

The Australian Record

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

SYDNEY, NEW SOUTH WALES, SATURDAY, MARCH 24TH, 1894.

FOR THE GOLD FIELDS! Canvas and Waterproof Hammocks, very strong, 2/- each. HARMONIUM in first-class order, "Cesario," rich tone, full compass, reduced price, £5 10s.

[THREEPENCE.]

RELIEF FROM COUGH IN TEN MINUTES.
HAYMAN'S BALSAM
 IS A MOST **SAFE AND SPEEDY REMEDY**
 FOR **INFLUENZA, COLDS, ASTHMA, &c.**
STOPS A COLD. CURES COUGH.
 Sold by all Chemists in Bottles 1s, 1/4, 2s, 9d., 4s, 6s, and 11s.
 Prepared only by **A. HAYMAN & CO.,** 15, Albemarle Street, London, Eng.
 AGENTS—Elliott Bros., S. Hoffmng & Co., and Australian Drug Co., Ltd., Sydney.

"**MATALGIA**," for Neuralgia, Headache, and all pains. Gives instant relief. Sold Everywhere, and from **BRERETON, Chemist,** Marrickville.
 Prices—2s. and 3s. 6d. packet.

SEND FOR PRICE LIST AND SAVE MONEY!
Washington H. Soul and Co.,
 Chemists & Druggists.
 168, 160, & 268 Pitt Street.

Three Pounds worth sent free to all Railway Stations in the Colony, and to any port in Queensland, New Zealand, Tasmania and Victoria; and Five Pounds worth to Western Australia or Fiji—Carriage Free

SOLE'S AUSTRALIAN RELISH,
 THE GOVERNOR USES IT!
 IS A GOOD APETIZER,
 AND CONTAINS NOTHING DETRIMENTAL.
 IS BAKED FROM THE BEST INGREDIENTS.
 EVERY CONSISTENT, ARTISTIC, SUPPORTS NATIVE INDUSTRY.



COUGH WHILE YOU CAN,
 BECAUSE D THROAT IS
WALTSFOOT COUGH LINCTUS
 CURES ALL COUGHS
 AND BRONCHITIS
 SOLELY PREPARED BY
W. H. SOUL & CO. FITT STREET.

SUITS DYSPEPTICS,
 PREVENTS
INDIGESTION
SOYER'S PUREST BAKING POWDER
 Guaranteed free from Alum.
 Sold Everywhere
WASHINGTON H. SOUL & CO. SYDNEY.

For **SOONES, PUDDINGS, CAKES,**
 And other things nice,
 And intention well meant
 Appetite to entice,
 Be advised, Cooney, dear,
 Grateful praise will be louder,
 If you also, and always,
 Use **WAUGH'S BAKING POWDER**

B Beware of the wiles, the actions, and smiles,
A Of your Grocer, if he tempted should be,
K From motives adverse, self-interest, or worse,
I And not doing well, he endeavours to sell
N Other Powder than **Waugh's**, forsooth, just because
Q More profit he gets.
P If thus he does act, be sure of this fact:
O He but little cares what manner of wares
W His customers buy 'if they are not fly.
D And trusting to him are of course taken in
E With cheap powders many, but surely not any
R Are equal to **WAUGH'S!**

WAUGH'S BAKING POWDER
 Purest and Best;
 Good advice therefore is
 To refuse all the rest.

AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY
 ESTABLISHED 1872



OLD ESTABLISHED MUTUAL FIRE OFFICE IN AUSTRALIA DIVISION SOON ANNUALLY BETWEEN POLICY HOLDERS AND SHARE HOLDERS
WALTER CHURCH MANAGER.
20 PER CENT. BONUS PAID EVERY YEAR
 —SINCE 1873.—
 HEAD OFFICE, Corner Pitt & King Streets Sydney.

DRS. STARKEY & PALIN'S Compound - Oxygen - Treatment.
 Specifics for Bright's Disease, Rheumatism, Catarrh, Stomachic Affections, and a general Nervous Tonic—taken by inhalation.
 Sole Agent for Australian Colonies—
JACOB WARD, Bowral, N.S.W.

'The Duff' Sulky.
 THE STRONGEST, CHEAPEST, AND SMARTEST SULKY IN SYDNEY.
 Mounted on Three Springs, Half-patent Axle, "Sarvant" Wheels, with Best Pair Lamps, complete
 For £11 and Upwards (elsewhere £18).
 CASH OR TERMS.
 REPAIRS Promptly Effected.
 TYRING done at 6s. a pair.
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 A. SYDNEY DESSAIX, Proprietor.
 Estimates and Photographs sent per return post on application.

THE CHRISTMAS SPECIAL OF THE AUSTRALIAN YOUNG FOLKS Illustrated Magazine.

It has been arranged to issue a **SPECIAL NUMBER** OF YOUNG FOLKS As a CHRISTMAS PRESENT to the Young People of Australia
THE CHRISTMAS NUMBER
 Will be full of ILLUSTRATIONS CHRISTMAS STORIES CONUNDRUMS, And all the information and pleasant reading which we associate with the festive season of the year.
 There is no doubt this number will be immensely popular. We are printing an Edition of Ten Thousand Copies, and we shall keep the type standing, to prevent any from being disappointed who may not be able to procure copies of the first edition.
 THREE PENNY POSTAGE STAMPS WILL SECURE A COPY ONE SHILLING'S WORTH OF POSTAGE STAMPS WILL SECURE SIX COPIES UNDER ONE COVER.

TO SUNDAY SCHOOLS.
 We offer parcels of not less than **FIFTY FOR 5 SHILLINGS**, and larger quantities at the same rate.
 A SPECIAL PAGE containing an Address from the Clergyman or Superintendent, or an Account of the School, or a Programme of Work for the New Year, can be inserted for an extra charge of Ten Shillings.
 WRITE EARLY To the MANAGERS, 264 Pitt-street, Sydney.
 Nov. 9, 1893

MONUMENTS & HEADSTONES.
J. CUNNINGHAM,
 MARGARET ST, WYNARD SQUARE, SYDNEY

HOME SHUTTLE SEWING MACHINES
 £1. Sydney Sewing Machine Co., original and only address, 8 Royal Arcade (ground floor).
MACHINES of All Makers Exchanged, Adjusted, and Repaired. 8 ROYAL ARCADE (ground floor).
NEW STYLE HAND MACHINES, wonderful improvements, Cover, and all Fittings, &c. Price only £4 10s usual cost £7 10s
OUR SEWING MACHINES are the Cheapest and Best. Call and prove this before you decide. Machines of all standard makers to choose from.
WERTHEIM SEWING MACHINES £2 10s, Sydney Sewing Machine Co., 8 ROYAL ARCADE (ground floor).
PEAFF SEWING MACHINES, £2. Sydney Sewing Machine Co., 8 Royal Arcade (ground floor).
SEWING MACHINES, New; High-arm Cover, Fittings, &c., £6 10s; usual price, 10 guineas, beautifully finished.
TIME PAYMENTS. FREE TRIAL, WRITTEN GUARANTEE. Royal Arcade, opposite George-street Markets, No. 8 (ground floor), is the Original Address. Established 1875.

"THULINIUS," THE GREAT SCANDINAVIAN REMEDY
 FOR.....
 Rheumatism (Acute or Chronic), Chalky Gout, Gout, Rheumatic Fever and its effects, Sciatica, Lumbago, Neuralgia, Pains in the Head, Rheumatic Affections of the Eyes, Indigestion, Flatulences, Dyspepsia, Liver and Kidney Disorders, Bright's Disease, Chest and Pulmonary Complaints, Nervous Exhaustion, and all Blood and Skin Diseases (hereditary or acquired), &c., &c.



"THULINIUS" THE GREAT SCANDINAVIAN REMEDY
 Price: 5/- per BOTTLE, or course of 5 Bottles for £1 1s. CARRIAGE AND POSTAGE EXTRA.
 DEPOT,—15 VICTORIA ARCADE, Entrance from ELIZABETH STREET, near King Street, and CASTLE-REAGH STREET, opposite the "Australia Hotel."
 G. P. O. Box 1405.
 Pamphlet Showing Particulars of Cures Effected, &c., Post Free.
 324 Kent Street, 28th November, 1893.
 DEAR MR. THULINIUS,—
 I have, without any doubt, benefited greatly by your wonderful Blood Purifier. I had a dreadful attack of Bronchitis and Indigestion, but, thanks to the medicine, I completely got over same, and can conscientiously say I am thoroughly cured.
 I can strongly recommend anyone suffering from similar diseases to give your Remedy a trial.
 Wishing you every success,
 I am, sir, yours thankfully,
SYDNEY A. CHURCHWOOD.
 P.S.—Since my last letter of 1892, I have never felt any return of the complaint whatever, and, without any flattery, I can say your medicine has done me a great amount of Good.

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J. GIDLEY FLEMING & SONS
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NEW SERIES, No. 404.]

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 STEAM SAW MILLS,
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Woolloomooloo Box & Timber Co.,
 57 & 59 COWPER WHARF, WOOLLOOMOOLOO.
 Fruit and every description of Cases made on the shortest notice.
 Estimates Furnished.

We give Tenders for all kinds of Cases, small or large quantities, and give Low Quotations by Post as we have no set prices. Only mention kind of Case or Box required and price will be forwarded by return post.
 We hold Large Quantities of Red Gin Cases turned out with Best Workmanship.

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 WOOD AND COAL MERCHANTS,
 SUSSEX STREET (near Goulburn-st.)
 WOOD, 16/- per ton, 6, 9 or 12-in. Newcastle COAL, 20/- per ton. Mountain COAL, 18/- per ton.
 Prompt attention to Orders per Post.
 Orders delivered to all parts of Sydney and Suburbs.

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 Wholesale Manufacturing Confectioner
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 LARENCE STREET (next to the Grand Coffee Palace), and
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 Where is to be always found a choice selection of Wedding Cakes, Ornaments Fancy Boxes, &c.
 The New Tea Rooms for Ladies Now Open. The best cup of tea in town. Ladies, try it!
 Cakes Packed for Country by experienced hands. Country and Shipping Orders executed with despatch.

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CARL DELIUS, SPONNAGEL, BRAMBACH (American), and **VOGEL.**
NAYLOR & CO., 60 YORK STREET, 60 SYDNEY. (OUR NEW ADDRESS)
ORGANS.
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 Violins, Bow and Case Complete, 25/-
Music at Reduced Price.

Insure in the **A.M.P. LIFE OFFICE**
J. B. YOUNDALE, Agent, 134 Pitt Street.

The Grubb Party's Australian Tour of 1892.—"The Same Lord." by E. C. Millard. 4s., by post 4s. 8d.
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 BIBLE HALL, next Y.-M.C.A., PITT STREET

ROBERT LEE,
 Plumber and Gasfitter, Galvanized Iron and Zinc Worker,
 53 & 55 WILLIAM STREET, WOOLLOOMOOLOO.
 Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets connected. All kinds of Gas Fittings and Gas Stoves supplied and fitted.
 Letters and Telegrams receive prompt attention at either establishment. Telephone Nos.—726 Sydney, 5 Balmain, 9 North Shore.

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BALMAIN: 288 Darling-street (Near Oddfellows' Hall); and at Balmain West, corner of Western Road and Evans-street.
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 State or Reform Funerals Furnished. Cedar, Oak, or other Polished Wood and Lead Coffins at shortest notice. Memorial Cards a Speciality (printed as required). Wreaths, Crosses and every other Funeral Requisite. The Trade Supplied. Private Carriages for hire. YARD—333 George Street (opposite Railway Station).
Monumental Masonry in all its Branches.

CALLARD & BOWSER'S BUTTER-SCOTCH
 THE CELEBRATED CHILDREN'S SWEET
 Really wholesome Confectionery
 SOLD BY CONFECTIONERS & STORES EVERYWHERE.
 ST. JOHNS WORKS, LONDON, W.C.

MRS. SHAW, CORSET-MAKER,
 52 THE STRAND 1st FLOOR.
 Supporting Belts, Bodices, and Chest Expanders made to Order.
V. S. R.
 By Special Appointment to the Hon. Lady Robinson and Family, and Hon. Lady Carrington. Established 35 years.
 Mrs. SHAW begs to inform her numerous lady patrons that she is now carrying on her old established business in THE STRAND, 52, 1st Floor, and hopes by the superior quality of her work and satisfaction given hitherto, to merit a continuance of the patronage so long accorded her.
 Instructions for Self-Measurement forwarded on application to ladies in the country. Note the address—
 THE STRAND, No. 52, 1st Floor.

Educational.
NEWINGTON - COLLEGE, STANMORE, SYDNEY.
 President: The Rev. J. E. MOULTON.
 Head Master: A. H. S. LUCAS, M.A. (Oxon), B.Sc. (London); (late of Balliol College, Oxford).
 The College comprises:—(1) A Classical School; Boys prepared for University Examination. (2) A Modern School; Book-keeping and Shorthand without extra charge. (3) A Preparatory School for Young Boys Gymnasium, Carpentry School, &c.
 Fees:—Boarders from 12 guineas; Day Scholars from 2½ guineas. Prospectuses on application. Next term begins January 31st.

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 Patron and Visitor: The Right Reverend the Bishop of the Diocese.
 Principal: ARTHUR KEMMIS, B.A. University of Melbourne.
 Domestic Management as heretofore by MISS KEMMIS.

S. Nicolas' College.
 BISHOPSCOURT, Heights of Randwick, formerly the residence of the Lord Bishop of Sydney. A First-class School for Day Boys and Boarders.
 Principal: The Rev. JOSEPH CAMPBELL, M.A., F.G.S., F.C.S.

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

Cathedral Choir School.
 Boys with promising voices have a good Religious and Secular Education FREE. Terms: Choristers of Cathedral, Free; of other Churches, 25s per quarter; non-choristers, 4s. Prospectus on application. Address, the Proctor, Diocesan Registry.

By Special Appointment to His Excellency Sir Hercules Robinson
D. Jacobowitch,
 PROCTICAL TAILOR,
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 CONSULTATION FREE.
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 128 BOTANY STREET,
 Moore Park,
 Sydney.

The Australian Record.

SYDNEY, SATURDAY, MARCH 24, 1894.

HOWAT & McPHAIL

SUITS from £3 3s. Clerical Suits a Speciality. Clerical Outfitters, Robe and Gown Makers. MCGOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

NOTES AND COMMENTS.

The Primate. THE MOST REVEREND THE PRIMATE leaves to-day by the Orizaba on a brief visit to England. He proceeds via Hobart in order that he may transact Primatial business which renders Conference with the BISHOP of TASMANIA necessary. Elsewhere, we have given expression to thoughts which naturally occur on the occasion of even so short an absence.

Personalia. The Deaconesses set apart by the MOST REVEREND THE PRIMATE, on Friday, were MISS EMILY KAY, MISS CATHERINE BROUGHTON DOYLE, and MISS ELIZABETH AUGUSTA GIBBS.—A memorial window erected in St. John's, Parramatta, to the late DR. WOOLLS, has been erected and dedicated. ARCHDEACON GUNTHER made special reference to the deceased botanist's worth. The design is in three panels, richly embellished in the Grisaille style. The centre panel represents the "Good Shepherd" with a staff, surrounded by a flock of sheep. In the top panel is introduced Australian flora, in sympathy with Dr. WOOLLS's great reputation as a Botanist. In the bottom panel is a group of lilies, suggestive of the purity of his character. At the base is the following inscription:—"To the memory of the Rev. W. WOOLLS, D.D., M.L.S. Entered into rest March 14, 1893. Aged 78. Messrs. GOODLET and SMITH designed and erected the window.—MR. ARCHIBALD LAW has been licensed to the Charge of the Readers District of Mirroo, in the Diocese of Melbourne.—The Rev. C. J. CHAMBERS, of Foster, has been appointed to the Incumbency of Moe, Trafalgar, and Yarragon, in the Archdiocese of Gippsland.—ARCHDEACON LANGLEY conducted a Mission last week at St. John's, East Malvern.—The total income of the BISHOP of MELBOURNE'S Fund for 1893 was £1,781, as against £5001 for 1892.—The Rev. R. B. DE WOLF left England, on the 2nd inst., by the Victoria. He is to confer with the Bible Society's Auxiliaries in the Colonies on several important questions and generally to awaken fresh interest in the Society's work.—The Rev. G. SPENCER OAKES has been appointed to Kelso, and the Rev. A. N. BURTON to Coonamble, both in the Diocese of Bathurst.—The Rev. P. S. LUSCOMBE has been appointed to Grosford, in the Diocese of Newcastle, vacant by the resignation of the Rev. G. MOORE, who in consequence of ill-health, is proceeding to England.—MR. R. J. MAHAFFY has been appointed reader at Bort; MR. E. J. MERCHANT at Korong Vale and MR. H. NIXON at Berchip, all in the Diocese of Ballarat.—MR. G. CHAPMAN has been appointed a Lay Canon of Christ Church Cathedral, Ballarat.—The Diocesan Board of Missions has invited the BISHOP of TASMANIA to visit Ballarat during the week in which their Diocesan Assembly will be in Session.—CAPTAIN ROSSI has paid, in accordance with the order of the Court, the sum of £1222 17s 2d, in the case of Church of England Property, Diocese of Goulburn, v. Rossi.—MR. JAMES HOLL has been appointed Organizing Secretary by the Religious Instruction in Public Schools Committee.

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.

ABRAHAM'S PILLS.

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 been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, 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 brought forward. 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. As an aperient or tonic they are also unequalled. As an aperient or tonic they are also unequalled. As an aperient or tonic they are also unequalled.

A SAFE MEDICINE FOR LADIES. The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousands say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

Sold everywhere at 1s., 2s., and 5s. per box. PREPARED ONLY BY

J. S. ABRAHAM, THE LABORATORY, 434 GEORGE STREET, SYDNEY.

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Also— 74 QUEEN STREET, WOOLLAHRA.

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

JOHN BEHAN'S well-known Remedies have obtained the following Prizes:—First Prize Medal, Sydney, 1888; First Prize Medal, Melbourne, 1889; First Prize Sydney Agricultural Society, 1890; Special Medal, Sydney Agricultural Society, 1891; 2 First Prizes, Sydney Agricultural Society, 1893.

John Behan's Black Oils—For Broken Knees, Greasy Heads, Sores, &c., Enlargements, Splints, Mangos, and Sprains. John Behan's Colic Cure—Never fails; acknowledged the best. John Behan's Worm Powders—Expelling with safety every species of Worms. John Behan's Condition & Urine Powders—For Debility, Hiccoughs, Coughs, Colds, Constipation, and Sluggishness. John Behan's Blistering Ointment—The best substitute for Firing Horses. John Behan's Special Spice—Best preparation known for Fatening Horses and Increasing the Milk Supply of Dairy Cattle, and for Destroying Worms in Horses.

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

Can successfully Compete with Metropolitan Firms in the Art of

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Samples and Estimates for anything in the PRINTING, BOOKBINDING, or STATIONERY LINE, will be gladly furnished by the Manager at the Works. J. BLACK.

MERCURY OFFICE PARRAMATTA.

GENERAL NOTICE Fuller's Lightning Printing Works Company

Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, 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 brought forward. 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. As an aperient or tonic they are also unequalled. As an aperient or tonic they are also unequalled.

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At great expense I have re-constructed my Waterloo Factory, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakerhouses are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public. Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND. SEND ADDRESS TO

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Simply Delicious

WITH CHOPS, STEAKS, FISH, &c.

MAKES COLD MEAT A LUXURY.

BLENDS ADMIRABLY WITH ALL GRAVIES. WITH SOUP CHARMING.

Sold Everywhere.

Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY. SOLE PROPRIETORS—GOODALL, BACKHOUSE & CO., LEEDS, ENGLAND.

Special Religious Instruction We are glad to be able to in Public Schools. announce that the Committee on Special Religious Instruction in Public Schools have been enabled to appoint an Organizing Secretary. MR. JAMES HOLL, for many years the able and successful Head-Master of St. John's Darlinghurst Parochial School, has accepted this office. We shall have more to say on this subject in our next issue.

EASTER THOUGHTS.

EASTER MORN.

"HE IS RISEN."

"He is risen as He said. Come, see the place where the Lord lay. And go quickly and tell His Disciples that He is risen from the dead."—St. Matt. xxviii. 6, 7. These words were spoken by an Angel to the two Marys at the door of Christ's sepulchre, early in the morning of the first day of the week—the first "Lord's Day." He is risen! is the glad message.

In many an Oriental city friend hails friend this morning with the salutation, "The Lord is risen!" to be answered with the glad response "The Lord is risen indeed!" It is the same glad and joyful salutation which is brought, like an angel message, to every one of us this welcome Easter morning.

Let all His children say, He rose again, He rose again On this glad day.

THE NEVER-ENDING WONDER.—The Resurrection of Jesus is the most stupendous example of supernatural power; the fact of all facts, the miracle of all miracles, the completion of all the Messianic hopes, the irresistible proof of Christ's Divine character and mission, the key-stone in the arch of spiritual truth and salvation, the unification of heaven and earth, and of God the Creator and Redeemer with man, His penitent creature.

THE GLORIOUS PLEDGE.—Christ and His people are one. Because He has risen they will rise. If Christ be not raised your faith is vain. But now has Christ risen from the dead and become the first-fruits of them that slept. Because I live ye shall live also.

"Hail day of light and life and love, Of Heaven's triumph o'er the grave, When Christ, who left His home above Man's soul from sin and death to save Arose again! Hail glorious morn, Thou breakest on the sinner's night, When we again, through Christ are born, And with him rise into the light!"

"Where our Lord once laid His head, The grave now lies buried."

THE RESURRECTION OF CHRIST.

"The calm of blessed night Is on Judea's hills; The full-orbed moon, with cloudless light, Is sparkling on their hills; One spot above the rest Is still and tranquil seen, The chamber is of something blest Amid its bowers of green.

Around that spot, each way, The figures ye may trace Of men at arms in grim array, Guarding the solemn place; But other bands are there— And, glistening through the gloom, Legions of angels, bright and fair, Throng to that wondrous tomb.

Praise be to God on high! The triumph hour is near; The Lord hath won the victory, The foe is vanquished here! Dark grave, yield up the dead; Give up thy prey, thou earth; In death He bowed His sacred head— He springs anew to birth!

Hail! hail! hail! The Lord is risen indeed! The curse is made of none avail; The sons of men are freed!"

cern the annual miracle. While we smile at the folly of this figment of untutored fancy, we catch a glimpse of the beautiful thought that lies at its root. There is a gem of loveliness under the ignorance which has wrapped itself around the minds of those who can accept so evident a fable. For are not all things glad when the Easter Morning breaks?

Infalible Proofs. It is a day of triumph, a day of glory, a day of holy joy. The Resurrection of JESUS CHRIST is a doctrine of supreme importance, and the "infalible proofs" were not given in the sphere of faith as distinguished from the sphere of sense and sight. The Saviour manifested Himself to His Disciples in bodily form, and spoke to them; and not simply to these, but to other eye-witnesses, who were appealed to by St. PAUL as living witnesses, and could give evidence as to the truth declared. Dr. WESTCOTT considers that the historic evidence of the fact is complete and satisfactory, and that it is abundantly sufficient to render unbelief morally blameworthy.

The Power of His Resurrection. With all the mass of evidence which comes to us from the testimony of eye-witnesses, and of the marvellous effects which were wrought by the preaching of this doctrine by the Apostles, can we doubt that CHRIST arose from the dead, and clothed his servants with power? All successive history tells the same story, and the late Canon LINDON has historically expressed this in one of his famous Easter sermons, when he says, "Again and again in the course of her history large portions of the Christian Church have seemed to be dead and buried—buried away in some of the lumber rooms of the past. And the world has gone on its way rejoicing as if all was over; as if henceforth unbelief and ungodliness would never be disturbed in their reign on earth by any protest from heaven. But suddenly the tomb has opened; there has been a moral movement; a profound agitation in men's consciences, a feeling that all is far from right. And then has arisen a new spirit of devotion, social stir, literary activity, conspicuous self-sacrifice; and, lo! the world awakes to an uneasy suspicion that John the Baptist has risen from the dead, and that mighty works do show forth themselves in him! The truth is that CHRIST has again burst His tomb and is abroad among men."

I am the Resurrection and the Life. Easter Day proclaims to us that the sacrifice which CHRIST offered has been accepted by GOD, and by faith we recognise that He died for our sins and hath risen again for our justification. Thus the new impulse and quickening power is given, and we can perceive the accord of the doctrine of the Atonement with the fact of our own consciousness. By His Resurrection from the Dead He proves the truth of His own words:—"I am the Resurrection and the Life." We may, therefore, die daily unto sin, and rise into a new life. "Like as CHRIST was raised up from the dead even so we also should walk in newness of life." This is the ideal which we are to seek to attain daily. "Our old man is crucified with Him, that the body of sin might be destroyed that henceforth we should not serve sin." We must have a crucifixion of our old nature; we must be buried with Him by Baptism into Death, that like as He rose from the Dead a new life may be ours in all its freshness, and in all its fulness.

The Living and Present Christ. As His children let us remember that He is living, and present, not absent and dead. He is ours, and here. We sometimes talk as if CHRIST were removed from us at an infinite distance, but

A present help is He, And Faith has still its Olivet, And love its Galilee; The healing of the seamless dress, Is by our beds of pain, We touch Him in life's throng and press, And we are whole again.

Whilst reason is the basis of Faith, we must also remember that Faith is beyond and above reason, and thus we can by Faith appropriate personally the blessings secured by the Death and Resurrection of our Lord, and transform the declaration of JESUS CHRIST'S grace to mankind into an abiding conviction. "He loved me, and gave Himself for me."

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NEWS OF THE WEEK.

Friday, March 16.

Divine Service held at the Cathedral, at 11 a.m., when three Deaconesses were set apart by the Most Reverend the Primate...

Saturday, March 17.

A Special Devotional Service for Sunday-school Teachers was held at the Cathedral, from 3 to 4 p.m.

Sunday, March 18.

The Preachers at the Cathedral were, 11 a.m., the Most Reverend the Primate; 3.15 p.m., Canon King; 7 p.m., The Dean...

Monday, March 19.

Half-Hour Service at the Cathedral, 1.15-1.45, Rev. E. A. Colvin. Canon Kemmis preached at St. Paul's, Burwood...

Tuesday, March 20.

Half-Hour Service at the Cathedral, 1.15-1.45, Rev. E. A. Colvin. St. Luke's, Burwood, Stainer's Crucifixion was rendered...

Wednesday, March 21.

Half-Hour Service at the Cathedral, 1.15-1.45, Rev. E. A. Colvin. Evening Service, 7.30. Preacher, Rev. A. Kilworth...

NEXT WEEK.

SUNDAY.

EASTER DAY. Proper Anthem for Venite. Proper Psalms: M, 2, 57, 111. E, 113, 114, 118.

MONDAY.

EASTER MONDAY. Proper Collect, Epistle, and Gospel. The Cathedral—Holy Communion, 8 a.m.

TUESDAY.

EASTER TUESDAY. Proper Collect, Epistle and Gospel. The Cathedral—Holy Communion, 8 a.m.

WEDNESDAY.

Standing Committee of Synod, 4 p.m.

THE AUSTRALIAN RECORD.

OPEN COLUMN.

Initial letters have, in numberless instances, become the guiding stars, and charms that inspire many to zeal and devotedness in the cause of which those letters form the key note.

Every Christian home should have an A.B.M. box or card. The work and workers of the A.B.M. ought to have a petition in the daily family prayers as well as in their private devotions.

Active Beneficent Magnanimous men, women and children. I never can read the Acts of the Apostles chap. I v. 8, "Ye shall be my witnesses, both in Jerusalem and in all Judea, and in Samaria."

The fact is that Christian men often forget their Christianity in the excitement of discussion, and say far more than they intended to say. The instinct of pugnacity which is inherent in all of us makes us forget the teaching and wishes of our Master.

Blessed Memorial in the shape of a substantial endowment be raised in memory of him who laid down his life for the blackfellow? Do it.

"Samaria," that is next to Judea. Where is that in my application of the verse? New Guinea! There, toiling, often bed-ridden with fever, a few faithful servants are doing pioneer work.

The season of Holy Week seems most appropriate for bringing this subject before my readers. In many cases the offertories on Good Friday will be devoted to the A.B.M.

Freely ye have received, freely give." How many thousands could find various ways of economising, and not only be none the poorer, but richer in the satisfaction of doing something to further the fulfilment of our Lord's great command.

Just a penny a day For the sad and the sighing In lands far away, Just a penny a day O give while you may, O give while you may, In darkness they're dying, Just a penny a day For the sad and the sighing, Just a penny a day, You have sympathy, show it!

And what an astonishing result would there be from the adoption of simple and feasible plan. Instead of our Committee Always Being Mendicant so far as finance is concerned, the great missionary problem would be solved.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

It is very disappointing to find that the "scenes" and "bulls" of religious assemblies are described with greater fulness than the large amount of earnest Christian discussion which is devoted to extending and improving the work of the Church of Christ.

The fact is that Christian men often forget their Christianity in the excitement of discussion, and say far more than they intended to say. The instinct of pugnacity which is inherent in all of us makes us forget the teaching and wishes of our Master.

The fact that the Revised Version of the New Testament prefixes the name of St. Paul to the Epistle to the Hebrews is no evidence that the Revisers considered the title to be a correct one.

By-the-Bye, would it not be well to define Higher Criticism pretty frequently so that we may be all agreed as to what it is? I have always thought that it was that judgment about the genuineness of the books of the Bible which resulted from the examination of their "internal evidence" as opposed to the "external evidence."

Just a penny a day For the sad and the sighing In lands far away, Just a penny a day O give while you may, O give while you may, In darkness they're dying, Just a penny a day For the sad and the sighing, Just a penny a day, You have sympathy, show it!

COLIN CLOUT.

THE FAITH THAT CONQUERS.

A SERMON PREACHED BY

THE MOST REVEREND THE PRIMATE

In St. David's Cathedral, Hobart, on the Sunday following the Consecration of the Chancel, and preceding the Church Congress—Jan. 21, 1894.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."—John v. 4, 5.

These words of the Beloved Disciple assert the triumphant power of Christian faith. They strike a chord to which every believer's heart responds, however many difficulties, delays, disappointments or perplexities may seem to bar the way to that victory whereof St. John speaks with such glad and simple assurance.

This assurance rests upon the felt reality of the manifestation of God in Christ, which the Apostle so earnestly proclaims at the beginning of this Epistle (i. 1-5).

With such feelings and convictions St. John faces the mysteries of evil, and sin, and declares the personal and individual faith of every believer (ver. 1) to be a spring of new energy, and a conquering force amid the antagonisms of a world that lieth in wickedness.

This personal faith, resting upon God made manifest in Jesus, the Christ, has, as its operative outcome, the Christian Religion; THE FAITH which is to win the world back to God, by overcoming the opposition which there is in the world to the Father's Will and the Father's Love, by reason of sin.

In view of the Church Congress about to meet in this City (and I invite your goodwill and pray so on behalf of this intercollegial gathering of Ministers and Members of our Church) I would remind you of the reality and comprehensive nature of the Christian Faith which we profess and proclaim, and of its adequacy for maintaining that conflict with the world which is to "overcome" it, i.e. to conquer unbelief, and unrighteousness, and impurity, and covetousness, and falsehood, and hatred, by the grateful and loyal service of Him who is the "Saviour of the world."

The Christian Faith (speaking of it in its collective aspect, as a factor in the history of human development) is historic, mystic, rational, practical.

1. Our religion as Christians is, primarily, historic, and involves a combination of the conservative and progressive elements which make up historical progress. It rests upon a positive foundation which does not shift, and there is an outgrowth and an upgrowth, towards an ideal goal.

The Bible and the Church are constituents of human history, which cannot be explained away; and the Centre of both is the Person of the Lord Jesus Christ. Nothing can disestablish Jesus of Nazareth from the principal place in the history of Religion, and in the moral progress of Humanity; and those who by faith find in Him the Prophet Priest and King, of whom all other teachers, mediators, and rulers are but fragmentary and imperfect, and often distorted types, welcome in Jesus Christ a Revelation of God, a Reconciliation with God, and a Rule from God, which cover all the highest intellectual and moral and social requirements of men.

The historical development of the Christian Church has gone through many phases—and there are more to come—but that which has kept the Church alive, and has corrected it and reformed it, shaped it to new enterprises, that which enables it to be progressive without cutting itself from the roots of the past, and to be always stable without being ever stagnant, is recurrence to the Christ of History—the Incarnate Word of God—for whom all previous special revelations of Divine Truth prepared, and from whom has proceeded the Catholic religion for all nations of the earth.

Our Christian ritual circles round the Sacraments of the Gospel which Christ instituted; our Christian teaching is the repeated proclamation and application and illustration of the truths which Christ taught or inspired; our Christian work and worship—whether viewed in relation to the external machinery, whereby they are kept operative in the world, or in relation to the internal spirit which should animate them—whether regarded from the official side of Clerical ministrations or from the ever-needed complement to the Christian ministry, of Lay help and co-operation—are at once an historical outcome from, and an historical testimony to, Jesus Christ, and to the spiritual force which He personally and actually introduced into the world of men. Again, we may think of ecclesiastical polity, or civic requirements; of the extension of the Church outwards in Missions to the heathen, or of the constantly-needed educational uplifting of those who are hereditary Christians within the Church's pale and profession, and we shall realize how the historic result of faith in Christ is human history gradually Christianised by Christian effort.

2. But, secondly, the Christian religion is mystic. No religion can be a religion without what we term the "mystic" element in it. Religion is a ladder, the feet of which are upon earth, but its top is in heaven. Religion means a real relation to God, who is the primal and ultimate Mystery of all Being. But our Christian religion differs from all others in combining the mystical yearnings, or conjectures, of the human soul with historic manifestation

of God. In Jesus Christ we have "fellowship" with God, and are made "partakers of the Divine nature, having escaped from the corruption that is in the world through evil desire." All the devotional side of our religion, finding expression in prayers, and hymns and spiritual songs, is connected with the access unto God as our Father, in One Spirit, through Him who has reconciled us unto God by the Cross, and "gives the right to us as many as receive Him, to become Children of God, born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

By the mystery of Christ's holy Incarnation, by His Cross and Passion, by His precious Death and Burial, by His glorious Resurrection and Ascension, and by the coming of the Holy Ghost, God descends that we may rise, and infusing (if we may so speak) our actual human conditions with Divine life, makes what we call real mystical—and what we call mystical, real for us: He transfigures and transforms us that we may be conformed to the image of His Son, that He may be the firstborn among many brethren. Thus, a spiritual life, which the "natural" man discerns not in works in those who believe that Jesus is the Son of God; and a higher and holier ideal than that which any earthly-bound philosophy, or policy, can shape, beckons Godward, and overcomes the world, and the lust thereof. The Christian faith rests on a positive and historical revelation; it is also a potent inward inspiration—it is a fact on earth; it is also a force from heaven.

3. But this is no irrational mysticism. Our Christian theology is not a fanciful theosophy. It shrinks from no criticism honestly conducted. It shirks no legitimate claim of the Reason. We maintain that our faith is rational, even when it exceeds the mere power of reasoning to define, or tabulate, its mystic operations. Christian theology, indeed, is the product of reverent and careful reasoning, upon materials divinely supplied. Christian doctrines are an endeavour to treat "scientifically," some marvellous phenomena in the spiritual world. The dogmatic utterances of Christian teachers may need revision, and correction and restatement from time to time in forms adapted to wider outlooks; but the fundamental doctrines are rational results of the application of the human intellect to matters of faith, so far as finite intellect can attain to the exposition of what must, at a certain point, transcend our reasoning powers.

4. And doctrine thus evolved is not merely a mere abstract presentation of truth. It is ethically effective. Character is moulded, inspired, elevated, strengthened by our positive creed. If it be said, as said it may be, that Christian sentiments led to the enunciation of Christian principles, it may be also asserted that from Christian principles are evolved Christian sentiments. The amelioration of law, the elevation of the standard of social morality, the beneficial reforms which have gradually worked their way into political and social spheres of thought, cannot be accounted for without recognising the leavening influence of Christian truth, and the victorious influence of Christian faith.

And if, in spite of this practical effect upon the minds and manners of men, there is much to deplore and to regret, and to grieve over, in professedly Christian lands, it is because worldly desires, worldly selfishness, worldly sensuality, have repelled, or checked, the operation of Christian faith, even where the Christian religion has had nominal recognition and sway.

And so, in estimating the adequacy of the Christian religion in the conflict with unrighteousness and ignorance and sin, we have always to come back from what we may call the collective view of it to the personal.—"Who is he that overcometh?"

Church growth and Church work are the result of Christ's Spirit convincing, and converting, and conforming to Christ the individual disciples who then and thus form and build up the Body of Christ. It is in proportion to the number of true and consistent believers that the Church lives and exercises its proper influence.

We have seen that facts, feelings, thought, action, are combined in our Christian faith, regarded as a system; and it is this "Christian religion," in its various aspects and effects, which is the *raison d'être* and the regulating force of our approaching Congress. But we are well aware that there may be profession without practice, and form without power, and talk without reality. Our faith, as a system, our Church as an institution, cannot live, cannot grow, cannot be a force in the world for good, unless we, who profess and call ourselves Christians, are individually walking in the way of truth, and by personal faith in the Lord Jesus Christ contributing to the growth of the mystical Body of Christ, which is the blessed company of all faithful people.

What we want to do in the Congress is not to make a show, or pageant, of Churchmanship, but so to increase personal thought and devotion and prayer and effort, that mutual help and profiting may stimulate, and revive, and strengthen us all in one common work of conquering the world for Christ.

The Services connected with the consecration of this comely Chancel and the annexed Nixon Chapel, have formed a most interesting and fitting prelude to the Congress about to assemble. And the Prayers and Hymns, and Sacramental Feasts, and Sermons, have all reminded us of the duty and privilege of personal faith in the Lord Jesus Christ as that which can alone animate the outward maintenance and proclamation of the Christian religion.

Of what use is it to gather in Cathedral or in Congress if we are not personally interested, personally en-

gaged in the worship, and work of the Church? Can mere religious forms, or phrases, apart from sincerity of heart and service, conquer the world, and "overcome" the evil of it? "Who is he that overcometh, but he that believeth?"

The personal faith which really grasps, and loyally serves, God revealed in Christ is the only force that can beat back the world's antagonisms, and hasten on the perfected Kingdom of God. "This is the record" (says the Apostle) "that God hath given unto us eternal life and this life is in His Son. He that hath the Son hath life; the one that hath not the Son, he shall not see life: the wrath of God abideth on him." The Divine message believed is Divine life received. The believer in Christ has in Christ Himself starting post and goal, strength and reward. He fears no evil. The future is assured. Pessimism is impossible; for he sees with Christ's eyes, and that means seeing the crown beyond the cross, and the overcoming of evil with good. Delivered from the limitation of the materialistic view of life; delivered from the dreary moral instability of the agnostic's position; the Christian believer looks on, and knows that we shall be made more than conquerors through Him that loved us. The path opened out "from faith to faith," as the righteousness of God is revealed in the Gospel, is a path that shineth more and more unto the perfect day. Pardon: Peace: Service: Conflict: Victory! Such are the steps in the Christian course. *Are we treading in it?*

What are we as Christian men and women doing, to make the world less 'worldly,' and more 'godly'? Are we making any real effort to battle against evil, and both to exhibit in our own lives, and to spread abroad for others, the truth of Christ? It is not an easy thing to be a thorough Christian. There is much to deter, and to daunt us, in the conflict we are called upon to wage. Apprehensions, and doubts, and difficulties crowd upon the mind as we observe how strong the opposition to Christian truth and Christian holiness appears to be. There are many taunting and vaunting foes to face. But our Captain's word calms and encourages us.—"I am the Way, the Truth, and the Life."

Faint not, Christian, tho' the world Has its hostile flag unfurled; Hold the Cross of Jesus fast, Thou shalt overcome at last.

And as for the individual, so for the Church at large, there is never wanting the encouragement to persevere. Each age brings its peculiar difficulties, duties, trials; but in Christ the Church still conquers.

We are told that "persistent unrest, intellectual and religious marks the age in which we live." It is so. But in Christ we find peace, and a hope that abides. Anarchical impulses seem to be stirring up strife and bitterness in many places; and a spirit of lawlessness and discontent is often prevalent. It is in Christ that we attain to the proper combination of Law with Liberty, and of true individualism with true socialism. The highest idea of the Church is a Divine Kingdom: the highest idea of the State is a Divine King.

We have been told of an apprehension being felt that "Natural History and Science are destined to give the coup de grace to all theology, and discharge the religious phenomena from life." That opposition of a mere worldly philosophy is perhaps subsiding a little now—but at any rate the believer in Christ knows that the religious phenomena of his faith will interpret, and illumine and vivify all that Natural History or Physical Science can discover for man.

The general antagonism of the world to God is significantly summed up in a memorable expression of St. John. "The lust of the flesh, the lust of the eye, and the pride of life."

Who is he that overcometh all this? He that believeth. Every man that hath set his hope upon Christ purifieth himself even as He is pure.

"It is impossible, but that offences will come" said Christ "but we unto him through whom they come." The scandals, the temptations to sin, and unbelief and doubt, and defiance of God's laws, must come with all their heritage of woe and judgment. How shall we meet them? We must pray as the disciples did "Lord, increase our faith."

May Christ Himself, the Son of God, the Son of Man,—wonderous link that binds together all that is Divine with our own redeemed Human nature—increase our faith! help us all to trust Him more, and serve Him better! So shall we aid each other to work, and to conquer, in the great warfare set before us, relying upon Him, who when He was contemplating ruin and disaster, and judgment to come upon the City which He loved, said "Heaven and earth shall pass away, but My words shall not pass away"—and who upon the eve of Gethsemane and Calvary said to His bewildered disciples "In the world ye shall have tribulation, but be of good cheer I have overcome the world."

LITTLES FOR CHRIST.

"Do thy little! God has made Million leaves for forest shade; Smallest stars their glory bring, God employ, th' everything."

"And thy recompense will be To hear what Jesus says of thee, Echoed throughout eternity— Thy littles were all done for Me."

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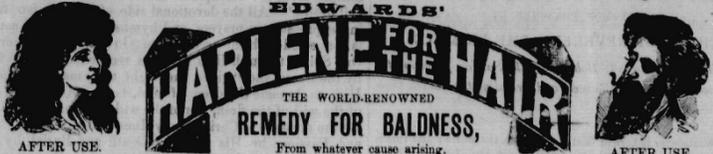
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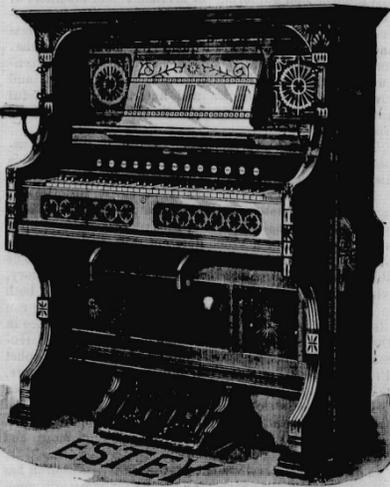
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 24, 1894.

"THE FEAST OF FEASTS."

THE life and the death, the passion and the triumph of our SAVIOUR, are inextricably intertwined. The thoughts which specially refer to Good Friday, and those which belong specially to Easter Day, mingle and mutually influence one another. The days which tell us of our LORD'S agony in the garden, and death upon the Cross, form part of one great Christian Festival, of which Easter Sunday, with its bursts of triumphant music, form another part. "He died for our sins, He rose again for our justification." The Festival is one, and it has a deep personal significance, "that I may know HIM and the power of His Resurrection and the fellowship of His suffering, becoming conformed unto His death." The celebration of this Festival should not be merely spectacular, but it should give us a deeper meaning of CHRIST'S work, and our relation to it. What consolation and hope it brings! Death has been turned into life, sorrow into joy; for behind the Cross stands the CONQUEROR, who hath left an empty grave, "because it was not possible that He should be holden of it." What consolation and hope! For the Resurrection is not only a vindication of CHRIST, an evidence of His supernatural dignity, a declaration of His Divine Sonship; but it is also the attestation of His Atonement, the completion of His work, the source of our spiritual strength, an argument for holiness of life, the pledge of the resurrection of His people, and the guarantee of their future blessedness. Such consolation and hope sustains us amid all the sorrows and temptations and discouragements of our earthly life. The Resurrection of CHRIST is the certainty of the believer's future glory: it is not merely the attestation of future blessedness, but the pledge and earnest of its reality. CHRIST hath entered heaven as the Representative of His people—as their Forerunner; they are already represented in the courts of heaven, "whither the Forerunner is for us entered, even JESUS." The joy of the Church at Easter is not hers exclusively; it is a public and a common joy. "God so loved the world that He gave His ONLY-BEGOTTEN SON, that whosoever believeth in HIM should not perish, but have everlasting life." The common foes of man anywhere, and of man everywhere, were vanquished when the Crucified LORD rose from the grave. All the world may rejoice in a living CHRIST, a glorious CONQUEROR, for the Risen LORD hath already triumphed over the allied powers of evil, and His triumphs still increase.

We are living in a highly sceptical age; the faith of CHRIST is attacked on every side; objections are constantly advanced against Christianity; in certain quarters an antagonism is asserted between science and faith, and we meet with many who have no scruple in openly avowing their infidelity, and who, like ROBERT BUCHANAN, speak of CHRIST and Christianity as "the Great Failure." But there never was a time in which the Church of Christ was so keenly alive ashenow into the wants and the woes of the world, whether amid the new heathenism which has grown up in the midst of Christendom, or amongst those who have not yet heard CHRIST'S Gospel. What is it that has accomplished all the good that has been achieved? Certainly not the social quacks who have flooded us from year to year with laws for improving the conditions of social and civic life. "It is Christianity alone," said one of Liverpool's noblest citizens, the late Sir JAMES PICTON, "which can satisfy the yearning of the human for the Divine. Whatever ameliorating or softening influences exist in the world, we owe to the religion of JESUS CHRIST. It is Christianity which has sown broadcast over the world, hospitals, asylums, and refuges for every form of human suffering and sorrow. It is CHRIST alone who has opened the Kingdom of heaven, and pointed through the gate of death to the glory beyond. And if we are to be good citizens, we must be the followers of JESUS CHRIST." The Religion of CHRIST, attested by His

Resurrection, has worked the wondrous change, and given men the liberty which they now enjoy. True, the progress may have been slow—and impatient and sceptical men tell us that times are bad, that business is stagnant, that the world is full of lamentations and distress and discontent among small and great, in all classes, and amongst all parties. These persons forget the conditions under which the world's redemption and regeneration is being carried on—conditions which CHRIST Himself laid down. Material means can never accomplish spiritual success. The nature of spiritual success, and of the conditions by which it is obtained, are misunderstood. CHRIST hath conquered, is conquering, and every Easter is a promise and pledge of His final victory, when He shall be glorified in His saints and consummate the history of the world. Signs there are in abundance for those who have eyes to see, which attest the truth of Christianity. There is seeing and seeing. How true it is that there are those who have eyes and see not, ears and hear not, hearts and understand not. But when the gift of sight is given by God, what a new and wondrous world is opened up. It is seen that the shame of the Cross was completely removed by the glory of the Resurrection; that the sentence of man, "let HIM be crucified;" was reversed by the sentence of God, "let HIM be glorified;" that His enemies nailed HIM to a Cross, whilst God placed HIM on the throne of eternal glory; that His enemies laid HIM in the sepulchre of Joseph, whilst God invested HIM with the sceptre of universal dominion. "Wherefore GOD also hath highly exalted HIM, and given HIM a name which is high above every name; that at the name of JESUS every knee shall bow, of things in heaven, and things in the earth, and things under the earth, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD THE FATHER."

"BON VOYAGE."

TO-DAY we bid good-bye—for a short time—to the PRIMATE. As has been announced after Divine Service in the Cathedral, he will leave at five o'clock in the afternoon by the "Orizaba" for England. The three years of his Episcopate have passed away very quickly, but they have been crowded with work which the PRIMATE has discharged with untiring devotion and unwearied zeal. Without entering into detail, it will be obvious to those who carefully and thoughtfully review the history of these years that much quiet, real, and solid work has been done; work which is already beginning to show good results and which must in the good providence of God produce yet greater power in the development of our Church life. In discharging those duties which particularly belong to his Office, the PRIMATE has exercised courage, broad-mindedness, endurance, and self-denial; he has sought to strengthen the weak, to revive the spirit of the feeble, and to be an instrument in God's hand of spiritual blessing, and a leader in successful aggression on a sinful world. It would be an offence against good taste and a breach of ecclesiastical etiquette. The work which is most influential is that which cannot be dealt with by the professional or amateur statistician, but has nevertheless added something to the store of the world's best riches. It is not the business of men to make up that account; but there is a registrar; running night and day through the ages there is a recording pen; and we shall have the issue of all work done for CHRIST'S sake in the future. While this is true, it would savour of ingratitude to God if we did not acknowledge His goodness to us as a Church in using those whom He hath appointed to be our leaders in quickening and stimulating those agencies which are the human means by which His work and will is being accomplished, and we thankfully recognize that in the Ministry of the PRIMATE this has been done. The position of a Leader in the Church is one of serious responsibility. Wisdom, patience, genius, enthusiasm; all are needed. These qualities, friends and critics must acknowledge have distinguished the Episcopate of the PRIMATE. It is a rare faculty, and only possessed by a few to realize all conflicting experiences at once, in

the way of General, Provincial, Diocesan, and Parochial organizations, and to be wise and patient amid them all. He has acknowledged and supported the good work done by spiritually-minded men, but has set his face as a flint against mere mechanical piety. His sermons and addresses have all been directed so as to increase the quality of spiritual life. As an illustration, we have only to refer to the Sermon and Address published in another column, which fully support what we say. Who can read them without being quickened and inspired with a more vigorous faith. The PRIMATE has not lived and laboured amongst us for "loud cheers," or popular applause. These can be obtained without any great expenditure of brain power or of human energy; they are the result frequently of self-idolatrous pranks and antics which are unworthy of the Church of God, and in every instance they come sooner or later to an ignoble end. True men find it wiser to begin at the other end of life, so that they may realise the proverb which speaks of men being born mud, and dying marble. One of the characteristics of the PRIMATE'S Episcopate has been that he has always set before every member of the Church how mighty they may become, how noble and helpful to their fellows; of how much of beauty and tenderness, piety and gentleness, may be brought within the limited scope of three-score years and ten; of how much of honest labour and genuine helpfulness there may be crowded into the little space that we call life. That lesson "inwardly digested" will do much for the development of Church life. As individual life has its successes and its disappointments, so has Church life; and with a sympathetic leader, one who seeks to bring into beneficent exercise generous emotions, the signs of the times soon denote the end of weakness and the beginning of strength. Most men can discriminate broadly, but it is difficult to come to close quarters, to microscopic ministries, to delicate examinations, in order that each varying need shall be helped and assisted. Such a ministry we have, and had we improved it to the fullest extent we should as a Church have risen to greater heights of opportunity and usefulness. We all know the bitter sorrow which befell the BISHOP just at the time when he was to be invested with the highest honor the Church could bestow. Every heart went out toward him in sympathy, and many a voice was lifted up in earnest supplication that he might have strength and grace in the hour of trial. But how true it is that God often overthrows a man, and then recalls him to renewed dignity and hope. By great pain we are quickened into great sympathy, by great sorrow God revives and clothes with supreme power. And the three years the PRIMATE has spent with us have been marked by all the attributes of a strong character which evidenced, in the time of great trial and heart sorrow, unwavering trust in God. To such a man difficulties are not sentimental, they are substantial; but he recognizes they are to be overcome by the strength of GOD THE HOLY GHOST. There are many persons who think that the life of a leader in the Church is lived amid luxurious ease and great abundance. Such persons know not that all primacy has to be paid for. Some have to pay for it by work, and others pay for it by work and suffering, too. Primacy always brings jealousy, and there is no spirit so cruel as jealousy. All true men, however, look upon primacy as a new responsibility, another opportunity for doing good, a larger opening for higher usefulness. And he would be a bold man who in his most severely critical moments would say that the PRIMATE has regarded his office in any other light than this. He accepted the position as a gift, he has used it with modesty, and employed it for the promotion of the highest ends of being. As METROPOLITAN and PRIMATE, he has by abundant labours shown his desire to advance the Kingdom of Christ in this vast Continent. He has officially visited every Diocese, with only two exceptions, Perth and Bathurst—in Australia and Tasmania, whilst in the Diocese of Sydney there is not a Parish in which he is a stranger. He has presided over one, General, one Provincial, (two Sessions), and five Diocesan Synods. His generous judgments and liberal gifts have shown his spiritual nobility; his sympathy has cheered many a drooping heart and strengthened many a despondent worker. Such a busy helpful life has earned a short release from

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official duty, and yet, although his visit to England is purely of a private character, we are sure the interests of the Church in these Southern Seas will engage his attention and command his service at home.

Australian Church News.

Diocese of Sydney.

The Cathedral.—The musical services customary at St. Andrew's Cathedral during Passion Week were initiated on Monday night by the performance of "The Crucifixion (Stainer)." The fact that the cantata is broken up by simple hymns in which the congregation can join helps to render this work popular.

Church of England Open-air Mission.—A branch of the above was inaugurated on Sunday afternoon last at Bondi Beach in connection with St. Matthew's Church, Bondi.

Church of England Sunday School Institute.—In connection with the Church of England Sunday School Institute a special devotional service for teachers was held in St. Andrew's Cathedral on Saturday afternoon.

The Labour Home.—The weekly meeting of the Committee was held on Thursday afternoon, the 15th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the chair, and there were present: Messrs. John Sidney, W. H. Dibley, the Hon. Sec. (Mr. C. I. K. Uhr), and the manager (Mr. E. Grether).

that a letter be written, conveying the thanks of the committee to the manager, for the valuable service rendered since the initiation of the home.

Diocese of Newcastle.

General Cathedral Committee.—A Meeting of the above was called for Tuesday Evening, 20th inst., at Christ Church Schoolroom, Newcastle, to consider the present position of affairs and future policy.

Cathedral.—In the Supreme Court on the 14th inst., in the action of Straub v. the Bishop of Newcastle, it was stated that the matter had been settled, but a verdict would be taken for £3930. A verdict was accordingly given for the amount claimed.

Governor's Visit to Newcastle.—Dean Selwyn presented an address from the Girls' Friendly Society. The Governor thanked the Dean and Mrs. Selwyn on behalf of Lady Duff. The latter had always taken great interest in the Girls' Friendly Society at home, and had come here with every intention of carrying out the good work.

Bishop Barlow.—The Bishop of North Queensland left Brisbane on Saturday, March 3rd, by the "Arawatta" for Townsville.

Anecdote.—Here is a story of the Bishop of Peterborough, Bishop Creighton. Happening to pay a visit to a celebrated country house, the Bishop was offered the use of the haunted room. Not being afraid of ghosts he accepted this without demur.

Tomago.—On Friday, 9th instant, a pleasant little gathering of the friends of Mr. G. Bowden assembled in St. John's Church to bid him farewell on the eve of his leaving the district, and to present him with some token of their appreciation of the unflinching zeal in which he had conducted the singing during the past twelve years.

St. John's, Clarence Town.—The Bishop was to visit Clarence Town for Confirmation on Sunday, March 18. Gresford.—On Friday, the 15th inst., Messrs. Joseph Cooper and James Boydell, Parochial Representatives appointed to act with the Presentation Board of the Diocese, met the Diocesan Members of Bishops Court at fill up the Vacancy of Gresford caused by the departure for England of the Rev. Geo. Moore.

The Bishop nominated the Rev. P. S. Luscombe, and the nomination was unanimously approved of by the Board. Mr. Luscombe has for some time been stationed at Belmont.

Diocese of Bathurst.

Mudgee.—Wednesday week last was a day of interest. The Incumbent of St. John's, as Archdeacon of Mudgee, had invited the neighbouring Clergy to confer with him upon some matters of common interest, and although several gentlemen were prevented from attending, the Archdeacony was represented by the presence of the Revs. Robert Winter, Incumbent of Rylstone, and Rural Dean, Henry Glasson, B.A. of Cambridge, and Incumbent of Hill End and Sofala, F. E. Haviland, Incumbent of Gulgong. It was planned that the Clergy of the district should meet in future at least twice a year for the study of the Holy Scriptures, the discussion of subjects affecting the welfare of the Church, and the benefit of brotherly intercourse.

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years Incumbent of this Church. Born at Copenhagen, Denmark, April 30th, 1834; died in this town January 23rd, 1894. "In Thy light shall we see light."

Trinity Church, Kelso.—We learn that the Rev. G. Spencer Oakes, of Warren, has been chosen by the Nominators to fill the vacancy in the Incumbency at Trinity Church, Kelso, and that the appointment has been approved by the Bishop's Commissary (Archdeacon Campbell). The Rev. A. N. Burton, of Nyngan, has been appointed to Coonamble.

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.

CHURCH NEWS.

To the Editor of the Australian Record.

Sir.—A Mr. Thomas Barrie writing in your issue of March 17, takes upon himself to say, "that only very meagre news finds its way into your columns from two out of the six Dioceses into which New South Wales is divided, viz, Sydney and Newcastle."

As a constant reader of your paper, I may say that I do not consider the news from Newcastle Diocese particularly meagre. If however, Mr. Thomas Barrie wishes to benefit the public, let him constitute himself the correspondent for his own Diocese, and we shall be most happy to peruse his contributions. Has he ever sent you any Church News from Wallarobee, Coolamon?

J.S.

GARNERED GRAIN.

There is a legend of a monk who was at his devotions to whom was granted a blessed vision of the Master:

"Then amid his exaltation, Loud the convent bell appalling, From its belfry calling, calling, Rang through court and corridor With persistent iteration He had never heard before."

It was the hour when the blind and halt and lame, and all the beggars of the street, came to receive their dole of food, and this monk, now on his knees before the vision, was almoner that day. Should he go, or should he stay? Then a voice came,—

"Do thy duty; that is best; Leave unto thy Lord the rest."

So he arose and hastened away, did his service among the poor, and came again to find the vision standing where he had left it.

"Through the long hours intervening It had waited his return, And he felt his bosom burn, Comprehending all the meaning, When the Blessed Vision said, 'Hadst thou stayed, I must have fled.'"

There is a lesson in this "Legend Beautiful" for us. The ecstasy of communion must never detain us from life's common task-work. We cannot keep the rapture of devotion if we neglect the duty of service. Worship is meant to fit us for better work, never to make us less ready for any tasks.

In Christ we have found the ideal, found Him for whom the world is looking. Does the soldier want an inspiration to courage? He will not find a nobler inspiration than in the life of Him who laid down His life for those who hated and despised Him. Does the mother want an inspiration to patience? She will not find a nobler inspiration than in Him who was led like a sheep to the slaughter and was dumb. Does the busy man want an incentive to industry? He will not find a nobler inspiration to it than in the life of Him who crowded into three short years a work such as the world has never seen before or since in its immediate service and in its final fruitfulness. Does the sufferer want an ideal of divine suffering? He will find it nowhere in history as in the story of the Passion Week. Do you want to know what friendship means? Read the way in which Jesus Christ treated Judas Iscariot. This man of Nazareth marches at the head of the human race, and there is a long gap yet between the foremost of us and the One who leads the way. We have found Him for whom our ideals are reaching out; we have found Him who is the pattern of our life; we have found Him who can say—the only man in all the world who can say—Follow Me.

"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 Works, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the falsity 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

FOR WORKERS.

The Story of a Tract.

THERE are no tracts used with more confidence by Evangelical men than those which bear the name of Drummond's Tract Depot, Stirling. It was therefore, with no common interest that I turned aside from my path in Scotland to visit the home of the Enterprise. Once at Stirling the Depot is readily found. It is clearly regarded by the man in the street as a feature of the town; and it may be that many who visit Stirling with no more than the ordinary zeal of the tourist presently reflect that Drummond's Tract Depot is near them, and enquire the way to its home.

Stirling is not a large town. It is hardly a centre of the intellectual or religious life of Scotland. It has its memories—some of them more agreeable to the Scot than the Englishman. It has its finely placed castle and other buildings of much historic interest. But how came it to be the home of an undertaking so unusual in its character as the Stirling Tract Enterprise?

The story is soon told. In February, 1799, there was born at St. Ninian's, near Stirling, one Peter Drummond. His father was a seedsman, and in due course Peter Drummond took his place in the business, which was one of some importance. A man of sincere piety and of many good works, he was nevertheless past middle life before he set his hand to the task by which, in England at all events, he will be most remembered. Distressed at the desecration of the Lord's Day which week by week went on in the little village of Cambuskenneth, near Stirling, he had long sought by open-air meetings and by individual remonstrance to arrest the progress of the evil. 1848 he was moved to try a new agency. He compiled a little tract, a copy of which is before me. It is simply entitled "The Sabbath," and is drawn up upon lines which would probably ensure its summary dismissal by any tract society's committee of selection at the present day. For it is merely a collection of Scripture texts, followed by some extracts from authors of repute. Yet it is perhaps the most remarkable tract put together. For, written in the year 1848, it is still in circulation, and to its marked usefulness we owe the Stirling Enterprise. Some 10,000 copies were circulated in four weeks; within a few months a second and third edition, each of 100,000, had been distributed. The effect at Cambuskenneth was great; the consciences of the people were touched; they "ran from Mr. Drummond like sheep" as he and his fellow-distributors came upon the scene. The news spread; the tract was asked for on all sides; others were prepared; and so the work began. Within three years 3,000,000 tracts had been put into circulation. Mr. Drummond began the task as the discharge of a personal obligation. His own office was the depot; a small set of pigeon holes (still shown to the visitor) contained his supply of tracts at hand. But so remarkable was the progress of the movement that in 1852 Mr. Drummond felt it his duty to cease active work in his business and give his whole time to the Tract Enterprise. The first depot was next door to Mr. Drummond's business premises. That station the Enterprise outgrew, and now it is planted down next door to the home in which Mr. Drummond first began housekeeping. He died in 1877, but arranged for the continuance of the work, for the Enterprise was handed over to the management of a body of trustees. Up to this period the total number of publications distributed had amounted to 130,000,000.

Such, in brief, is the history of an undertaking which has now distributed over 375,000,000 publications, of which more than 125,000,000 have been dispensed gratis. It is important to observe that, although the Enterprise received well-deserved support in the way of pecuniary aid, nevertheless the expenses connected with the working of the Trust, as well as the collecting of the donations, are, and have always been, entirely defrayed by the business, so that every penny contributed towards the gratuitous fund goes directly to Missionary work.

It was my happiness to meet at the depot Mr. John Macfarlane, one long identified with the cause of the Enterprise, and one to whose sagacity and zeal the enterprise owes much. The saloon or shop is attractively arranged for the display of the wares offered. Upstairs the extent of the work done by the enterprise began to dawn upon me as I viewed the stores of tracts already in packets ready for issue; the lines of young girls arranging them, or folding copies of the British Messenger; the new store, smelling of fresh paint, and awaiting its wealth of foreign tracts; and the floors above stacked with tracts in the form of they come from the printers. Below packers were closing up a case of tracts for Cape Town, and others a great parcel for a Sailors' Rest.

From the security of his office-chair below Mr. Macfarlane was prepared to answer some questions on the work of the Enterprise and of tract distribution in general. "Do you find," I asked, "that godly people use the tract more than they once did?" "Yes," said Mr. Macfarlane, with characteristic deliberation, "I think so; but here in Scotland much of the work is now done in connection with the Churches. They take our leaflets, and announce the ordinary services, or they may be special evangelistic meetings, across the top or down the sides."

"That is the use of the tract which might be advantageously employed more often than it is in the south. Do you also find the ordinary use of the tract at home carried out by the British tourist when he goes abroad?" "Yes, many send here for tracts, and the demand is

increasing. We can give them tracts in French, German, Dutch, Danish and Norwegian, Swedish, Italian, Spanish and Portuguese. Our publications have had a most extensive circulation throughout the Continent. During the International Exhibition in Paris, four years ago, a grant was sent of one million French tracts. We have now over 900 tracts in foreign languages."

"And do you go further afield?" "Yes, to almost every country where there are Missionaries, or where there are European traders. We are especially asked for tracts in English, German and Scandinavian, for use at seaports and foreign trade centers, where too often the lives of the Europeans are a great hindrance to the progress of the Gospel. We had Mr. Calvert writing from Fiji with just such a request, and applications have come from as far north as Archangel."

"And what kind of tract do you find most in demand?" "The Evangelistic Tracts, especially Gospel leaflets, and booklets, are very largely asked for, and you will notice that we make a great feature of these."

"Do you meet the difficulty experienced elsewhere—the difficulty, I mean, of getting people who can write just the kind of tract you want?"

"Yes, certainly; of course a great deal of matter is sent in, but often we have to find the writer, and even say who we want the subject treated."

"Then you are disposed to feel that tract writing is a work to which believing men of literary skill might well give more attention?" "I do; especially now, when the outlook for Christian literature upon the old Evangelical lines is not so bright as we could wish. There is a spirit abroad which revolts against the plain truths of the Gospel, and runs counter to such an enterprise as ours, though it makes it more needful than ever."

The work of the Stirling Enterprise is world-wide, and it is but fitting, therefore, that it should be launching out in new directions. In December last a Branch Depot was opened in Glasgow. It is situated at 89 Bothwell-street, opposite the Christian Institute, three minutes' walk from the Central Railway Station. At the inauguration, Dr. Elder Cumming drew a vivid picture of the work now being done. "Try," he said, "to realise this: that last year no fewer than 18,500,000 were not merely published but distributed. In other words, 50,000 copies were actually distributed every day, or 5000 every hour. People say that tracts may be distributed but are hardly ever read. Well, but 60 per cent. of the whole of the Stirling output were actually bought and paid for, and therefore probably read."

One other, and that a most important part of the work done by the Enterprise is described by Mr. Macfarlane as follows: "In March, 1853, the first number of the British Messenger was issued. Its circulation has now reached thirty millions. In 1857 another periodical was added, entitled the Gospel Trumpet, the circulation of which has amounted to twenty-three millions. In 1862, Good News, a third monthly was begun, of which twenty-six millions have been circulated."—Record.

ABOUT WOMEN.

At the five Swiss Universities 275 women matriculated, and 162 who had not been examined were admitted to the lectures. Bâle had three women students, Berne seventy-seven, Geneva seventy-two,usanne twelve, and Zurich as many as one hundred and eleven. Of all these only five studied law, the rest belonging to the medical and philosophical schools. Among the matriculated students 138 came from Russia and nineteen were Americans.

Mr. Lafaedis Hearn, in The Atlantic Monthly, treats of some curious manners and customs of Japanese women and others. Among other things he says: "Kisses and embraces are simply unknown in Japan as tokens of affection, if we except the solitary fact that Japanese mothers, like mothers all over the world, lip and hug their little ones betimes. After babyhood there is no more hugging or kissing. Such actions, except in the case of infants, are held to be highly immodest. Never do girls kiss one another; never do parents kiss or embrace their children who have become able to walk. And this rule holds good of all classes of society, from the highest nobility to the humblest peasantry. Neither have we the least indication throughout Japanese literature of any time in the history of the race when affection was more demonstrative than it is to-day. Perhaps the Western reader will find it hard even to imagine a literature in the whole course of which no mention is made of kissing, of embracing, even of pressing a loved hand; for hand-clasping is an action as totally foreign to Japanese impulse as kissing."

You may see again and again fathers and sons, husbands and wives, mothers and daughters, meeting after years of absence, yet you will probably never see the least approach to a caress between them. They will kneel down and salute each other, and smile, and perhaps cry a little for joy; but they will neither rush into each other's arms nor utter extraordinary phrases of affection."

He makes a grand mistake who looks for the path of duty in what is remote and difficult; it lies in what is near and in what is easy.

Christ has always been coming since He went away—coming in a hundred ways, and we should be watching for Him.

NEW BOOK.

A new poet has emerged in the person of Mr. Francis Thompson, whose volume of "poems" just issued, is enthusiastically reviewed by most of the English journals. Mr. Thompson's poems, according to the London Daily Chronicle, is a combination of Solomon's Song and Crashaw indeed, our Contemporary adds, Mr. Thompson must simply be Crashaw born again, but born greater. Though the conception, for example, of "The Hound of Heaven"—the case of a sinner fleeing from the love of Christ—is exactly in Crashaw's vein, yet it was not in his power to have suggested such tremendous speed and terror of flight as whirled through every line of Mr. Thompson's poem. Space allows us to quote but a few of the opening lines:

"I fled Him, down the nights and down the days I fled Him, down the arches of the years; I fled Him, down the labyrinthine ways Of my own mind; and in the mist of tears I hid from Him, and under running laughter, Up vistaed hopes I sped; And shot, precipitated, Adown Titanic glooms of chasm'd fears, From those strong feet that followed, followed after. But with unhurrying chase, And unperturbed pace, Deliberate speed, majestic instancy, They beat—and a Voice beat More instant than the Feet— 'All things betray thee, who betrayest Me.' . . . Across the margin of the world I fled. And troubled the gold gateways of the stars, Smiting for shelter on their changed bars; Prized to dustiest jars And silver chatter the pale parts of the moon. I said to dawn: Be sudden—to eve: Be soon; With thy young sky blossoms heap me over From this tremendous Lover! . . . To all swift things for swiftness did I sue; Clung to the whisking name of every wind. But whether they swopt, smoothly fleet, The long savannahs of the blue; Or whether, thunder-driven, They changed his chariot 'thwart a heaven, Plashy with flying lightning round the spurn of their feet:— Fear wist not to evade as Love wist to pursue.

We find Mr. Thompson in another mood in his solemnly beautiful picture of an autumn sunset:

"Or higher, holier, saintlier when, as now, All nature sacerdotal seems, and thou, The calm hour strikes on yon golden gong, In tones of floating and mellow light, A spreading summons to evensong:— See how there The cowl'd night Knells on the eastern sanctuary-stair. What is this feel of incense everywhere? Clings it round folds of the branch-aimed clouds, Upwaded by the solemn thrifer, The mighty spirit unknown, That swingeth the slow earth before the embanner'd Throne?"

The reader will note the tremendous audacity of imagery in the last impressive line.

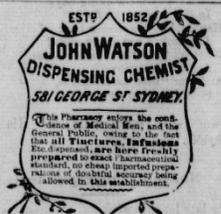
CHURCHMAN'S ALMANACK.

We often wonder how it is that "The Churchman's Almanack" published by Messrs. Joseph Cook and Co., 490 Kent-street, is not more largely used by those for whom it is especially produced. It is an excellent publication, full of information for Australian Churchmen, and the issue for 1894 is certainly one of the best. The more we use it the more we appreciate it, and Clergymen will find it a most valuable and handy companion.

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

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.

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



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ADDRESS BY THE MOST REVEREND THE PRIMATE

ON THE OCCASION OF THE ADMISSION OF THREE DEACONESSES AT ST. ANDREW'S CATHEDRAL, SYDNEY, FRIDAY, MARCH 16TH, 1894.

The PRIMATE based his address upon the words of St. Paul in Romans xii. 6-8: "Having then gifts differing according to the grace that is given to us, etc."

The preacher commenced by saying that we ought all to be in some sense Deacons or Deaconesses—and, indeed, all were made "Priests unto God," to do His spiritual service. Our work for Christ was differentiated in regard to circumstance and method; but it was all one work.

The first thing to do was gratefully and humbly to acknowledge that all we had of ability, or of opportunity, or of spiritual strength or insight, came of God. So there would be no boastfulness, no self-complacency, no setting ourselves upon a pedestal apart, and saying, "I am holier than thou."

Then we should remember that our exercise of the various gifts which God imparted must be work from within. St. Paul's words in I Cor. xii. 7-11, illustrated this. We must serve God in the Spirit, seeking for God's own Spirit to animate our spirits, to enable us to think, and to do, what God had sent us to do.

We must, also, look round us, in regard to the exercise of the gifts which come from God's grace. It would be observed that all the gifts mentioned in the text were to be used for the good of others, not for selfish aggrandizement; prophecy, ministry, exhortation, giving, ruling, showing mercy: all these were unto the building up of the Body of Christ in mutual love and help.

We might say, then, that what we needed for our Christian ministry was, Humility, Courage, Love: depending upon God's grace, animated by God's Spirit, and imitating Christ's love, in going about doing good.

After a few special words addressed to the candidate-Deaconesses, the Primate concluded by exhorting all to do what the name "Deacon" implied, to follow—to follow on; and he quoted these lines from a German source concerning "the service of the Lord." (See John xii. 26).

How blessed, from the bonds of sin And earthly fetters free, In singleness of heart and aim Thy servant, Lord, to be! The hardest toil to undertake With joy at Thy command, The meaneast office to receive With meekness at Thy hand!

"His servants shall serve Him and His name shall be in their foreheads."

Notice to Correspondents. BOND—Too late for this week.

SYDNEY DIOCESAN EDUCATIONAL & BOOK SOCIETY.

The fifty-seventh annual meeting of the Sydney Diocesan Educational and Book Society was held in the Chapter House, Bathurst-street, on Monday afternoon, The Dean of Sydney presided.

The Rev. J. D. Langley read the following Annual Report:— The year 1893 has been one of unexampled commercial disaster, and your Committee has been obliged to devote more than ordinary attention to the interests of the Society.

The suspension of a large number of our Commercial Institutions, and the almost total paralysis of trade have had a serious effect upon the business of the Book Dept., many of the Customers have found it necessary greatly to diminish the amount of their purchases, and the volume of trade has been seriously prejudiced.

In the Report for 1892 your Committee referred to the steps that had been taken by the Trade Committee to increase the Society's business, and the expectation that had been formed as to the result. The subject has continued to occupy the attention of the Committee, many hours of careful consideration have been given to it, and alterations involving considerable outlay have been made in the building—but so far without increased pecuniary returns—the depression more than counterbalanced any good which might have been anticipated from the changes made.

The sales for the year amounted to £3,000 16s being £617 less than the previous year. The gross profit £769 represents 25.65% on the sales effected, but the total working expenses amounting to £1,111 left a loss upon the transactions for the year of £342. To meet this loss, the Committee have set apart £250 from the grant from Moore Estate, the balance £92 they have debited to Capital Account.

In view of the continued depression in business, the Committee feel that considerable reductions must be made in the working expenses of the Depot, and already steps have been taken with a view to such reduction, meanwhile every effort will be made to maintain efficiency in the staff employed.

EDUCATIONAL GRANTS. The sum of £80 has been devoted to the support of our Church of England Schools, and your Committee are glad to report that amongst the grants were £10 to St. Mary's, Balmain, £10 to St. Bartholomew's, Pyrmont, and £10 to St. Barnabas, Sydney, where the respective Incumbents have brought into successful operation New Schools, which appear to have every prospect of permanence. The following are the Schools to which grants were made during the year:—

- St. Mary's, Balmain, St. Mark's, Darling Point, All Saints, Petersham, St. John's, Darlinghurst, St. Saviour's, Redfern, St. Philip's, Sydney, St. Bartholomew's, Pyrmont, St. Barnabas, Glebe, Sydney, St. Paul's, Sydney.

THE LATE REV. GEORGE N. WOODD. In the month of September one of the oldest and most devoted friends of the Society, the Rev. G. N. Woodd was called to his rest.

For many years he had taken an active part in the management of the Society, he was seldom absent from the meetings of the Committee, and generally presided. His kindness, consideration and thoughtful sympathy endeared him to his fellow-workers, and his extensive theological reading made his advice of great practical value. The following resolution was adopted by the Committee and forwarded to his widow:—

"That this Committee desire to record their sense of the loss which the Diocesan Educational and Book Society has sustained by the death of the Rev. G. N. Woodd. For many years he has rendered valuable service to the Society as a member of the Trade Committee, where his ripe scholarship, wise counsels and consistent Christian character have been of great value, and largely helped towards the progress and success of the Society."

"The Committee desire to offer their deep sympathy to his widow and children in their bereavement."

BUILDING FUND. With a view of enabling the Trade Committee to carry out their plans for improving the trade of the Depot, the sum of £75 was voted to be expended on improvements and alterations in the Building. Of this amount, however it was only found necessary to disburse £46. The building is in good repair, and the Committee hope that it would not be necessary during the ensuing year to expend much upon it. The Committee have renewed the mortgage with the Australian Mutual Provident Society at the reduced interest of 5 per cent., but it has not been deemed expedient to pay off any part of the indebtedness. The site of the building is in the best business part of the City, and the shop is most suitable for the requirements of the Society.

The debt on the building is £6,000 to the Australian Mutual Provident Society, and £500 to Mrs. J. G. Ewer.

GENERAL FUND. The subscriptions for the year to the General Fund amounted to £31 17s to which was added the sum of £100 from the grant from Moore's Estate. Out of this sum

This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manifolds 15 clear copies at one operation, and, worked with Edison's Mimeograph, it will produce 1500 perfect copies from one stencil. The Caligraph is the only Typewriter in existence which has a screw adjustment to every part.

THE CALIGRAPH.

The following is one of many testimonials received from Clergymen:—"North Shore, May 14th, 1890. 'Dear Sir,—The Caligraph I purchased from you some four months ago has proved a complete success. By it all my correspondence and manuscript work has become a pleasure, I am delivered from that terrible foe, 'writer's cramp,' and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure derived from the use of the machine.—I am, yours truly, (signed) JOSEPH PARKER, Pastor, Congregational Church, North Shore.'"

Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

HOW TO PREACH.

BY PREBENDARY WEBB PEPLOR.

Ask for one moment what danger there is in our day that any men should minister otherwise than the pure Word of God? Alas, for the answer that has to be given from too many of the notice-boards, church doors, and pulpits of the day!

When we turn to these, and take notice of the sermons which are about to be preached in the Churches, what read we? That the latest poem of Tennyson shall be the subject of the next day's address, or the latest discovery in the scientific field, or the latest geographical question concerning Central Africa; until at last we are compelled to wonder what men think people come to Church for with aching hearts and heavy woes, longing for comfort and for peace and for life, and to be brought into relation with Him who alone can bless them.

It is a marvel in the present day that even Evangelical Clergymen should have thought how, by displaying before the people something tricky, something theatrical, they can best win the attention of the unconverted and the godless, and that there is no power in the old Gospel.

THE SECRET OF POWER. You may be very certain of this, that the man who preaches the Word of God Biblically, expositively, and even dogmatically when dealing with a truth and bring the Word of God to prove himself point by point, will be the man who will carry weight in the present day, and the man whose ministry shall be so blessed that at the end he shall have multitudes to welcome him into the courts of glory above.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Dobsonham, 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.

A few weeks ago, while advocating the formation of "groups" of Parishes near Sydney, for the purpose of Model Lessons, etc., in the Melbourne Diocese, I pointed out that the fact of having an Honorary Secretary for each group would increase the amount of work accomplished by the Institute, as well as lighten the work of the Rev. E. C. Beck as Hon. Sec. of the Institute. I now notice by the February issue of the Church & S. Magazine, that the English Institute is adopting, to an increased extent, this plan of subdividing the work. They are arranging to have a representative as "Hon. District Secretary" in every Archdeaconry in England, and a first list of 88 such Secretaries appears in the columns of the Magazine.

The extent of our Archdeaconries is too great to make this plan successful in our Dioceses, but in the country each Rural Deanery might be taken as a district. In Sydney, and near it, even the Rural Deanery is much too large, and it would be advisable not to include more than three or four Parishes in a group. In this case the Hon. Secretary of the group might be either a Layman or a Clergyman. In the country it would be best to have Clerical Secretaries, or, if a Layman were chosen, he should be a member of the Rural-decanal Chapter.

New Zealand is gaining the services of the Rev. E. P. Caehemaille, who is well known as a member of the English S. S. Institute, and wrote for it a useful book called "Instructions for Confirmation" for the use of senior class of Teachers. He is going to take the temporary charge of All Saint's, Chatterton.

The Bishop of Jamaica, in writing on Sunday-school matters casually remarks "in our best Sunday-schools a short catechetical résumé is now given at the end of the School,"—evidently by the Superintendent or Clergyman. Can any correspondent inform me of any Sunday-school in N.S. Wales where it is the custom to do this, and how the plan is found to work? It seems likely to prove an excellent method for improving the quality of our teaching.

If the Parishes near Sydney were divided into groups for Sunday-school purposes, the question might be discussed as to whether it would be well to have a Sunday fixed for a "Festival of Church Sunday-schools" as is done at Auckland, where it is expected that a thousand children will attend each of the two Churches in which the Services will be held, on April 8th. Papers containing the words of the Hymns and the music and pointing for the Psalms and Canticles, have been circulated to the number of 2,500 among the various Sunday-schools.

The Melbourne Church S.S. Association, taking time by the forelock, as usual, has already decided upon its course of lessons for next year. It has fixed upon the Acts of the Apostles, with Mr. Eugene Stock's work as text-book. Also the Church Catechism from the beginning of the Commandments to the end of the "Desire."

J.W.D.

Old Churches. Some correspondence has recently taken place with reference to the age of Ecclesiastical buildings in the Colony. It would appear that old Christ Church, Newcastle, which for many years was used as the pro-Cathedral was opened for Divine Service in 1817 by the VENERABLE ARCHDEACON COWPER, father of the present DEAN OF SYDNEY. GOVERNOR AND LADY MACQUARIE were present at the opening service.

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We may boldly affirm that there is no man who really wins souls to God whose preaching is not constantly the exhibition of the very Word of God.

What of the doctrine of the Atonement, the doctrine of the Blood? It was my solemn privilege to speak to one who has been assistant-minister to one of the most popular talkers of the present day, and I had heard that this talker denied the doctrine of the Atonement. On meeting with this gentleman who had been his Assistant-Minister for twenty years, I rather abruptly and perhaps rather foolishly said, "Does he ignore the Atonement? I have heard that he does."

"Well," said the Clergyman, stopping for a moment and then looking carefully up to the heavens, "I do not know that he has ignored it, as you suggest, but he has never had occasion to mention it since I knew him." "And now," said another to a preacher that I know of, "will you tell me what you really hold with regard to the Atonement?" "Ah," said the other, "that is the very thing that I have never told anybody to this day, and you do not suppose that I am likely to tell you." Now, the Atonement of the Lord Jesus should be the very centre and marrow and power of our preaching, and the doctrine of the blood of the Lord Jesus Christ as the alone justification before God; and the alone power by which we enter into the holiest of holies should be surely the very centre, the very marrow, of our utterances.

Again to one of the leaders of all thought, a minister of the Gospel and a high dignitary of the Church, it was my distress to say after a long conversation, "At least we hold together on the doctrine of the blood;" and his answer to me was, with a shudder that passed across the whole of his frame, in these painful words, "I do not like to speak of the blood, I prefer the doctrine of the fatherhood of God." Ah, that is the crucial point. Do we preach the doctrine of the fatherhood of God through the blood alone, that there must be the acceptance by virtue of the blood, the overcoming by the power of the blood and the entrance into the holiest of God through the blood, or do we lay it on one side as having no power and no beauty for men? Let us be faithful with regard to the Atonement. Let us be faithful with regard to the Resurrection and its consequences. Let us be faithful in bringing forward the ascended Christ as the only Priest, and the true High Priest in the presence of God, and the Priest who prevents the existence of any other priest in the world who can operate between the soul and his God.

Let us also bring forth the mighty blessing, and privilege, and beauty of the Holy Ghost's operations in the souls of men. Men say, "We cannot always be harping upon one doctrine." No. Then let us not harp too long upon the doctrine of justification by faith, but pass on to the doctrine of the true sanctification, and show forth the office of the Holy Ghost as leading us up until we become perfectly like our Lord, and are accepted in glory as one with Jesus our Saviour.

I am deeply convinced of this, that it is only just, and yet so gloriously, as we take in the Word of God (as was said by one before), with prayer and constant study, as we live the Word at every point of our existence, as we, as it were, eat the Word until it is assimilated into our being and becomes to us the very life of our whole blessed existence, that we shall be enabled to carry on the solemn work of the ministry in any sense at all that is right before God. Only as we go out with the Word, in our hands if necessary, in our hearts assuredly, and our brain so far as God may give us grace to carry it, and with the determination to put forth "this to every soul that we meet with on casual occasions, such as in the train and in business life, or wherever it may be, and only as we bring out the Word of God—and that, if I had time to develop it, would involve not simply the written Word, but the living Word, Jesus Christ the Lord—only as we bring out the Word of God until men feel, "This is a man of one single aim, this is a man of one single truth, this is a man of one single power; he is above all and pre-eminently a Bible man, a man of God's Word, who brings with him wherever he goes that which wells out from his very being, namely, the truth of the living God, as that truth is in Christ Jesus"—thus, and thus only, brethren, I am convinced, shall we be faithful ministers of the Church of Christ, and faithful to the trust committed to us—to bring souls to God through our Lord Jesus Christ.

J.W.D.

Old Churches. Some correspondence has recently taken place with reference to the age of Ecclesiastical buildings in the Colony. It would appear that old Christ Church, Newcastle, which for many years was used as the pro-Cathedral was opened for Divine Service in 1817 by the VENERABLE ARCHDEACON COWPER, father of the present DEAN OF SYDNEY. GOVERNOR AND LADY MACQUARIE were present at the opening service.

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A YORKSHIRE SERMON.

ONE fine Sunday morning, says a writer in the Christian World, a friend of mine, who was sojourning for a time in a country village in the huge county of York, came upon a Primitive Methodist Chapel, just as the congregation were assembling for worship. He entered, and took his seat among the worshippers. The preacher entered the pulpit—a strong, burly, outspoken, honest man, with little education or grace of manner, but well read in the best of books, thoroughly in earnest, and not wanting in that quality which a certain writer has described as essential to a popular preacher, religious humour. The following summary of the discourse was written from memory:

Genesis xxviii. 12. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it."

Christian friends,—In mackin' a few remarks on t' soobje' afore us, we sal observe—First, its length; second, its strength; third, its breadth; fourth, t' way to get tull it.

First, we's describe its length. It reached between t' heaven and t' earth; top on it alluded to t' Godhead, boddam on it to t' manhood o' Jesus Christ. T' Lord stood above it. It were there long afore Jacob iver saw it, an' it's there nab, an' iver will be. That ladder seemed to oppen a communication between t' heaven an' t' earth.

Second, we's describe its strength. It's strang enuff to bear t' weight of all t' world, if they'd nobbat goo oop. Divvel tripped to push it dahn, an' his emissaries Voltaire, an' t' other infidels; but they couldn't niver stir it yet.

Third, its breadth. Its broad enuff for us all to goo oop together; there's n' o'ashun to push one another i' gooin' oop. Soom mack it sooa narrah wi' election at nobbat t' t'rah can goo oop, an' Winchester made it sooa broad at divvels were to goo oop an' all.

Fourth, the way to get tull it. 1st, We mun inquire. 2nd, We mun begin reet fair at boddam. 3rd, We mun goo oop a step iver y day, and we munnot oom dahn at meet. 4th, We munnot oom dahn to fetch a young woman, there's mony a one's dons soa, and then shoo' nawther goo oop hersen, nor let him goo oop. 5th, We munnot hug t' world oop o' our backs—it's over heavy—we cannot hug it oop. 6th, We mun keep our sen fixt oop t' hill, we munnot look abaht us. 7th, We munnot pick at one another as we goo oop. 8th, We mun mind we don't fall asleep at top, for if we du we's tumble off; but if we sud tumble off and brack wer leg, we mun get it set, an' start reet fair at boddam again. Soom tumble off at middle, and soom at top oomest. 9th, We mun stick fast or we's be blown off wi' t' winds o' temptation.

Soom's bin moopin abaht for years, and never got a step oop yet, gooin' abaht through one means of grace tull another, and never got into t' reet way, an' nawther goo up theirsens, nor let others goo oop.

Soom parents wants to pull their child dahn, and soom childer wants to pull their parents dahn.

Notes of Lectures on the Doctrines and Ceremonies of the Church of Rome.

No. 6.—"FASTING" AND "CONFESSION."

Having considered some of the principal Doctrines of Rome, in the five preceding lectures; we will now examine some of the practices, or ceremonies of t at Church. And first, let us examine "fasting" in connection with the Holy Communion.

Bishop Hay, lays down the law on this subject, and says that it is indispensable, "That we be fasting from midnight, so as to have taken nothing into our stomach from twelve o'clock at night before we receive, neither food, nor drink, nor medicine." (Sincere Christian, Vol. ii., Sect. iii. p. 34.) Considering that our Lord Jesus Christ instituted the Holy Communion, immediately after his Disciples had partaken of the Paschal feast, such a strict requirement of fasting might seem very unaccountable. Nor can we find anything to assist the fasting theory in the Acts of the Apostles, or in the writings of the first ages. A glance at Jer. xi. 7, tells us that "Babylon had been a golden cup in the Lord's hand, that hath made all the earth drunken." This is the required key. We find in regard to the "Eleusian mysteries, the first question put to those who sought initiation was, "Are you fasting?" (Potter vol. i. Eleusinia, p. 356.) and unless that question was answered in the affirmative, no initiation could take place. There seems to be no other way of accounting for the practice of coming to the Lord's Table, fasting; it must be acknowledged as absolutely PAGAN.

Secondly, "Auricular Confession." "No portion of the Papal system presents more originality than the Confessional. The glory, and the infamy of this institution is all its own." (Popery Ancient and Modern—p. 111.) Nominally this doctrine is founded on James v. 16. But it is easy to see that confession to a priest is not so much as hinted at, but the confession is to each other! It is not commonly known that confession to the Priesthood, was not finally enjoined on the faithful till A.D. 1215, under the Pontificate of Innocent III. (Pop. Anc. and Mod. pp. 112-123.) In Papal Rome, the same abominations (as in Pagan Rome) have flowed from the corrupting system of the Confessional, inasmuch that all men who have examined the subject have been compelled to admire the amazing significance of the name divinely bestowed on it, both in a literal and a figurative sense, "Babylon the Great, the mother of harlots and abominations of the earth." (The two Babylons, p. 359.) "The Confessional has, to an extent incalculable, been but another name for seduction, and seduction has oft been the prelude of murder! What tales might be told by the lime-pits, the subterranean passages, and the spirits of murdered infants!" (Pop. Anc. and

Modern, p. 121.) Let every man who values his personal liberty and the moral purity of his country, set his face like a flint against this system. As a plant which God has not planted, let all godly and patriotic Christians combine to uproot it from the land. May we learn to hate all that our God hates! SEGUM.

Mrs. Calap goes to see Mrs. Mills.

And it was not for an hour's chat over a cup of tea that she went to see her, but on a much more serious matter. For Mrs. Mills had been quoted in the newspapers as having said something which might be of importance to Mrs. Calap, and also to others. Now the newspapers print so many things that nobody can make head or tail of, that Mrs. Calap thought it only sure way was to go and see Mrs. Mills, and ask her if it was true what was said. What Mrs. Mills told her is contained in the annexed statement, made about a year afterwards:

"I, Jane Calap, of 3 Vincent-street, York-road, Leeds, do solemnly and sincerely declare as follows:—

"In the early part of November, 1887, I fell into a low, weak state. I was tired, languid, and weary, and felt as if something had come over me. All my bones ached, and I had so much pain that I did not know where to put myself. I was constantly vomiting, sometimes a green, bitter fluid came away, at other times frothy water. I had a dull, heavy pain at the right side, the whites of my eyes were a yellow colour, and my skin was sallow as if I had the jaundice. I had a sweet taste in the mouth, my tongue and teeth being covered with slime so thick that I had to scrape it away. My appetite fell away, and after eating the simplest and lightest food I had so much pain that it nearly killed me. I had always great pain and weight at my chest and through to my back, also a gnawing, sinking sensation at the pit of my stomach. I was greatly troubled with wind, which rolled all over me, and gave me so much pain it was like spasms, for I could not straighten myself. I gradually got weaker and weaker, and felt so weak and exhausted that I could scarcely drag myself along. As time went on I wasted away until I got as thin as a match and could barely walk across the floor. I felt so dejected that I used to say I shall never get better any more in this world."

I took all sorts of medicines, but finding myself getting worse, I got a recommendation to the Leeds Infirmary, where I was attended to by several doctors, who gave me medicines, which I took month after month, but I got no better. The doctors scolded my chest and lungs, and seemed puzzled with my sufferings, for they frequently changed my medicine. Getting no better, I next went to the Dispensary in North-street, and persevered taking their medicines, but it was all to no purpose. I now gave up taking physic, for I had lost all faith in it, and my sufferings continued until January, 1891, when I heard a neighbour of mine, Mrs. Ann Mills, 40 Broad-street, had been cured (after the doctors had given her up) by a medicine called Mother Seigel's Curative Syrup. I went with my daughter to see Mrs. Mills, who told me that Seigel's Syrup had saved her life, and would do me good. 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