

# The Australian Record

Registered at the General Post Office, Sydney, for transmission by  
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SYDNEY, NEW SOUTH WALES, SATURDAY, MARCH 31st, 1894.

[THREEPENCE.]

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SYDNEY, SATURDAY, MARCH 31, 1894.

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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. WILLIS 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. B. B. O'Connor, son of the Rev. J. O'Connor 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 these 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."

**Final Notice.** We have sent out our accounts once more. Several of these are costing us postage paper, ink and clerical labour, and withal, no return. This is not fair. We shall be compelled after this week to ask our solicitor to recover the accounts of those who persistently take no notice of our repeated applications for settlement. This, of course, we deeply regret, as it entails amongst other unpleasant things, considerable annoyance and additional expense.

**Post Graduate Study.** Cambridge University is making a new departure in the direction of post-graduate study. Two new degrees, Bachelor of Science and Bachelor of Letters, are to be established for graduates of other Universities, as well as those of Cambridge, on prescribed conditions as to matriculation, residence, and proof of serious study.

**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 MOROAN 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.

**Dispersations for Fasting.** The BISHOP of ELY is firmly resolved not 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 in Art.** Messrs. A. and C. BLACK will publish 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. LOGIN 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 he died.** Referring to the question in what Religion the Maharaja died Sir LEPEL GRIFFIN states that last year Baron Tector 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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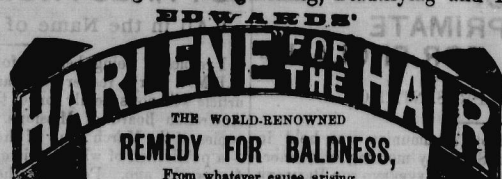
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Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-.

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

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

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

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

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

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## 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 branch has shivered under the blast of the biting wind, each limb has been maimed and cut 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. Vickery, (Flowers); Messdames R. J. King and Ticehurst, (Refreshments); Mrs. and Miss Lorking, (Old Curiosity Shop); Messdames Fizzelle, Jobberns, and Best, (Fancy Goods); A. V. Drew, (Produce); who were assisted as occasion required by Misses Johnson, Wilson, Taylor and Jobberns. 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. Vickey, Gullick and Vines, (Churchwardens), Latty, Hodgetts, Fizzelle, 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; People's 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 People's 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; People's, 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.—People's Wardens, Messrs. William S. Gaze, 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 were largely attended. The morning service was "Smart" in F. Anthem "Hallelujah Christ is Risen." Evening service Witcheater'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 (People's). 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. Darley. For the Incumbent: Colonel Airey. Very deep regret was expressed that Mr. Hills, owing to the state of his health, could not consent to be nominated.

**A. ROSENTHAL,**

Merchant Tailor & Clerical Outfitter, 52 Oxford St

My £3 3s. SUITS, for Fit, Style and Workmanship are unsurpassed. New Goods by every Mail. A TRULY SOLICITED

**Charles Trinsela.**



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 King 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 failing 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 Rural Dean 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 Airey. 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, Gladesville.**—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. Pratt, 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.**—Clergyman's Warden, Captain A. W. Jack; Parishioners' Warden, Captain Chudleigh; Trustees' Warden, Mr. Edward Stanhope Santell; Side-men, 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, Side-men. 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 (n.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, Byrnes 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 that it is dishonouring Him (as Canon Moreton would 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. GIBBLE, 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 Bellenden-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, will be 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 course 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 sheer 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 fidgeted, 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 I tell them.' The application was easy enough. 'That is just what your Teacher says of you.' '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 so 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 idea 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 harvest; 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."—LUKE iii. 38.

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 are one man. But the body has a history of its own, an animal history. And my object now is to guard against the confusion of the two—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 apinal 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 of late years 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 will consent 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.

that 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 immortal 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 Bathybius 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 origin, 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 affluities 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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## AMONGST THE MAGAZINES.

THE STORY OF THE "WOMEN'S WHISKY WAR."

—The Woman's Signal.

"Once upon a time, long ago," there lived in New England a family by the name of Lewis, whose son Dio became a famous Boston doctor and one of the best writers on health topics that America has produced. About twenty years back, near the close of his career, he made a lecture-trip in the West, taking as his subject, "Our Girls," and treating of their possibilities as the "coming women" of culture and achievement, and their disadvantages by reason of the handicap involved in the unequal laws relating to marriage, to property rights, and the danger of intemperance in their husbands. In the course of this lecture, Dr. Dio Lewis was wont to tell the following story of his own mother's hardships:

"There was a house full of us little folks, and my father was given over to strong drink. Every day my mother went up to the garret after he had left the house, and when she came back to us her face shone with such a heavenly light that we knew she had been talking with God.

"At last, as things grew worse with us at home, our mother one day put on her faded bonnet and shawl, and taking in her hand the Bible, that book from which Divine strength came to her, she went to the saloon, where my father spent most of his time and money, and putting the sacred volume on the bar where he was wont to lift the glass of liquor that made him and us miserable, she read in her clear voice these words: 'Woe unto him that putteth the bottle to his neighbour's lips.' In her mild face and tones there was such a sense of God's presence that when she asked the man behind the bar if she might pray, he not only gave permission, but knelt beside his casks and demijohns while she poured out her soul in fervent petition that the Holy Spirit would work in him a change of heart. That prayer was answered, and that publican never again sold intoxicating liquors to my father or to any body else; our home became a happy one, and no child of that saintly mother, now in heaven, has ever tasted strong drink, or profaned the name of God."

This simple recital, coming warm from his heart, was wont to touch every heart in the assembly, and Dr. Dio Lewis made his application with great fervour, which was that he felt confident that if the women present would unite to make the saloon keepers in every town and village the same appeal that had redeemed his childhood home from sin and misery, the same blessed result would follow their devotion and faith.

In many an audience Dr. Lewis urged good women to do this, and in two isolated instances they rallied to the call with beneficent results. But when at last he told his story in the little village of Hillsbro, Ohio, not far from Cincinnati, the Metropolis of that great State, on 23rd December, 1873, the clock of God struck the hour for the Women's Temperance Crusade, and the movement has marched steadily on until it is now organised in every civilized country in the world.

From Hillsbro the wave of sacred fire flowed out and on to every hamlet, town, and village of the West. A divine contagion was in the air; a spirit such as the people had never felt before. Bands of praying women passed and passed between their homes, their churches and the saloons. Sometimes they numbered a dozen or a score, but when a hundred or several times that number. They attended the public-houses, keeping up perpetual Prayer-meetings; when they were not allowed to enter, they knelt in groups around the door. Often the publican, yielding to the mysterious influence that brooded like a dove of peace over the place, would invite the leader of the band to knock in the heads of his barrels, and while the liquid flowed into the gutter, songs of praise were sung and Church bells pealed forth the people's joy. Every evening these same Churches were packed with the frequenters of the public-house, who came to hear more of the Gospel story; the attendance at Church and Sunday-school increased 100 per cent.; the saloons were well nigh empty in many places, and in 250 towns and villages the liquor traffic was completely routed. The wild fire of the Women's Temperance Crusade spread throughout the entire Republic and Canada, and to lands beyond the sea; Australia, India, China and Japan, felt the impulse of the rising wave. In Oriental Cities many English-speaking ladies took up Gospel methods akin to those of the Crusade, and from that day a new impulse was given to the organized work of women against the foes of God and Home and Every Land.

The praying band of Hillsbro was led by Mrs. Judge Thompson, daughter of a Governor of Ohio, a Presbyterian lady of the highest character and culture, and the famous "Crusade Psalm" was given to Mrs. Thompson by her daughter, a young and lovely girl of eighteen, who, knowing it was a grievous sacrifice for her conservative mother to take up work so new and strange, brought her little Bible with the words, "Mother, I have been praying for you, and I opened my Bible to this Psalm, which seems to me to contain God's marching orders for you in this crisis hour." That Psalm (146th) is now familiar to White Ribbon Women in all lands as the Magna Charta of the Crusade. In the early morning this first band gathered in the Presbyterian Church, and after reading over this Psalm and praying earnestly to God they

marched forth two by two with gentle "Mother Thompson" at the head, all singing "Give to the winds thy fears," and so entered the nearest public-house.

### About Mr. Gladstone.

Mrs. Daw contributes a very interesting article on Mr. Gladstone as "One of our Working Men" to *Goodwill*, a monthly, edited by Canon Scott Holland.

#### ONE THING AT A TIME.

Mr. Gladstone is nothing if not orderly in his habits, and he believes in doing only one thing at a time: "Take it away. How can I do two things at once?" These are perhaps the very first well-authenticated words ever used by Mr. Gladstone. He was then a small boy doing his lessons, when he was interrupted by the entrance of a nurse, bringing him a dose of physic. The words will seem to some a foreshadowing of the astuteness of the 'old Parliamentary hand,' who can find an escape out of any situation; but those who know Mr. Gladstone more than superficially, they contain one of the secrets of the sureness and success of his work. 'Never overload your ship; never let your business overlap.' That has been his first rule. His second rule, but not second in importance, is, 'Whatever thy hand findeth to do, do it with thy might.'

#### HIS ENERGY AND INTENSE VITALITY.

Mr. Gladstone's energy and earnestness are so marked that each person who meets him on his own subject or work in life feels that that is the subject in which his heart lies. But—

"There is nothing peculiar or elaborate in Mr. Gladstone's method of working. Interruption is almost fatal to him, but his power of concentration is so great that conversation so long as it is consecutive, may buzz around him without his being conscious of any disturbance. He is unable to divide the machinery of his mind as so many can do, working several smaller parts at once; he concentrates the whole upon the one thing. When asked a question he often pauses so long before answering that he gives the impression of not having heard the inquiry, but if his interlocutor is patient he will get his answer in course of time—the train of thought must be finished. But it is in truth difficult to say in Mr. Gladstone's life what is work and what is play. Everything he does is characterised by energy and intense vitality."

#### HIS ECONOMY OF TIME.

One reason why Mr. Gladstone gets through in one day more than most people do in a week is his economy of time:

"This (says Mrs. Drew) is a habit which must have been acquired long ago, as in the year 1839—the year of the double marriage of Mr. Gladstone and Lord Lyttelton to the sisters Catherine and Mary Glynn—the two brothers-in-law surprised their wives, and awoke them not a little, by filling up all odd bits and scraps of time with study or work. Out of their pockets would come the inevitable little classic, no matter how brief the space of time, or how (apparently) inappropriate the situation."

"I have known him now for 30 years," said Dr. Dollinger, "and would stand security for him any day. . . . He possesses a rare capacity for work. I think it was in the year 1871," he continued, "that I remember his paying me a visit at six o'clock in the evening. We began talking on political and theological subjects, and became, both of us, so engrossed, that it was two o'clock in the morning when I left the room to fetch a book from my library, bearing on the matter in hand. I returned with it in a few minutes and found Gladstone deep in a volume he had drawn out of his pocket, true to his principle of never losing time during any momentary absence, and this in the small hours of the morning."

#### HIS PUNCTUALITY.

No member of the Hawarden household can for a moment compete with Mr. Gladstone in regularity and punctuality:

"Always in his library, his 'Temple of Peace,' by eight o'clock, he has, if well, never been known since the year 1842 to fail to appear at Church, three-quarters of a mile off, at half-past eight, for morning service. Nothing but illness has ever hindered him from daily attending this service. This is only carrying out a principle which was exemplified in his earlier days by the daily prayers which he had with his two servants when, a young man, he lodged in the Albany, in London."

#### HIS BOOKS AND READING.

The whole morning, whether at home or on a visit or holiday, is given up by Mr. Gladstone to business; after two o'clock luncheon he resumes work for an hour or so, and till lately occupied the recreation time with tree-cutting "which he chose as giving him the maximum of healthy exercise in the minimum of time." But for the last two or three years, Mrs. Drew says, he has generally spent his afternoon at his new library. We have all heard of his dealings with second-hand booksellers, and on this subject Mrs. Drew says:

"Every day he looks over a number of booksellers' catalogues, and there are certain subjects—without craft, strange religions, duelling, gypsies, epitaphs, the ethics of marriage, Homer, Shakespeare, Dante—which are sure of getting an order. For first editions he has no special appreciation nor for wonderful or elaborate bindings. His copy of the *Odysses* has been rebound several times, as he prefers always to use the same copy.

"He usually has three books on hand at once, of various

degrees of solidity, the evening one probably being a novel, Aristotle, St. Augustine, Dante, and Bishop Butler are the authors who have most deeply influenced him;—so he has himself written."

#### A SOUND SLEEPER.

Mr. Gladstone is a sound sleeper:

"Once in bed he never allows his mind to be charged with business of any kind, in consequence of which he sleeps the sound and healthy sleep of a child from the moment his head is on the pillow until he is called next morning. This absolute power over his thoughts, won by long and strict habits of self-control, must be one of the principal causes of his freshness and youth. As an instance of this, he went home in the early morning of June 8, 1886 after the defeat of his Home Rule Bill, and slept as usual his eight hours."

#### MR. GLADSTONE'S SUNDAY REST.

Mr. Gladstone has been heard to say that had it not been for Sunday's rest he would not now be the man he is:

"Physically, intellectually, and spiritually his Sunday has been to him a priceless blessing. Anyone who enters his room in Downing-street on a Sunday, even during the height of the Session, could scarcely fail to be struck by the atmosphere of repose, the books lying open near the armchair, the deserted writing-table, the absence of newspapers; from Saturday night to Monday morning he puts away all business of a secular nature, keeps to his special Sunday books and thoughts, and never dines out that day unless to cheer a sick or sorrowful friend: nor will he ever travel on Sunday."

#### THE SECRET OF IT ALL.

In conclusion Mrs. Drew quotes from a review Mr. Gladstone wrote in an American Magazine as follows: "Precept freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood. There is one kind of exchange at least, between nations, which hostile tariffs can hardly check, the exchange of high personal example." She adds:

"In applying these words to Mr. Gladstone himself, the question naturally arises, 'What is the underlying secret of this high personal example?' It will, I trust, not be thought presumptuous if I venture to answer that the secret is to be found in the words recently written by him to a young American inquirer: 'All I write, and all I think, and all I hope, is based upon the Divinity of our Lord, the one central hope of our poor wayward race.'"

## LATE FOR CHURCH.

It would seem that for some reason Clergymen shun to declare to their people the full importance of promptness in attendance on Divine Service. They fear giving offence, perhaps. If so, greater is the reason for a few thoughts on the subject from a Layman who will be partially heard, if not heeded, by all.

If public worship is a duty, a debt due our Maker, it is a debt but poorly paid by those who begin it anywhere between the Opening Sentences and the Second Lesson. He would stand but ill on 'Change who discharged pecuniary obligations so indifferently. Hannah More's inimitable shepherd taught his children that "nothing was more indecent than to get into Church after service was begun, for, as it opened with an exhortation to repentance and a confession of sin, . . . it looked as if people did not feel themselves to be sinners." Apart from what is lost, it is impossible for one who gets in late to profit duly by the service. He has not begun right, and he cannot go on as if he had. And we do not go to Church merely to discharge a duty to ourselves or enjoy a selfish privilege. The worship is social, and the devotions of each person depend in a sense on his neighbour. Late coming disturbs other people, and to that extent is an unpardonable violation of the laws of charity.

Mothers with young children may sometimes find it impossible to be prompt, but it is hard to see why women generally, and why men who are always in time for business on week days, should be so often behind on Sunday. As a matter of fact, it is easier generally to be punctual than not. If the practice is once conscientiously established it will, like other good habits, gradually come to take care of itself. It is only the first step which costs.

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

## THE POWER OF ATTRACTIVENESS.

Some of our best and holiest women would deem it an actual sin to dress becomingly and look light-hearted. They wander about on their errands of mercy in dowdy, ill-fitting garments with a serious expression, sufficient to repel at sight the giddy and thoughtless—of both sexes, let me add—whose lives they seek to elevate. "If that's being good, I'd rather be wicked," said a girl to me one day, and three or four others cordially endorsed her sentiments. Yet they were neither frivolous nor fast, nor particularly worldly. They were simply girls, chilled, perhaps a little disgusted, by the old-fashioned, not to say slovenly, dress; ugly, tasteless rooms; and ill-timed tactless remarks of a woman, who (God bless her) is doing a saint's work with a Paul's courage.

I mentally decided that if a bit of china, a bowl of flowers, and a pretty carpet were sinful, I did not wonder that there were so many sinners, and the effect on my girl friend was that of an iceberg on a fire. The next house at which we called did not boast a philanthropist for its mistress. She was a woman who openly professed to be of the world, worldly. Means were not plentiful, and there was nothing costly or extravagant about the place, but there was real comfort, real taste, real beauty—a home, in short, in which any man would revel after a day's work. Oh, the difference! If this girl's enthusiasm for good work had not been true and deep, not easily uprooted, she would have thrown good resolutions to the winds and gone with the stream for ever.

#### WISE AS SERPENTS.

I can see only too clearly that in the point of attractiveness the devil has it nearly all his own way. Not because warmth and light and grace and comfort are the devil's gifts—seeing that every good and every perfect thing cometh from the Father of Light—but because, for some occult, remarkable reason, human nature seems determined to separate the beautiful and the good as widely as possible.

It is not enough to be harmless as doves and possessed of a real desire to do good. In order to accomplish this you must have, besides, the soft plumage, the lovely tints, and, perchance, the glittering skin of the serpent. To do this, and, perchance, the glittering skin of the serpent, is not to fling Martha in my teeth when you know I am not advocating busy absorption to the exclusion of all else. You need not leave the Master's feet; but we are not told that Mary sat there in her shabby garments—economy need not be dowdiness—grace and charm may go with the simplest dress. Many a worthy effort is ruined by the failure of its supporters to present its attractive side.

#### WANTED, HOMES!

To turn to home life. How many sons are driven to vice and misery by the straight-laced ideas and cheerless dullness of their own homes, the very doors of which have a forbidding aspect! How many well-intentioned parents forget that they were ever young and buoyant with the spirit of youth. They show their eminent respectability (how I dislike that word) and religious feeling by steadfastly setting their faces against any festivities calculated to give their sons healthy enjoyment; with the result that these young men simply look upon home as a shelter, to be quickly discarded, as soon as their position permits of their removing to other quarters. Oh, mothers! This kind of piety has ruined thousands, and is still rampant. Theatres, music halls, and other undesirable places may well be more attractive than home when such a mother is at the head. She is the impetus to this desire for outside amusement if she would but recognise the fact, and no less is this a sin of omission for which there will surely be a reckoning by-and-by. If you would shine in your own home spheres, make home a perfect haven of bliss for these young hearts, with sufficient freedom to permit of independent tastes. By-and-by they will look back on the happy days of youth where the glow of brightness hallowed all—and what mother would not love to be thus remembered by her children?

#### A PLEA FOR BOYS.

Let your boys have their friends at home—provided, of course, that they are such as you approve. Do not turn them out of the house to seek their friends because a little life indoors disturbs you. Do not sneer at everything but music—all people are not musical. Do not banish all innocent mirth as if harm lay in healthy laughter. Do not drive your girls to loveless marriages because it is against your ideas to encourage their longing for careers of their own. Go with the times! What may have satisfied you will not satisfy them. Be hospitable, regardless of the trouble it gives you. Hospitality need not necessarily be expensive to the hostess unless she gratifies her own love of show. Do not look horrified if Tom or Jack indulge in a harmless flirtation on these occasions; You enjoyed that sort of thing once, and why not they. Even if the girl is ineligible, do not worry. They had better be smitten with penniless little Mary Smith, or be hanging about Mrs. Elliott's governess than entangling themselves with a barmaid from the Criterion or one of the Gaiety girls, or the day may come when in bitterness of heart you repent your own short-sightedness.—*The Woman's Signal*.

E. L. FORWOOD, Accouchouse and Ladies' Nurse, 52 Young Street, REDFERN.—ADVT.

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## MISSION NOTES.

Bishop Tucker has had quite a royal progress in the North of England. A very meeting he addressed a large and enthusiastic audience, and we shall be much surprised if the outcome of his work is not an unusually large number of offers of service, and a considerable accession to the funds of the Church Missionary Society. The Bishop has a romantic story to tell, and is a graphic and stirring speaker, so that it is little wonder that he can rouse his hearers to a rare pitch of enthusiasm. Recently, at the Durham Meetings stand out conspicuous, even amongst the many remarkable gatherings which he has addressed. Here he is a familiar figure, and stood side by side on the platform with his old friend, the Rev. H. E. Fox. The whole meeting rose when Archbishop Watkins called for that token of sympathy and support for the Bishop. "My Lord," said the Archbishop, turning to the Bishop, "These are your friends; my Lord, these are your thanks." Bishop Tucker also spent a very helpful time amongst the students of Durham University.

The Scottish Leader gives a few interesting items in an account of an interview with the Bishops contrived by the Leader Commissioner: "You must have found the existence of two rival forms of Christianity a great hindrance to your work?" "That is so. I must say, I think Cardinal Lavergie and his followers might have found some other field than Uganda among the countless millions who have no Missionaries. You must remember that we were first in the field; we began our work in Uganda in 1877, while the French Missionaries only appeared in 1879. When they began to preach to the people that the Protestants were all wrong, and that they alone had the true Gospel, as you may imagine, the people were dreadfully perplexed about to believe. But now things are comparatively settled. Districts have been allotted to each body, and there is not nearly so much friction."

"What are the relative proportions of the two bodies in Uganda?" "I reckon that about four-sevenths of the whole country now belongs to us, the Wa-Franzias. The Wa-Franza have about half that or two-sevenths. The remaining seventh is Mahometan. That is a survival from the work of the Arabs, who finally left the country about six years ago. But as the Mahometan natives have no priests, and are, on the whole, very ignorant, they are steadily coming over to us, and in a few years I expect that section will have quite dwindled away."

The Church Missionary House was one day recently "turned inside out," as one of the staff put it, and for the time being was transformed from the sober home of business and counsel into a show place and impromptu Missionary Exhibition for the benefit of bodies of young ladies come to learn something of the great Missionary work at first hand. The reception was one of those arranged by the Ladies' Union, and judging by the interest displayed in the informal lectures and make-shift exhibits, should serve a useful purpose. All the Secretaries were here, there, and everywhere, and, with willing helpers, were explaining everything.

Bishop Reeve, of Mackenzie River, in his report to the C.M.S., speaks in the highest terms of the earnestness and devotion of Messrs. Marsh and Stringer, who are labouring in the far north of Canada. In their labour amongst the Indians, these Missionaries undergo many hardships. Mr. Stringer is at the mouth of the Mackenzie River, ministering to the Esquimaux, and is, perhaps, the Missionary nearest to the North Pole.

The China Inland Mission sent out 63 agents to Shanghai last year, and the number will shortly be increased to 86. Meanwhile an appeal is put forward for 100 young men to volunteer for the difficult, and, as it may well prove, dangerous work of spreading the Gospel in China.

It is interesting to note that the Dean of Canterbury recently occupied the chair at a local meeting on behalf of the London Missionary Society, and our readers will cordially agree with him that it is a hopeful sign when Missionaries sent out by the different societies meet in the foreign field, they invariably do so as friends engaged in the same work. This is the surest way to promote home reunion—unity in the presence of common danger abroad. Would that the common peril of the common enemy could more readily be recognised at home! We note, also, that Dr. Herber Evans, the well-known Congregationalist, is to take part in the spring meetings of the Baptist Missionary Society, and that at a Missionary Conference held at Toronto a few days ago, the Bishop of Huron and the Rev. T. C. Des Barres, of St. Paul's Church, cordially co-operated with Dr. Gordon, of Boston, and Dr. Pierson, of Philadelphia.

The Bishop of Nyassaland is anxious that diplomacy, and not arms, shall solve the difficulties there, for, he writes, "The people against whom the military operations are directed, are nearly related, and commercially connected with the Yaos of Unango, amongst whom our lot here is cast, and either the successes or the reverses of the British arms may prejudice our Yao friends against the Missionaries or stray European travellers."

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It will avail us nothing to know, if we live not according to our knowledge.

### "Good Advice and a Wooden Leg."

If I hadn't given my friend, Jim Smalley, the best piece of advice one young fellow could give another, we should be friends still—that is, if Jim could have lived without the advice. This may sound rather strange and mixed to you, but it's all right when you take it by the handle.

You see it was this way. Jim was a handsome chap, 25 years old, foppish and dandy, fond of society, had plenty of money, but with the seeds of consumption in him. Got 'em from his mother, who died of it.

Well, Jim began to cough, and run down hill fast. The doctors couldn't help him, and told him so. One day he was talking to me about it, and actually broke down and cried. "Jim," says I, "there's just one chance for you, and I want you to jump for it right away. That's to go out West in America and live on the slopes of the Rocky Mountains, in the pine woods, in a hut or a tent, and stay there till you are dead or well. Don't write to me for a year, then come back or let me hear from you."

Bidding a sad farewell to the young girl he was engaged to be married to, Jim went. Two years afterwards I met him in town; he was as hearty as a buck, but walked with a limp. He had lost his right leg below the knee, in a fight with a grizzly bear, and now hobbled around on a wooden one. "And it's all your fault," he said, "if it hadn't been for your advice I'd never gone there. Now Edith won't marry me. Says she don't want a husband with a wooden leg, and I don't want a friend who gave me the wooden leg."

Well, there! I was never so taken aback. My advice had saved Jim's life and restored his health; yet, because he couldn't have two sound legs and a wife beside, he threw me overboard. I vowed I'd never give anybody a bit of good advice again. I'd let 'em die first. But that's where I was hasty and wrong. It is a man's duty to keep on doing good, whether people are grateful or not. Here is Mr. Frank Stanley Langman. His wife gave him a piece of good advice, and he was sensible enough to act on it. In June, 1882, it was that he fell ill. He felt weak, tired, and weary, without any outside reason for it. His appetite was poor, there was a bitter taste in his mouth, and a bad pain in the chest and stomach after eating. Sometimes he would break out into a sweat, and feel so prostrated he'd have to lie down. It was feared he had some kind of internal tumour. Once he had an attack at the Railway station, and people crowded round him, thinking he was dying.

During another attack he kissed his child, believing his heart had come. A doctor examined him for heart disease, but couldn't find any. He advised Langman to take only milk and brandy, milk and water, and such stuff. Still he had those frightful periodic attacks. After attending him some time, the doctor said, "I can't find out what is the matter with you; you had better see a West End physician." Mr. Langman did so, and the West End doctor said the patient's liver made too much bile, and ordered medicine and a milk diet.

Two more doctors were consulted with no better result, and the unhappy man remained that same miserable form for seven years. In February, 1889, he read in a newspaper of a case like his own having been cured by Mother Seigel's Curative Syrup, but inasmuch as the best medical advice in London was of no use, what could be expected from an advertised medicine? "Nothing, of course," said Mr. Langman.

His wife thought differently. "You try Seigel's Syrup," she said, "everybody speaks well of it." He did try it, and in three months he was well, and has been well ever since. In a letter dated December 17th, 1891, he says, "Mother Seigel's Curative Syrup saved my life," and signs his name to what he says—"Frank Stanley Langman, 44 Cumberland Road, Brockley."

His malady was not heart disease or tumour, but indigestion and dyspepsia, the cause of almost all the pangs and pains, call them what you will.

Mr. Langman was saved by good advice and a good medicine, for which he is grateful. So I take notice that everybody isn't like Jim Smalley, with his grizzly bear and his wooden leg.

G.W.C.

London, February, 1892.

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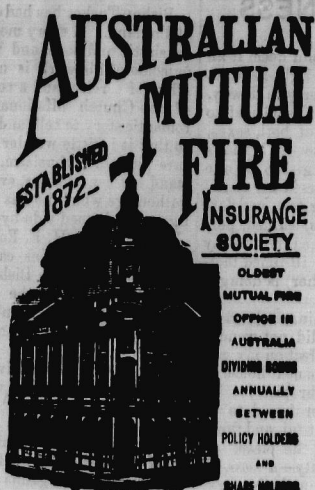
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