Saturday, Feb. 24, and was the guest of Mr. John Walker. A meeting of the Parochial Council was held on the same day, to consider the requirements of the new Diocesan and Parish Funds Ordinance, passed at the last Session of Synod. The result practically meant that whereas in 1891, this parish received £100 a year aid from the Diocese, which was reduced to £40 in 1892 and 1893, this year we shall receive but about £25. Our Bishop gave the Council some excellent advice about work in general, and strongly advocated one good general Parochial Church Fund, as opposed to the Stipend and other funds. He was pleased to hear that the attempt was being made here to work on these lines. His

Lordship spoke of more need of the social aspect of Church life. Of social among our own people, so that we may get to know more of each other; of meetings of workers, especially a band of lady workers. The meeting should be, and doubtless will be productive of much good. On Sunday the Services were, 8 a.m. Holy Communion (the Bishop being Celebrant); Matins, 9.30; Confirmation, Service, 10.30 a.m.; Evensong, 7.30. There were 24 Candidates for the Rite of Confirmation, the service was most impressive, and the addresses of the Bishop were felt to be very helpful. The Evensong was fully Choral with Anthem. The Sermon by the Bishop was very able and instructive and much appreciated. His Lordship preached in the afternoon at St. Peter's, Bendolba. Notwithstanding the heavy rains, the congregations at Christ Church were very large. The services were bright and hearty. Our good Bishop expressed himself as well pleased, and spoke of the excellent way in which the organist and choir rendered the hymns, etc.; they were in full sympathy with the services. The Bishop will (D.V.) hold a Confirmation at St. John's, Clarence Town, tomorrow, Palm Sunday.

Diocese of Grafton and Armidale.

**Tenterfield.**—Church work is progressing satisfactorily in this extensive parish, the Incumbent having now no less than three assistants, which means that a greater number of services can now be held regularly, and that our scattered population are afforded religious privileges that were not formerly theirs. The Church High School for boys has been opened for some time, and, under the management of Mr. C. M. Thomas, bids fair to be a boon to the district. Very successful Harvest Thanksgiving Services were held in the Mother Church on the first Sunday in March. The foundations have now been completed of the first section of the new Church, and it is hoped that further progress will be made in this direction after Easter.

**Tenterfield.**—The Easter services in this parish were well attended at the various centres, the Churches and other buildings in which they were held being tastefully and appropriately decorated. Holy Communion was administered on Easter Day by the Incumbent at the Parish Church at 8 a.m. and 11 a.m. and in the Drake Mission Hall at 7.30 p.m., which necessitated a journey of 33 miles. Services were also held at Barney Downs, Brysons Booney and Milson's Downfall. On Easter Monday a very successful Sunday-school picnic took place in the Tenterfield show ground, it was well attended and an enjoyable day spent.

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.

OUR LORD'S TESTIMONY TO THE SCRIPTURES.

To the Editor of the Australian Record.  
Sir.—After reading Canon Moreton's paper on the "Higher Criticism," published in your issue of March 17, and gathering that in his opinion the gravest difficulty in the way of accepting certain conclusions lies in "the testimony of our Lord to the Old Testament as received in His day." I should like to ask what he and those who think with him would make of the narrative of the cursing of the fig tree? For if our Lord was not aware that the fig tree had no fruit upon it, or in other words was not omniscient, then surely for all we know He might also not have known when or by whom the Pentateuch and other portions of the Old Testament were composed. While on the other hand if our Lord knew all along that the fig tree had no fruit upon it, and yet thought proper to act as if He were in ignorance of this circumstance, surely it must follow that He might also have known that the Pentateuch was not really written by Moses, or Psalm cxv. by David, and yet have spoken as if He accepted the tradition of the Scribes.  
I can see of course that there is all the difference between our Lord's not knowing what was on every tree in Judea (or the Differential Calculus) and His not knowing who wrote the Scriptures or when they were written, but only that He should have known them to be given by inspiration of God and to testify of Him; and so far from seeing imply to suppose that when He "emptied himself" He emptied Himself of all knowledge but that which it was absolutely necessary He should possess. I question whether we are not honouring Him the more, for the more He emptied Himself, the greater His self-sacrifice and humiliation. How many difficulties too might be removed by assigning limitations to our Lord's knowledge, and if it were permissible to hold that it was rather by intuition of His pre-existence that our Lord knew Himself to be the Son of God, how much more reality would be given to the temptation "if Thou be the Son of God etc.," while if as the man Christ Jesus He might be deemed to have had no clear foreknowledge that His death would

be an atonement for sin, but only that it was His Father's will that He should die, and He therefore must needs thus suffer, though it was then hidden from Him, as from His disciples, how He would thereby establish His kingdom and enter into glory, and only by faith that He could be assured that this would be the issue, then we can understand the agony in the garden, and many other things such as the supposition that He was all along perfectly aware that His death would be a sacrifice for the sins of the world and that He knew Himself to be the Son of God—in the sense that the Prince of Wales if he came out here incognito and adopted some humble calling, would know himself to be the son of the Queen and heir-apparent of the British Empire—are apt to be much more perplexing. But of course there is no absolute need of limiting our Lord's gnosis of the Scriptures in order to account for even His seeming to say that David was the author of Psalm cx. For here as our Lord could not, it would seem, have deemed it impossible (as His argument requires) that David could "call" the Messiah "Lord" unless He were the Son of God—for He had only to be the Messiah for David to think of Him as greater than himself—or in other words if our Lord here availed Himself of an argument which He Himself knew not to be conclusive though it might be so to those whom He addressed, what greater difficulty is there in supposing Him to have also availed Himself of the current tradition as to the authorship of the Psalm though He Himself knew it to be incorrect.  
And I need hardly add, if it can be shown that our Lord does not necessarily testify to the authorship of Psalm cx., much more can be shown that He does not do so in the case of the Pentateuch or any other portion of the Bible.—I am etc.,

J. A. NEWTH.

Candelo, March 22.

BELLENDEN-KER ABORIGINAL MISSION.

**DEAR SIR.**—I would like to draw the attention of your readers, who are interested in the welfare of our Aborigines, to the fact that the 20th of this month is the 14th Anniversary of the Warangasda Aboriginal Mission, which was founded by my father, the late Rev. J. B. GARIBALDI, on the Murrumbidgee River, New South Wales, in the year 1880. It was the custom of my father to spend this day as it came round, in prayer for the Aborigines of Australia. The work at Warangasda was commenced amid many difficulties and hardships, yet to-day it stands as a monument of God's great goodness and the faithful labours of His devoted servant.

Filled with greater faith, and renewed strength, we go on in our work knowing that as God has prospered Warangasda, so in like manner will He prosper Belenden-Ker. I am dear sir, yours,  
ERNEST R. GRIBBLE.

March 13, 1894.

NEW GUINEA.

**SIR.**—Kindly allow me through your columns to acknowledge the receipt of the box forwarded from some friends of the New Guinea Mission at the end of November last. Owing to detention at Cooktown, it did not reach us till February 18th; but the cake and the pudding and all the other delicacies were in first-class order, and the stores of clothes and of print, with the addition of similar presents from Victoria, were of great assistance to us.—All the more so because we have just commenced to have girls living on our station with us, as well as the boys. We started with half-a-dozen of them, all from Wamira, on February 14, and may shortly be able to get some more. Will your readers pray for a special blessing on our work with our large family at Dogura?  
Meanwhile, our Schools in the villages are kept up. The average attendance at Wedan, Wamira, and Taupota was between 25 and 30 in each place during the month of January. Our Sunday Services are also generally well attended. The rainy season is on, and we are quite used to daily wettings; but the health of our party continues good. Fever visits my companions occasionally but I have had none of it for more than a year.—I am, etc.,  
COPLAND KING,  
(Head of N.G. Anglican Mission.)  
Dogura, Feb. 22, 1894.

**NOTE.**—I regret to say that Mr. King had an attack of fever (the first for thirteen months) the day after he wrote this last sentence.—ROBT. L. KING.

THE DIOCESAN DIRECTORY.

**DEAR SIR.**—From the joint note of the Editors of the Diocesan Directory, and the explanatory letter of the Registrar of the Diocese, it is no doubt perfectly clear that they hold very strong opinions concerning the right of the Provincial Synod absolutely to determine any constitutional question without reference to the opinions or presumed rights of Diocesan Synods. But, I ask, is it just that a minority of Synod, whether Editors of Diocesan Directories, or Official Compilers of Synod Reports, or even Members of Standing Committees, should have it in their power to ignore, or if not virtually to annul, the determination of our Diocesan Synod, and lead Churchmen in the Diocese and the Colony to suppose that our Diocesan Synod, after having given careful consideration to a matter seriously involving the rights of certain Members of our

Synod, and, having arrived at a decision, could allow that decision to be contemptuously set aside by a small majority of the Provincial Synod.

HULTON SMYTH KING.

**P.S.**—The Registrar asks, "How can Canon King claim to be a Clerical Representative in one Synod and a Lay Representative in another?" Simply because the General Synod is not bound by the Constitutions of 1866. The Provincial must be, and our Diocesan Synod believes, and has acted on the belief, that under those Constitutions (under certain circumstances) a Clergyman can be sent as a Lay Representative to the Provincial Synod.

SUNDAY SCHOOL COLUMN.

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

Most of my readers are well acquainted with the scholar who is troublesome from their energy of spirit, and whose disorderliness is immediately checked when he (or she) is employed in some task or other. Some such scholars make admirable helpers in the School and often become excellent Teachers in after years. Can any of my readers parallel the following story?—

"I remember a first class boy being sent up to me by a Teacher as an incorrigibly disorderly youth, I gave him three of the most mischievous little boys to teach and watched the effect with keenest interest. They fidgetted, wriggled their shoulders, stood up, pushed one another about, and altogether made themselves as obnoxious as possible. The big lad kept looking round at me at the desk with most appealing glances which I appeared not to notice; the glances became more frequent and more appealing, until out of sheer pity I went and asked him what was the matter. His face and his answer I shall never forget—"Please, sir, I can't make them do a thing never forget." The application was easy enough, do that I tell them. The boy said, "He went back to his class a wiser, if not a more obedient boy."

It would, I think, be encouraging to many workers if I was informed of some of the successful classes of elder boys and girls in connection with our big Schools. I feel sure that what we have read in the Brotherhood pages of the successful Bible Classes for adults must have encouraged many Teachers of other classes of the same kind. Could not the encouragement be more widely extended?

While the most important truths of Christ's Gospel are common to many branches of the Christian Church we ought to teach that by the time a child leaves our Schools he may be a good Churchman as well as an earnest Christian. It was said by one of the American Bishops who was present at the Lambeth Conference in 1888 that when Immigrants came into his Diocese from England, if a man professed to be a Baptist, he knew why; if an Independent, he knew why; if a Wesleyan, he knew why; but if a man professed to be a member of the Church of England, he knew nothing about it. I haven't heard from my Honorary Reporters for a long while. And I also desire that they should be increased in numbers. Here are some topics that might be discussed with advantage:—

1. The progress of interest in Missions in our Sunday-schools.
2. The teaching of Infant Classes.
3. The manner of conducting the Morning Service in the School for the younger children.

J.W.D.

NUGGETS.

DWARF the ideas of religion to an elegant and reverent ritual, and all you need will be a priest, a mass-book and a clock.

Let us remember of most people we know, as of the moon, one side only—the side which they present as they pass us in the throng of life.

It is easy to smile at the disproportion between our desires and reality. But I see in it the first step of the ladder by which from darkness we ascend to light, from night we pass into day.

The Lord has sudden openings for long-closed hearts; for rain-beaten stems He has such glances as turn the dry ears into golden harvests; He has soft showers for barren lands; He has royal compassion which from heaven to heaven, from glory to glory, from angel myriads, to angel myriads, cause Alleluias to burst forth.

Neither soul nor body can be nourished on perfumes; they weaken and kill.

I distrust a Christianity that resembles a thorny stick.

A Roman once said, he wished he had a window in his heart, that all might see what was going on there. Most of us would have great need of shutters if we had such a window.

THE PEDIGREE OF MAN.

By Canon Potter.

"Adam . . . the Son of God."—LXXIII. 88.

It is the teaching of Holy Scripture that man is the son of God, and that means not merely that God made man. Every creature that is or ever was, is the creature of God's hand. "Without Him," that is, without the Word which was God, "was not anything made that hath been made, (St. John i. 3). But man is the son of God in a special sense. "God created man in His own image" (Gen. i. 27). That is not said of any other earthly creature but man.

Man inherits from God the eternal consciousness which is self-derived, which controls nature, and is not controlled by nature. Nature, you know, cannot make man do wrong. Nature kills him; does, in fact, kill every man sooner or later so far as he is the child of nature. But he can do right in spite of nature, and in scorn of natural death. For nature has no power over him, so far as he is the child of God.

This eternal and Divine inheritance of man is what we call his moral and spiritual being, and it must be carefully distinguished from his physical being. The body and the spirit stand related to one another much as the materials and tools of the artist to the artist's genius which uses the materials and tools to give itself expression. The body is the outward means by which the spirit acts. The body is made by God according to certain material and physical conditions of the Divine nature itself. The spirit and reproduction of the Divine nature in man. But the body has a history of its own, an animal history. And the spirit which controls it has a history of its own, a Divine history. And my object now is to guard against the confusion of the genealogy of the spirit of man, and the animal genealogy of the body of man. They are sometimes deliberately confounded by such philosophers as, that French anarchist who informed his judges the other day that they were only "so many atoms lost in a world of matter," and that "the principle of reasoning" was nothing but the result of a "physiological accident," "the prolongation of the spinal column."

But they are also confounded (I will not say deliberately) by another clan of thinkers, such, for instance as the writer who treated us in the Melbourne press lately to a history of what he called "the pedigree of man," a very interesting set of papers, and, it may be, correct enough as far as they went. But they dealt only with the pedigree of man's body, and they seemed to assume that that was his whole pedigree. Just as if one were to give a history of the houses a man lived in, from the hut up to the palace, and to talk as if that were a history of the man.

We are all aware, I suppose, that the physical origin of mankind, has been discussed for about the last thirty-five years on a new basis; that new conclusions on the subject have been during this period reached by men of science. The relationship of man to the "other and lower creatures of this world has always been recognised. It appears on the face of the facts too clearly to be missed. But that relationship was not understood until a late year to imply parentage or descent. Men who took account of God's creative action saw in the relationship evidence of one Creator of all. Men who took no account of God's creative action saw in it merely the result of similarity of material and of similar surroundings. Here and there a writer hinted that one species probably grew into another, and that man was the latest outcome of such outward growth. But these guesses were not taken seriously until Charles Darwin put them on a scientific basis. Now it seems to be the accepted doctrine of men of science that all things that live upon the earth have been derived from a simple organism, and man himself is the latest result of such gradual development.

I am not going now to argue either for this doctrine or against it. I am going to assign the limits of its meaning. . . . I am going to try to set aside the religious prejudice against the doctrine so as to enable us to look at it in the daylight of reason. And I for my part, when I have so looked at it, find myself unable to accept it. I confess to a feeling in favour of it, and I have studied the arguments in its favour, and I see their force; especially the argument from the embryonic growth of animals, and the argument from the geologic history of that species of which the horse is the present representative. Nevertheless, allowing for all this and much more, I believe that the doctrine will have to be very seriously modified before it can be universally accepted. Indeed, one of its greatest exponents admits as much. Professor Huxley compares Darwin to Copernicus, the great astronomer, and he reminds us that the orbits of Copernicus were too circular, and that Copernicus had to be followed by Kepler and Newton; and then he says that perhaps the orbits of Darwin are too circular also, and that he may have to be followed by a Kepler and a Newton of biology.

There is a distinct collision between the men of science, if not on this doctrine, yet on matters which are essential to it. The biologists demand more time for the development of species than the natural philosophers profess to allow them. The natural philosophers, professing to argue on a mathematical basis, assure us that (say) ten millions of years ago the earth must have been so hot that water in a fluid state could not exist upon it. And we may say flatly

"From a Sermon preached at All Saint's Church, St. Kitts.

in such a condition, any sort of life of which we now have experience was then impossible. But the biologists, carefully putting their estimate at the lowest, require at least three times as long a period for the age of the earliest living creatures whose remains have been discovered. It may therefore be permitted to those of us who are neither biologists nor natural philosophers to suspend our judgment until these little differences are adjusted.

And as it is highly probable that if they be ever settled they will not at least be settled in our time, it is well for us, meantime, to remember that they don't concern at all man's real and inmost nature. As far as regards that, the debate is a vain one. We see in man's body not that which is or sustains his real nature, but rather that which his real nature is gradually moulding to higher and ever higher uses. The question of what is called the origin of species, as a matter of natural history, is profoundly interesting, but it has no social or political significance, much less any moral or spiritual significance.

You wouldn't expect, by studying the order and relation of the colours in the spectrum, to learn how to paint a picture like the masterpieces of Raphael or Claude or Michael Angelo. You wouldn't expect by studying the theory of sounds, to learn how to rival the compositions of Handel or Mozart. You wouldn't expect, by a course of etymology and syntax, to fit yourself to compose a poem like "Iliad," or a play like "Hamlet" or "Macbeth." Just as well might you hope to solve the question of man's higher destinies by poking about in the brains and stomachs of monkeys and cats, or discussing the question whether the so-called Bathysbius is living matter and the ultimate ancestor of man, or the mere lifeless ooze at the sea bottom, and nothing but a mare's nest.

You may throw some light that way on the nature of our mortal dwelling place, but not upon the real inner nature of ourselves. And the great question surely is not wherein we dwell, but what we are. And what are we then? Neither the earth nor the waters under the earth, nor the skies above us, can tell us that. Not all the material elements in our bodies, neatly done up in parcels and labelled by the analytical chemist, can tell us that. The voice within us that whispers of right and duty. The voice that says, "Do this although you die for doing it," or "Leave that undone although by doing it you may save your life." The voice within that speaks to us of righteousness, temperance, and judgement to come, and bids us to do justly, to love mercy, and to walk humbly with our God. The voice within that says, "Thou must," and the answering voice that says, "God helping me, I will." The conscience and the will (whatever may be the natural history of their mortal instruments) bear upon them the authentic stamp of their Divine original, and prove us to be the sons of God.

Let us follow that voice, and let us follow it with a will, and we shall come to know, not our kindred with brutes and reptiles and worms (that such kindred exists is plain enough, whatever the account of it may be), but our kindred with God. We shall come to know that we have been made in the image of God, and therefore that we have that within us which exalts and transforms all those lower affinities of ours by teaching us, in a language which is not nature's, thoughts and principles which mere nature never knew.

The moral sense is above nature, for it implies responsibility, and if every act be a mere process of nature then there is no responsibility, and the sense of moral right and wrong is an illusion. But we cannot believe that. We may try to believe; we may even persuade ourselves that we do believe it, but the sheer incredibility of it will assert itself in the end. Do you think you could persuade any sane man that he had no more power over his actions than the town clock has over the movement of its hands? You might be so cunning of logical fence that you would silence him in argument. But even when silenced he couldn't believe you, and you couldn't believe yourself. It is as certain as any fact of our being that our free volition "counts for something" in the determination of our actions. That means moral responsibility. We are driven, therefore, by the sense of moral responsibility to claim for ourselves a kindred which is above nature. And that is what I mean when I say that our conscience teaches us in a language which is not nature's, thoughts and principles which mere nature never knew.

But the voice of conscience is a condemning voice, for we have all more or less ignored those thoughts and set aside those principles, and lived as if our kindred were the lower and not the higher.

But let us hearken still, and we shall hear above the condemning voice another voice of invitation and promise, the voice of the Holy Spirit, who tells us how God in Jesus Christ has come to enlighten and cleanse our conscience and renew our will, and reinforce by fresh communications of His grace the divine kindred which He first bestowed.

And by the influence of that grace that renewed kindred will become the constraining and guiding force of our lives, and will raise us above sin and death and above this body of death for ever.

It is a good rule to take short views. Sufficient unto the day is the toil thereof. No man is strong enough to bear to-day's load with the morrow piled on top of it. The only long look far ahead that you or I should take, should be the look towards the judgement-seat and the proffered crown at the end of the race. That is the way to get a taste of heaven in advance.

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[THREEPENCE.]

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