

The Australian Record

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

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SAFE AND SPEEDY REMEDY
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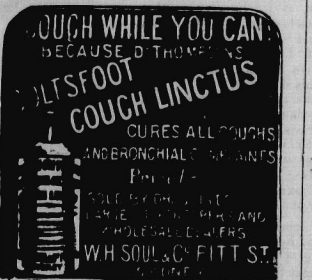
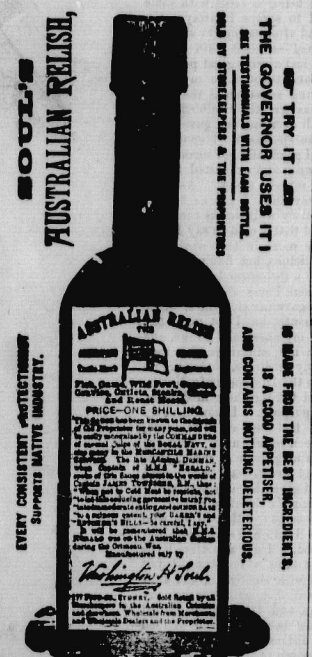
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Appetite to entice,
Be advised, Cookery, dear,
Grateful praise will be louder,
If you also, and always,
Use **WAUGH'S BAKING POWDER**

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 endea-
vours 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**!

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Purest and Best;
Good advice therefore is
To refuse all the rest.



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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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Estimates Furnished.

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—BY—

CARL DELIUS,

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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 Archdeaconry 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 Gresford, 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 Boort; 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.

Easter Day—Easter Joy. They are inseparably joined, and thousands will, with heart and voice, sing to-morrow, as they welcome the happy morning, "JESUS CHRIST is risen to-day, Hallelujah!" For our hearts thrill with an intense joy as we come from the gloom of the place where they laid Him, to stand with His beloved ones looking on the empty sepulchre, and seeing, with the devoted Mary, the stately, gentle, and benignant form of the risen Christ. The simple-hearted peasants in the South of Ireland have a tradition that every Easter Morning the sun, as the mists of dawn clear away, and his full-orbed splendour is about to break upon the world, turns three times round in his place, and scatters a shower of radiant beams over earth and sky, after which he shines steadily as on other and lesser days. So, in the faint twilight of the early morning, when the darkness of the night has scarcely melted into the softness of the coming day, old men and little children, matrons and maids, climb the nearest hill, and from its height they look—as did the Apostles on Ascension Day—into the heaven above them. No body has ever seen this mystic movement of the sun, but the credulous hold fast to the belief that the trouble is not with it, but with their own eyes, which are not strong enough to dis-

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 beautifully 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 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 fullness.

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 searless 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."

Special Religious Instruction. We are glad to be able to 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!"

Quibell's Infalible Disinfectants

In Liquid, Powder, and Soaps.

THE - WORLD'S - DISINFECTANTS.

The most Perfect, Reliable, Powerful, and INFALLIBLE Disinfectant, and Deodoriser. "Non-Poisonous, Non-Corrosive." For Fever, Cholera, Small-Pox, Malaria, Typhoid Fever, Yellow Fever, Ague, Measles, and all kinds of Contagious and Infectious Diseases in all parts of the World. BOTTLES, 1s.

QUIBELL'S DISINFECTANT DOG SOAP
For Destroying Fleas, Lice Mange, and All Insect and Skin Diseases of Hounds, Field, Sporting and House Dogs, Cats, and all Domestic and Pet Animals.
BOXES, 1s 6d.
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NEWS OF THE WEEK.

Friday, March 16.

Divine Service held at the Cathedral, at 11 a.m., when three Deacons were set apart by the Most Reverend the Primate. The Primate administered the Rite of Confirmation, at St. Anne's, Ryde, at 7.30. The first Bishop of Goulburn died, 1892. Half-Hour Service, Cathedral, 1.15-1.45, Rev. W. Hough. Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Rev. A. E. Bellingham, M.A.—St. Paul's Young Men's Union met under the presidency of the Rev. F. B. Boyce. Messrs. R. Craig, J. Strickett, E. Childs, and C. Muir were elected Members.—Continuation of Sale of Work in aid of St. Matthew's, Bondi.—At a special meeting of the Council of the Factory Girls' Club, the information that Miss G. Edwards, who has for so long a time been so successful as head of the Club, is going to England for a year to see similar work, and if possible to induce some Sisters to come out to Sydney to take up the work was received with regret. It was decided that the offer of Miss Mary Edwards to take her sister's place during her absence should be accepted. At the same meeting the Hon. Secretary reported the receipt of a cheque for £400 from a donor in aid of the Club.

Saturday, March 17.

A Special Devotional Service for Sunday-school Teachers was held at the Cathedral, from 3 to 5 p.m. Three addresses were delivered by the Most Reverend the Primate—"Sincerity of Self-Devotion," "Sense of Responsibility," "Spirit of Hopefulness." About 250 persons were present.—Sale of Work in aid of St. Matthew's, Bondi, closed.

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.—St. Saviour's Cathedral, Goulburn, 11 a.m., Rev. E. P. Hood; 7.30 p.m., the Bishop of Goulburn; Subject—"The Death of Christ; a sacrifice for human sin."—At All Saints', Woollahra, Stainer's "Crucifixion" was rendered after the evening service.—At Christchurch, St. Laurence, "The Story of the Cross" was sung after the evening service.—The Rev. S. S. Tovey, B.A., preached at St. James', King-street, at the evening service.—The Bishop of Newcastle administered the Rite of Confirmation at Clarence Town.

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, at the evening service.—Evening Service at the Cathedral, 7.30. Preacher, Canon Sharp, M.A. The Crucifixion (Stainer) was rendered.—The Rev. J. J. Albery, B.A., preached at St. John's, Darlinghurst, at 7.30 p.m. The Committee of the Diocesan Educational and Book Society met at 4 p.m., and the Annual Meeting of the Society was held in the Chapter House at 4.30 p.m.—St. John's, Parramatta, consecrated 1858.

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.—Evening Service at the Cathedral, 7.30. Preacher, Rev. B. A. Schleicher, M.A. Daughters of Jerusalem (Gounod) was rendered.—The Rev. J. Dixon, preached at St. John's, Darlinghurst, and the Rev. E. Lampard, B.A., at St. Thomas', Balmain, at the evening service.—Meeting of the Cathedral General Building Committee, Newcastle, held.

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, B.A., L.L.B. The Crucifixion (Stainer) was rendered.—Canon Kemmis preached at St. Paul's, Burwood, the Rev. J. W. Gillett, B.A., at St. John's, Darlinghurst, the Rev. C. Kingsley Cole at St. Thomas', Balmain, the Rev. J. Dixon at All Saints' Mission Church, Petersham.—The Council of the Church of England Temperance Society met in the Chapter House, at 4 p.m.

NEXT WEEK.

SUNDAY.

EASTER DAY.
Proper Anthem for Venite.
Proper Psalms: M, 2, 57, 111. E, 113, 114, 118.
Proper Preface in Communion Service, and for seven days after.

Lessons: Morning—Exodus, xii., v. 29; Revelation, i., v. 10 to v. 19. Evening—Exodus, xii., v. 29, or Exodus xiv., St. John, xx., v. 11 to v. 19, or Revel. v.
The Cathedral—11 a.m., The Dean; 3.15 p.m., Canon King; 7 p.m., The Precursor.
St. Saviour's, Goulburn—11 a.m., Rev. E. P. Hood; 3 p.m. and 7.30 p.m., the Bishop of Goulburn.

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.
Vestry Meetings.
Council Meeting of Church of England Grammar School, 4 p.m.

WEDNESDAY.

Standing Committee of Synod, 4 p.m.

THE AUSTRALIAN RECORD.

March 24, 1894.

OPEN COLUMN.

Initial letters have, in numerous 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. Like badges, they are indicative of some combined effort, that by unity, the objects in view may be realised. So would I seek to familiarise, with the hope that they may be an incentive to increased interest and participation in the work the letters A.B.M. Every member of our beloved Church in Australia, upon whom is laid the duty of spreading the Gospel (and who is excluded?) should find a large place in their affections for the

Australian Board of Missions.
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. In this way the missionary spirit, the sure mark of living individuals and of a living Church, would be evidenced by

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," without applying it to the work of the A.B.M. "In Jerusalem," that is a home. Are we alive to the wonderful opportunity which God has given us, in sending to our very doors the vast number of Chinese heathen sojourners who sooner or later must return to their own land? In Sydney and suburbs there are, approximately, 3321 males, 111 females; total, 3432; in the rest of the Colony, 9530 males, 250 females; total, 9708: making a total of 13,212. What report will they carry to their own country of Religious New South Wales? Is it merely to be that it is the land where their countrymen may accumulate riches which perish? Surely not! Shall we not take advantage of their residence amongst us and teach them the unsearchable riches of Christ, that they may tell them out among the heathen? "In all Judea," that is in the neighbourhood. How, you say may this be applied to us? Have you heard of Bellenand Ker in North Queensland? There our representative, the late Rev. J. B. Gribble (the friend of the Aborigines) started the mission, and though permitted only to initiate the work, God calling him to his eternal rest, it is still carried on by his son. Might not

A 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. Their cry is, "Come over and help us." The first of their number, the Rev. A. MacLaren succumbed to the terrible disease, and no one yet has offered to fill the gap. "Who will go for us?" May God the Holy Ghost stir some heart to say, "Here am I send me."

"And to the uttermost part of the earth." Yes, you say, I have an interest in China, or Persia, or India, or Africa, or North America. This ought ye to have done, and not to have left the other undone.

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. If not you might place your offering in an envelope marked A.B.M. on that day, and let me add

Avoid Being Mean.
"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.

The following, by S. S. McC., is very suggestive—
"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,
In darkness they're dying,
Just a penny a day
For the sad and the sighing.
Just a penny day!
You have sympathy, show it!
O, give while you pray
Just a penny a day.
Think of souls far away—
Redeemed, and don't know it—
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.

I am sure, Mr. Editor, you will be pleased to act as Receiver for any who may be willing to forward a contribution to the A.B.M.

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. But we can hardly expect it to be otherwise. The ridiculous is to so many people more attractive than the sublime. However earnest the words of a preacher may be, the entrance of a swallow into the Church or the movements of a dog or a mouse or the eccentricities of a flaring lamp will turn the attention of half the congregation from his words. Being aware of this we endeavour to avoid all mistakes or awkwardnesses in our services, so that the minds of the congregation may have nothing to distract them. It would be well if the members of religious bodies in conference would endeavour, in a similar way, to avoid anything that may cause scandal or distract the attention of the lookers-on (especially the reporters through whose eyes the world looks on at our meetings) from the definite work which the Church of Christ ought to be doing. Hasty speeches, harsh criticism, intolerance of the opinions of others, might perhaps be checked if it were recognized that every such incident when reported is a hindrance to the spread of Christ's kingdom, and "wounds Him in the house of His friends." And yet if we do not check such talk because Christ is by our side, the presence of our fellowmen will hardly be likely to be a greater restraint.

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. It was not in a moment of sudden excitement that a minister said the other day in a religious assembly, concerning a very regrettable incident where a statement had been called a lie:—"An ordinary man would have knocked the speaker down, and that man would have been well within his right, and would be doing his duty to society if he did so. I know what I would do if the epithet had been hurled at me, if I were as strong as I once was." Is it any wonder that a secular writer makes the comment, "There is no turning of the other cheek about that—none of the spirit of Christian forbearance which the Churches are supposed to teach, and the teachers to practise. It is just a matter of strength, you observe. According to this interpretation, any man who is able should promptly 'stretch' anyone weaker than himself who might call him a liar." This is simply the Gospel of brute force.

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. Their preface explains that the Revisers, for reasons which they state, simply copied the titles of the books as given in the Authorised Version. This was dissented from by the American Committee who struck out the name of St. Paul from the title—as I suppose it is pretty certain that the English Revisers would have done if they had permitted themselves to make any alteration in the titles. To me Mr. Huddle's suggestion of a threefold authorship seems to be Higher Criticism carried to absurdity.

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." But my friend Canon Moreton (who according to my definition, invites this Higher Criticism in his 2nd, 5th, and 6th enquiries) apparently confines the name to *unorthodox* criticism. This brings in the question as to what orthodoxy is, to which there is nothing but the old answer that orthodoxy is what I believe while heterodoxy is all that differs from my belief. Nothing that I have lately read on the subject of Biblical Criticism has pleased me so much as the PRIMATE'S Speech at the Hobart Church Congress which had as its keynote "caution and confidence—caution in accepting the criticisms, and confidence in the ultimate issue." Apparently the PRIMATE'S definition of Higher Criticism is the same as given by me above, for he says that "Higher Criticism is necessary and useful but not infallible, and leaves the practical use of the Old Testament undisturbed." I hold Dr. O. W. Holmes' belief that Truth is not an invalid that needs to be protected from every breath of opposition. I trust, with Canon Moreton, that longer and fuller investigation may prove that most of our old notions about the authorship of the books of the Bible were right, but if it does not I know that I must follow the God of truth as far as I can trace his teaching, whether I have to alter my old notions or retain them. I am not going to condemn Criticism according to its alteration of my notions, after the fashion of the northern miner after the trade dispute was settled, who said indignantly "Arbitration! Call that Arbitration! why, they've given it against us!" Criticism is a good and necessary thing, however extreme some of its professors may be.

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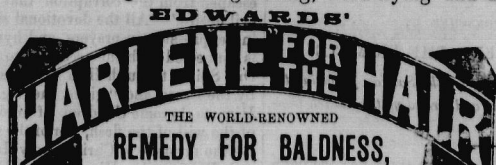
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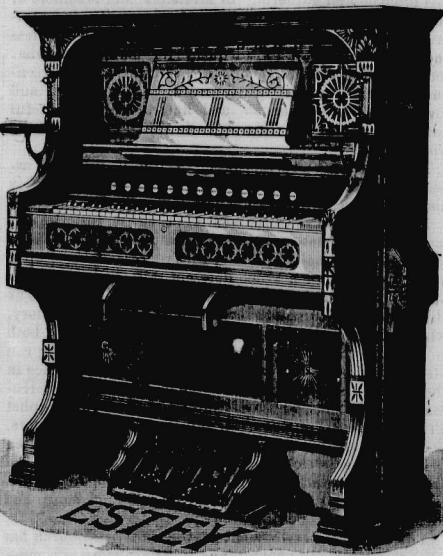
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The Australian Record.

"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 easy task to load this article with statistics, and show with what industry and self-forgetfulness the PRIMATE has carried on his work, but such a tabulation 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 ignominious 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 keen 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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UNDERTAKER Charles J. J. J. J.

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. It will be a holiday crowded with work, in which the Church of England in Australasia will have the foremost place in thought and action. As we say "good-bye" to-day, we commend the PRIMATE to the protection of the TRIUNE GOD, and may God in His goodness spare us all to welcome him on his return. Our prayers should be that his Episcopate may be a great witness for truth and righteousness; that it may be full of the noble enthusiasm of a pure purpose, and crowned with that success which God alone can give.

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. This being so, whilst not overlooking its many merits, the hint may be given that from a purely musical standpoint there is room for improvement. Last night the Rev. G. D. Shenton conducted the Choir, and an impressive interpretation of "Fling Wide the Gates," with the fine organ accompaniment admirably played by Mr. Montague Younger, formed the musical climax of the cantata. The principal unaccompanied chorus was also sung with a good deal of well-placed light and shade. Mr. A. J. Searl sang the tenor music, and Mr. R. O. Taylor and Mr. Dearman were allotted bass solos. **TUESDAY.**—In continuation of the Passion Week services at St. Andrew's Cathedral, Gounod's Lenten Anthem, "Daughters of Jerusalem," was performed there last night. The version employed was the one edited by Sir Joseph Barnby, as originally prepared for the fine Choir of St. Andrew's, Wells-street, London. The composition, which is unaccompanied, is for quartet and chorus, and is of the melodious yet ecclesiastical character which the great French composer adopts in such works. The Rev. G. D. Shenton conducted the choir in a well-studied rendering of the Anthem. Mr. Montague Younger's tactful accompaniment was of service in the chorales from Bach and other sources with which the music was interspersed. In this way "Thou Livest," "Commit Thy Ways," "His Are a Thousand," and other fine old hymns were performed. "The Crucifixion" included in Wednesday evening's services Gounod's Anthem repeated on Thursday, and portions of the "Messiah" were given on Good Friday.

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. The following gentlemen addressed the meeting:—The Rev. J. Best (Incumbent), Messrs. Nicoll, Wines, and J. Vickery.

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. After a Hymn, the General Confession, and the Collects, the Primate delivered an address on the "Sincerity of Self-devotion." The Primate said that success in Sunday-school work depended almost entirely on the personal devotion of the teachers and their intelligent interest in it, and with the exercise of it it would be found that the defects in the Sunday-school system, of which some well-meaning people talked so much, would soon be remedied. He urged all teachers to exercise Christian earnestness, Christian gravity, and Christian cheerfulness. After he had enlarged on this phase of the subject, an interval was afforded those present for private prayer and meditation, the subjects suggested for this portion of the service being one's own Christian life and work, God's blessing on Sunday-school work and self-forgetfulness, diligence, humility, patience, perseverance, and thankfulness. The Primate further delivered addresses on the "Sense of Responsibility" and the "Spirit of Hopefulness," treating the subjects, as he explained, from the point of view of a fellow-disciple, fellow-worker with them, and as one fully impressed with the responsibility of the work the teachers had undertaken.—*Herald.*

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). The Chairman reported for the week ended the 10th March:—Number of meals served, 668; beds occupied, 223; employment found for five; dismissed, one; sent to hospital, two; now remaining, 28. A financial statement of accounts was submitted and passed for payment. The resignation of the manager (Mr. E. Grether), who is leaving the Colony, was received with regret. The chairman and members of the committee present spoke in high terms of the faithful service rendered by the manager during his term of office. It was resolved

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. Upon the following morning, at breakfast, it was noticed that the Bishop looked solemn, and it was therefore naturally asked if a ghost had appeared to him. "Yes," said the Bishop. "What did he say to you?" was the next question. "Oh, I spoke to it first." "Really! what did you say?" "I asked it to subscribe to my new Cathedral." "And what did the ghost say?" "Nothing—it disappeared at once."

Tomago.—On Friday, 9th inst., 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. Lady Windyler in a few well-chosen words sketched the object of the gathering, and spoke in warm terms of Mr. Bowden's services. Before the close of the proceedings it was decided that a letter of condolence should be forwarded to Mrs. Simm on the death of their dear and esteemed Pastor, Canon Simm. Lady Windyler most hospitably entertained all present at Tomago House.

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 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 Archdeaconry 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. The suggestion that branches of the St. Andrew's Brotherhood be established in the Archdeaconry for the benefit of the young men was cordially received. The induction was made in the Church of St. John's at an evening service, which was attended by a large congregation. The attendance of the Choir was large, and the special character of the service made it an attractive variety. Evening Prayer was said by the Revs. F. E. Haviland and Reginald Smees, the lessons were read by the Incumbent of Sofala-cum Hill End, and the sermon preached by the Rural Dean. The preacher took his text Acts xx, 27. At the close of the service the induction proper was made by the Rural Dean in the form prescribed for such occasions in the Dioceses of Australia and Tasmania. The license of the Incumbent to be inducted was read by the Rev. Henry Glasson, and delivered by the Rural Dean to the Archdeacon, for whom the secret prayers of the congregation were solicited. The "Veni Creator" was then sung, and the closing prayers offered by the Rev. Robert Winter. It will be of interest to the Members of the Church in Mudgee and the district to learn that it has been decided to erect a stained glass window and memorial tablet in St. John's to the memory of the late lamented Archdeacon. The inscription on the tablet underneath the window which has been approved by members of the late Archdeacon's family, is as follows:— "This window was erected by the parishioners to the glory of God and in affectionate remembrance of the Venerable H. T. A. Bentzen, Archdeacon of Mudgee, and for fifteen

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.—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,
'Hast 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, 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 Flour, 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

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 text asserted the possession of various gifts, and the grace of God as the source of them all; while there was an exhortation to use them to the best of our ability, with hearty devotion to the particular line of work to which God called any one of us. We should compare the parallel exhortation by St. Peter (I. Peter iv. 10-11): "As every man hath received the gift, even so minister, the same one to another, as good stewards of the manifold grace of God, etc."

We were, in effect, bidden to look up, and to look in, and to look round; to look up to the source of all grace; to look in and recognise the spiritual power whereby alone we could exercise the gifts in the right way; and to look round, as using those gifts, not for selfish advantage, but for the good of others.

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." It was a mistake that had been made to speak of certain religious communities as if to them was confined "the religious life." There was, indeed, a kind of sacredness connected with certain offices, or with buildings set apart for special service; but God's grace flowed also in secular channels, and in the common duties of ordinary life, as well as in the more specialised channels of Christian ministry. All was of grace that is given to us.

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. Our service to Christ did not consist of a calculated aggregate of so many things done, but was the outcome of inspired energy and patience. This innerness of our ministry should never be forgotten.

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 task to undertake
With joy at Thy command,
The meaneast office to receive
With meekness at Thy hand!

With willing heart and longing eyes
To watch before Thy gate,
Ready to run the weary race,
To bear the heavy weight;
No voice of thunder to expect,
But follow calm and still,
For love can easily divine
The One Beloved's will.

Thus may I serve Thee, gracious Lord!
Thus ever Thine alone,
My soul and body given to Thee,
The purchase Thou hast won.
Through evil or thro' good report
Still keeping by Thy side;
By life or death in this poor flesh,
Let Christ be magnified!

How happily the working days
In this dear service fly;
How rapidly the dawning hour
The time of rest draws nigh!
When all the faithful gather home,
A joyful company,
And ever where the Master is,
Shall His blest servants be.

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

Notice to Correspondents.

BONDI—Too late for this week.

THE CALGRAPH.

The following is one of many testimonials received from Clergymen:—"North Shore, May 14th, 1890. Dear Sir,—The Calgraph 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

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, March 13th, 1894.

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 Depot, 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 18s 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. WOOD.

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

grants of books, etc., were made to the various Parishes, and £80 in aid of Parochial Schools, as already stated.

ACCOUNTS.

The Accounts for the year have again been duly audited by Mr. William Priest, Public Accountant.

Under Rule 4, it will be necessary to elect three new members of Committee, in place of Messrs. F. B. Kyngdon, J. Barre Johnston and George Wall, who are capable of re-election.

Archdeacon Günther moved the adoption of the Report, together with the Balance-sheet and Treasurer's statement. He regretted that the meetings of the Society were held in the afternoon instead of in the evening, as he thought their people would be glad to hear of the work which the Church was carrying on. Cardinal Moran was always letting his people know of the advances which the Roman Catholic Church was making.

The Rev. Dr. Corlette, in seconding the motion, pointed out that the business of the Society was not receiving that support from the Clergy which it merited.

The Rev. C. F. Garney supported the motion, which was carried.

On the motion of the Rev. J. D. Langley, it was resolved that the officers of the Society for the ensuing year be:—President, the PRIMATE; Committee, the Clergy within the Diocese who are subscribers, and in place of the gentlemen who retired, Messrs. F. B. Kyngdon, J. Barre Johnston, and George Wall; joint treasurers and secretaries, the Rev. W. A. Charlton and Mr. George Wall.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Dobsonham, Young. An information 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 n-are Sydney, for the purpose of Model Lessons, etc., as 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 Diocese, 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 Deanery Chapter.

New Zealand is gaining the services of the Rev. E. P. Cachemille, 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 *resumé* 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

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