

THE SECRET OF A HARD HEART.

BY THE LATE W. C. MAGEE, D.D., LORD ARCHBISHOP OF YORK.

It is a very strange thing. It is the strangest and darkest of all mysteries that a man, the creature of God, made by Him, should have a will that he can set up against God's will; and nevertheless it is true, and there it is written, and our Lord felt it when He was amongst men in the days of his flesh. He said, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not." "Ye would not." Why? He was the Almighty King of Kings and Lord of Lords. How was it that they were able to resist Him? The strangest of all mysteries, but a real mystery, a real fact, that they had the power of resisting Him; and the strangest and most terrible of all facts that I can think of is this, that a man has the power in the matter of his own salvation of resisting God; that a man may set at defiance God's goodwill to save him; that if he chooses to be unrighteous there is nothing in the whole machinery of the Gospel of Jesus Christ that will make him righteous; that if he chooses to be filthy there is nothing in the whole armoury of God, in His kingdom upon earth, that will make him holy in spite of himself, but that, if he will to yield ever so little to the holy will of God, which is his salvation, then the whole might of Omnipotence, the whole infinite power of the kingdom of God and of Christ is on his side to make him righteous and to keep him holy. Man resisting God to his own destruction, God saving man if he will only let him do so, that is the great, strange, terrible law of the Gospel of Jesus Christ.

The Gospel of Christ, if a man hears it and does not believe and obey it, helps to ripen him for judgment. Why is it the Gospel of Jesus Christ has this terrible power to destroy men, as well as to save them? The reason for it is this. There is one thing and one thing only that can destroy a man, and that is unrepented sin—the sin that a man won't give up, the sin he cherishes and keeps in his heart, and won't forsake, that is the millstone round his neck growing heavier day by day, which must at last drag that man down to destruction. Nothing else can destroy a man but the sin that he won't give up. Then how is it the Gospel may help on this destruction? I will tell you why.

There is nothing, in the first place, that gives such a picture of the love of God as the Gospel, "God so loved the world that He sent His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." The Bible is full of the pictures of the infinite yearning of the tender love of God, and as we stand in the full blaze of that light which shows us a loving Father in heaven the temptation comes to the man's heart to say, "If God love how can it be that He will punish me hereafter for my few poor sins here—He knows how feeble, how frail, how prone to sin I am, surely at the last He will let me off, no matter what I am doing here—He knows I am but a poor weak creature at the best, and God will not be so hard as not to forgive me my sins." So the full revelation of God's love hardens the sinner's heart as clay is hardened into a stone by the light of the very sun which melts wax into fluid. Yes, the Gospel hardens the heart of a man by its revelation of God's love. But it hardens the heart in another way—by its revelation of the sin of man. It tells us we are vile, cast-away sinners, with a vile, depraved and ruined nature. Instead of that drawing men to Christ to be healed, men take shelter under that fact and say, "If my nature is so bad how can I help sinning?" They excuse themselves and say, "After all the Bible tells us we are all great sinners, but I am not worse than others. I am a great sinner but it is human nature to sin." So the revelation of the sin of man and the misery of his disease which should send him to the great Physician is the very thing that hardens his heart, and he shelters himself under that revelation and stays away from God. It hardens the heart of man for another terrible reason. It brings us familiarly into the presence of Jesus Christ, and God Himself and His Holy Spirit.

The Gospel makes us very familiar with very holy things. You know the proverb that "familiarity breeds contempt," and in nothing is it more true than in the things of religion. Give me the man who is ever to be found in his place at Church—who is constant in his attendance at Chapel—because it is respectable and proper; give me the man who is familiar with his Bible, and can quote text after text; give me the man who is a good judge of a sermon, and can tell you whether the preacher preached the Gospel or not, and the man who with all that light is living in his secret life what he knows to be secret sin, or indulging even in secret in the proud sin of the Pharisee that keeps him far from God—I say, give me the man familiar with holy things, and the man upon whose heart those things have had no saving power, and I will show you the man nearest to the gates of hell—the man whose heart is hardened day after day, and hour after hour, until it gets as hard as the nether millstone—I will show you a man on whom God's last and greatest remedies for sin are being tried and failing; and if they fail he that is unrighteous in the sight of God's love that should make him cast away sin, he that is unrighteous in the sight of the sin of his own nature, which should make him flee to the Saviour, he that loves to be filthy and to cherish evil things in the presence of all things good and holy, and

with the words of the Gospel and the message of Christ in his ears, and the example of Christ before his eyes—he that thus loves unrighteousness and delights in filthiness the law of Christ for that man is this—that his very table becomes a snare unto him; the very holy things with which he is familiar are hardening and destroying his soul. "He that is unrighteous, let him be unrighteous still; he that is filthy, let him be filthy still."

Which of all the Apostles, think you, had the hardest heart? Surely that one who, day by day and hour by hour, drawing near to our Lord, seeing Him, hearing Him, was yet cherishing a secret desire to profit by his betrayal. It was not in the hour when Judas clasped the price of his iniquity; it was not when he hanged himself—when he perished because his life was no longer endurable—not in that hour his heart was hardened, but in those gracious hours when he was sitting at the feet of our Lord, hearing His blessed words, looking into His face of love, yet with his heart going off to his covetousness, that he was ripening himself for the gibbet on which he perished and the judgment with which he was to be rewarded for his work. From hardness of heart and contempt of Thy Word and commandments, in the day in which Thy Word is open and Thy commandments known, O good Lord, for Jesus Christ's sake, deliver us.

There are sins that above all others harden the human heart. There are sins of avarice, there are sins of pride, and there are sins which we may call, for want of another name, the sins of respectability, that do very much harden the heart; but there is one sin above all others which those who know anything of the nature of the life of God in the heart, or those who know anything of the agonised utterances of those who tell them of their sins as penitents, there is one sin above all others which seems to have a strange and terrible power of hardening the heart, and that is the sin of impurity. He that is filthy, unclean, and impure, let him be so still. He must be so if he indulges in it. There is no sin that so gets the mastery of the heart, there is no sin that so poisons all the emotions—the higher and better emotions—of a man's nature at their source, there is no sin that so drags a man down to destruction, through the flesh, as the sin of impurity.

I hear much in these days—we see sadly too much—of the sin of intemperance. God knows it is an evil and a terrible sin enough; God knows how great and how sore a curse to our English life is this sin of drunkenness. It is hardly possible to exaggerate the misery, the shame, and the sin that grows out of drunkenness. But there is a worse sin than that. You go along the streets of this town at nightfall and you see at the corners of the streets, here and there, a gin palace with its gay allurements. And you see the poor sinful souls that cannot resist the attraction going in there and drinking themselves into madness and destruction. And as you observe this you think what a sin intemperance is. As you see the poor wretch reeling about your streets you say what an evil intemperance is; and the respectable smooth shopkeeper, the highly respectable and fashionable man of business, looks at him and says, "What a pity to see that poor wretch given up to drunkenness!" But what about the secret sin that is defiling the heart of that man who passes amongst his neighbours for an upright and honourable man: what about that secret defilement, that foul and secret sin, that he does not venture so much as to whisper when on his knees, that secret defilement that is eating away all the purity and strength of his soul? Oh, brethren, the sin of unchastity is, I believe, before God a fouler, a wider-spread, and more soul destroying evil in our English life than even the sin of drunkenness. He that is unrighteous, let him be unrighteous still; he that gives himself up to uncleanness, let him beware lest it bind him in its chains for ever.

I could not stand up here, in the presence of this great congregation of men, without testifying my conviction that if there is one sin more than another in our English lives—and of men who pass for decent, respectable, and religious men too—one sin crying out to Christ our Lord in heaven for judgment, and which is ripening men for destruction, it is that very sin of uncleanness and impurity. Pray God to keep you from it; Lord, deliver us from temptation. I say unto you, young men, keep yourselves pure that the Holy Spirit of God may dwell in you, and ever remember that your bodies are the temples of the Holy Ghost.

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WITH GOD.

To talk with God no breath is lost;
Talk on! Talk on!
To walk with God no strength is lost;
Walk on! Walk on!
To wait on God no time is lost;
Wait on! Wait on!
To grind the axe no work is lost;
Grind on! Grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on! Grind on!

Martha stood, but Mary sat;
Martha murmured much at that;
Martha cared, but Mary heard,
Listening to the Master's word;
And the Lord her choice preferred;
Sit on! Hear on!
Work without God is labour lost;
Work on! Work on!
Full soon you'll learn it to your cost!
Toil on! Toil on!

Little is much when God is in it;
Man's busiest day's not worth God's minute;
Much is little everywhere;
If God the labour do not share;
To work with God and nothing's lost;
Who works with Him does best and most;
Work on! Work on!

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SYDNEY, SATURDAY, APRIL 15, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. C. F. Gurnsey is taking a short and well-deserved rest in Tasmania. The Rev. S. G. Fielding has been nominated to the Incumbency of Windsor. The Most Rev. THE PRIMATE returns to town to-day, after visiting Kurrajong, Windsor, and Castle Hill Parishes. The Rev. F. C. Bevan, of Cooma, is on a visit to Eden. The Rev. A. Corlette—residence, St. Mary's; Rev. Herbert C. Vindin (late of Bathurst Diocese)—residence, New South Head Road, Double Bay have been registered for the celebration of marriages. Mr. James W. Allpass at the conclusion of the business at the Easter Tuesday meeting held in St. Peter's Schoolroom, Cook's River-Road, was the recipient of an address, having removed from St. Peter's and relinquished the duties of Churchwarden.

The Annual Meeting of the Church Society. This will be held on the evening of Tuesday next, the 18th April, in the Hall of the Y.M.C.A., Bathurst-street. Sir Frederick Darley, C.J., Acting Governor, will preside. Amongst the speakers will be the Most Rev. THE PRIMATE, Mr. J. T. Lingen (Chancellor of the Diocese), the Revs. Canon Moreton, Dr. Corlette, and the Hon. W. J. Trickett, M.L.C.

Our New Governor. Sir R. W. Duff, is an active member of the congregation of St. James', Stonehaven, in which he holds the office of Lay Elector that he represents the congregation at the election of a Bishop of Brechin, when occasion arises.

The Home Rule Controversy. The Home Rule Controversy is exciting passion. The religious journals indicate the political temperature. The London Christian World, lacking both reverence and decency, describes as follows the scene in the House of Commons when Mr. Gladstone obtained leave to bring in the Home Rule Bill:—"Who brings in this Bill?" asked the Speaker. Mr. Gladstone rising said he did, and Mr. Secretary Asquith, Mr. John Morley, etc. Then the Old Man carried his child to the door of the House and stood holding it there, with the free hand up to his ear, so that he might be able to hear when the Speaker called him. "Mr. Gladstone," called the Speaker. At the word, up the floor marched the Patriarch with the Bill, bowing as he came. The sight was more than we could sit to see. Up we sprang to our feet, and wildly cheered the Old Man doing this heroic deed. A thrill ran through the House. The pathos and high significance of the scene touched our hearts. It was *Simeon and the Royal Babe over again*." Such a figure employed by a journal boasting in the name of the Christian World is an offence against Christian taste and honor.

What the British. The British Weekly, one of the Non-Weekly says:—conformist journals, in reviewing Mr. Gladstone's Home Rule Bill takes up a different position from the majority of its contemporaries. At one time it was in favour of "Home Rule," but its position at the present time may be gathered from its own words:—"What are the prospects of religious freedom under the new Bill? The right to establish the Church is still withdrawn, but we do not think there is any reality in this restriction. For suppose that by-and-by, as is quite certain, the Irish Legislative Assembly demanded the Establishment and Endowment of the Roman Catholic Church. Suppose, as is equally certain, that if this resolution were passed by both Houses, and brought before the Imperial Parliament—who would oppose it? The High Church Clergy could not well refuse to support such a measure. They stand by the Presbyterian Establishment in Scotland, although they think that the Presbyterians do not constitute a Church. The Church of Rome, in their view, occupies a very much higher position, and their support of it would be proportionately enthusiastic. Would those of Mr. Gladstone's mind oppose it? Mr. Gladstone is of opinion that wherever the majority in a country want an Establishment, they ought to have it, and although professing to believe that when a majority do not want it they should not have it, he refuses to take any steps to win them this freedom. . . . Nor can there be any doubt that the Roman Catholic hierarchy would repeat their monstrous claims as to the education of the people, so that the main part of Ireland would pass at no distant date under a Roman Catholic domination."

The Deterioration of the National Character. When a Judge of the Supreme Court speaks on such a subject as

National Character it is to be expected that his remarks will command thoughtful attention. His Honor Mr. Justice Hodges last Sunday on the occasion of inaugurating what is called "A Pleasant Sunday Afternoon Association" said some weighty words concerning Victoria which may be applied with great force to New South Wales. His Honor said:—"That the movement was necessary to check the deterioration of the National Character that was becoming more pronounced day by day. After a careful observation of the people of Victoria he had come to the conclusion that a large portion spent the whole of their waking existence in the pursuit of gain from motives of greed, and also in the pursuit of wild and exciting pleasures. Instead of looking forward to a life's work to reap a life's reward, men now sought to become wealthy by a single stroke of the pen, or by a single act. It was necessary to attain a calmer and more honest frame of mind. If such a spirit had prevailed, the wild proposals of 1888 would never have been possible, nor would the depression of 1893 be so all-prevailing. The former, as well as the latter, were both the outcome of an unrestful and excitable nature, which they had been for years cultivating. He therefore welcomed the movement, which he hoped would spread, and result in the people living a steadier and nobler life."

The Ishmaelites of Civilization. In an article entitled "The Ishmaelites of Civilization," a writer in the

Arena says: "Next we notice the saloon, the supreme curse of the nineteenth century, because its influence extends in all directions; and wherever it is felt, human misery, degradation, and moral eclipse follow. It is the devil fish of our great civilization, whose every tentacle crushes to death. It pollutes politics; it degrades manhood; it makes a possible murderer of every victim; it fills the slums with want and wretchedness; it crowds to overflowing our gaols, and is a leading factor in populating insane asylums, almshouses, and the Potter's field; it clouds the intellect; it obliterates moral integrity. But towering above all this, its crowning evil and that which makes its existence the national crime of the age, is its effect upon the guiltless. Through it more innocent suffer than guilty. The wife, the prattling children, and the unborn child each bear the mark of its curse. This is the phase of the problem which makes its toleration a crime of measureless proportions. The supremacy of the saloon affords most impressive illustration of the possibility of the whole nation becoming morally anaesthetised by a curse constantly before its vision, and whose health is lavishly used to quell all opposition which would deal it mortal blows."

Total Abstinence—A Convincing Illustration. Miss Kate Marsden, who has recently made her world-renowned perilous journey to the outcast lepers of Siberia, makes an important statement with regard to abstinence from alcoholic liquors. She travelled from St. Petersburg via Irkutsk to about 1000 miles beyond Yakutsk. For 2000 miles of the journey she had to ride on horseback like a man. The hardships and the privations endured on her journey almost pass description. This is what she says in the preface to her book describing her mission and her journey:—"I have never taken any active part in promoting temperance principles, but now I think that the record of my exertions in Siberia, without the aid of stimulants, may prove as beneficial to others as if my voice had been raised in furthering the cause for years past. I took no alcohol whatever during the journey, except on two occasions of great exhaustion, when the stimulants only made me worse. I have good grounds, therefore, for recommending abstinence from alcohol where much physical endurance is necessary. Humanly speaking, I believe I owe my life to this abstinence." No further comment is necessary.

A Noble Example. The *Journal of the Knights of Labour* is published in Philadelphia. A brewer knew that the managers of the paper wanted to raise some extra money, and offered an advertisement of his beer for which he would pay 1,000 dols. cash. The offer was peremptorily refused on the ground that the journal was published in the interests of the moral and material elevation of the worker. There are many quarters in which this noble example should be followed.

How to be fresh on Sunday. In the *Homiletic Review* this question is discussed. Many a Clergyman will be glad of information on it. The writer has a full parish, with four services every Sunday. One at 9 o'clock a.m. (Sunday school), one at half-past 10 (regular Morning Service), one at 4 (Catechetical Class) and one at half-past 7 (Evening Service). The writer recommends sleep for two hours after dinner. Sleep, that "balm of hurt minds, great Nature's second course," is the antidote to brain exhaustion and depression. He selects Dr. Talmage as an illustration. The famous New York preacher, so it is said, allows neither man, woman or child to break into his afternoon nap. Nothing short of the house afire can get him out, and even in such a case he directs that certain things of value should be first removed, and then, when the walls are about to fall, he requests to be called.

The Pope as the "New Christ." A contemporary makes the following remarks:—"Rome invites Divine vengeance by her multiplied blasphemous assumptions. From the last issue of *L'Eglise Libre* we learn that in a cantata entitled, 'Le Noël des Ouvriers,' dedicated to Leo XIII., in commemoration of the French working-men's pilgrimage to Rome last autumn, the Pope has been addressed and referred to as 'New Christ' and 'New Saviour' (*Nouveau Christ . . . Nouveau Sauveur*). We agree with our contemporary's remark:—"This iniquity, this blasphemy, does not surprise us. Rome has long denied the old Saviour, the Christ of the Gospels, and ours, and has put in his place the idol of the Vatican." When "New Christ" hides "Very Christ," whom do we see but "Anti-Christ?"

An Ideal Theatre. Can we have an ideal theatre? Dr. Clifford gives his answer in *The Young Man for March*. It amounts to this—that an ideal theatre is possible, and would be helpful, but to attain it demands in the actor the consciousness of a divine mission, with "a certain purposeful audacity and willingness to sacrifice money gains for the maintenance of the high and pure quality of the artist's work." It demands also unsleeping vigilance and unhesitating promptitude to eject all that vulgarises the mind, or stirs without refining the passions, or displays without condemning the vicious acts of men. But should we go to the theatre as at present existing? Dr. Clifford knows the theatre only by report, but he believes its dangers are in its associations.

Monstrosities in Thinking and Conduct. It is difficult (says the London *Christian World*) to keep pace with the monstrosities in thinking and in conduct which, in the present day, go under the name of religion. Of this our police courts during the last week have given some curious illustrations. In one case a mason's labourer was charged with violently assaulting his wife. Mr. Close, who prosecuted for the Society for the Protection of Women and Children, said the defendant was a young man holding fanatical views. He considered it was part of his religious duty to knock his wife about. The complainant added, "Yes, he says that he is doing his duty to the Lord by beating me, and that it is all done for my good." The magistrate fined this martyr to his convictions £5, and decreed his judicial separation from the object of his pious solicitude.

King Solomon's Sect. In another case an adjourned summons was heard against a member of "King Solomon's Sect," for deserting and refusing to maintain his wife. In the previous hearing it was stated that this worthy had informed his wife that the Lord had decreed him to leave her, and to live with other women. A witness stated that the defendant and other male members of the sect were living by deluding women, under a profession of superior sanctity, and making use of their property. It is not stated, but is, we may suppose, probable that these apostles of the new Evangel had set before them King Solomon's 1700 wives and concubines as the ideal domestic establishment. We are getting on. The spectacle of religious professors making sanctimoniousness a cloak under which to indulge unbridled lust or malignant brutality, makes it imperatively necessary for the Churches to put more tone and definiteness into their moral teaching, and to insist on the principle that religious feeling is less than worthless unless it eventuate in practice.

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The Coming Week.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., April 16.—11 a.m., The Dean.
3.15 p.m., The Precentor.
7 p.m., The Primate.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Tues., April 18.—Annual Meeting of the Church Society, in the Large Hall of the Y.M.C.A.
Sat., April 22.—Excursion to Echo Farm Home; Dawson Point Jetty, 11 a.m.

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E. GREYHER.

Brief Notes.

During the week the Most Rev. the Primate administered the Rite of Confirmation at Kurrajong, Windsor, Rouse Hill and Castle Hill.

The University Commemoration was celebrated on Saturday last with marked success.

It is reported that the Governor of the Marshall Islands in the Western Pacific intends to deport the American Missionaries from the islands.

Serious rioting has occurred in Trafalgar Square. An organised body of 3000 totalitars broke up a meeting which was being held in opposition to the Local Veto Bill.

Two men were killed on the railway line near Goulburn on Saturday night.

The British Fund in aid of the sufferers by the Queensland floods has closed. Another instalment of £1000 is about to be sent from London.

Mr. H. B. Fitzhardinge of Wagga, a prominent and highly respected gentleman, and who was four times Mayor of the town, was killed near the Wagga Railway Station on Saturday last. The deceased was a brother of Judge Fitzhardinge.

The *Times* of the 7th inst. says that after making a careful inquiry it does not believe the unfavorable rumours that have been current regarding Australian banks.

Miss Shaw, the special correspondent of the *Times* in Australia, says the supreme need of all Australia is not money but population.

The Rev. Rainsford Bayn was entertained at a harbor excursion on Saturday afternoon by members of the Newtown Wesleyan Church, circuit and other friends. Mr. Bayn is leaving Newtown to take up duties at the Centenary Hall.

In about 30 Churches in the city and suburbs (Adelaide) special sermons were preached on Sunday last to Young Men in connection with the annual celebration of the Young Men's Christian Association in Adelaide, which was held during the present week.

Special sermons appropriate to the elections (Adelaide) were preached in various churches on Sunday last, the preachers impressing on the citizens their duty to go to the poll and record their votes for men who would uphold righteousness in the country.

The Presbytery of Wagga met at Junee last week and appointed the Rev. Mr. McKinley, of Gernantown, Moderator for the ensuing year.

A tidal wave, which tore 30 vessels from their moorings, has occurred in the Chicago River. The tidal wave was followed by a blizzard, which destroyed two monster hotels and did other damage.

An awful prairie fire has occurred at Omaha in the State of Nebraska. Many villages were destroyed and the inhabitants are in a state of abject misery and despair.

The anti-European feeling in Egypt is spreading. Shocks of earthquake have been felt throughout Serbia and Hungary, doing injury to life and property.

The Bishop of Goulburn conducted Divine service at Binda on Sunday morning and in the evening delivered an address at St. Bartholomew's Church, Crookwell, on "The Rite of Confirmation."

On Sunday last, morning and evening, the Rev. Charles Bice, Organising Secretary of the Melanesian Mission, preached at St. Matthew's, Manly, and on Thursday evening delivered a lecture in the Grammar School, Manly, on mission work in the islands.

The Church Missionary Monthly Prayer Meeting was held in the Chapter House on Thursday afternoon.

Jottings from the Bush.

"All in the Name of the Lord Jesus."

Now that another contributor to the Record has taken up the Evening Communion question—one who has the power of consulting books of reference, and of regularly reading the English Church papers, advantages which I do not possess—I gladly retire from a controversy which was not of my seeking. In doing so I must clear up one or two misunderstandings:—1. I did not cite Lord Grimthorpe, but merely referred to the Act which he quoted; I can hardly be blamed for having assumed that he had quoted correctly. 2. When I spoke of Bishop Wilberforce's "weak reason," I did not allude to the Prayer Book or its rules—I hope no one else has made Mr. Smith's mistake in thinking that I did so—but to the only reason that Mr. Smith had mentioned as having been given by the Bishop for his opinion, viz., that "when our offices were compiled no Christian man thought of any other time for the celebration of Holy Communion." That is a very weak reason for asserting that Evening Communion is illegal; it would, I suppose, go to prove early Communion to be equally illegal. 3. No one ever dreamed of denying that "some justly-esteemed authorities regard the practice as distinctly contrary to the spirit and regulations of the Prayer Book," but this does not prove it unlawful, inasmuch as there are other justly-esteemed authorities on the other side. Even Archbishop Maclean himself, according to "F," admits that it is legal.

I alluded recently to the decrease of crime in England, but gave no figures to prove my assertion. To-day I am able to quote some statistics:—Since the year 1870 the population has increased from 22,000,000 to 28,000,000, and yet, with a population thus augmented, the criminals have diminished. There are now only three-quarters as many people in prison as there were in 1870, and for graver crimes, for which prisoners are sent to penal servitude, the number has been reduced one-half.

As to the principal cause of this decrease of English crime there will be much difference of opinion. I spoke of it in connection with prison reform: many will connect it with the Educational Act passed in 1870; the writer from whom I quoted the statistics connected it with the progress of Sunday-schools. But that was only to be expected, for he is Secretary to the Sunday-school Institute—it is but a natural bias, such as makes the jeweller in the comedy recommend a present of jewellery as a certain cure for the love-sick maid's disease. Probably the real cause is a combination of all the above, and many others; certainly it is not only the education and the Sunday-schools, for in both of these America is pre-eminent, yet her criminals are increasing in number at an appalling rate. In truth, the task of finding out the causes of moral and social changes, although it is undertaken with the greatest confidence by the "man in the street," is one of extreme complexity.

Our own crime shows but little, if any, signs of decrease—at least I believe so—although I cannot help thinking that there is a steady decrease in the country districts. But here, perhaps, I show my own bias. Public opinion in the country is, at all events, healthy on the subject, as witness the following outburst of indignation in a local paper concerning a theft:—the metaphors may be mixed, but the sentiment is sound:—"There is a creeping scum of humanity in our midst who undoubtedly enjoys life with his fellow creatures, yet is unwilling to run at large or allowed to roam in a free country."

For the greatest mixture of metaphors which I ever met with—the greatest, I should think that any sane editor ever printed—we must peruse (if anyone can), two solid columns of a letter published in another paper in the same district in the same week. It is directed (apparently) against Parliamentary misgovernment. A short extract may, perhaps, instruct those legislators who read the Record:—"No! Reason, prudence, honor and moral excellence has retrograded into the palladium of arbitrary distrust, buttressed by the plus of an appendage of artism. All, all have passed into a propagandism of tenets, forging links of parasitical intimacy and tatarian companionship, (a futilous fantoccini), in which puppets gesticulate and servile minions plays clown to the pantomime of 'Tommy make room for your uncle.' And here is the peroration:—"Gag the ophir of scriptural exalted reputation, deny access to the sources of great achievements, build the babel of your limited conceptions of worth by unstable factors, and you paralyse the source of your redemption—you are nothing." One advantage of writing that sort of thing is that no matter how eccentric one's typewriter may be, or how playful one's compositor, nothing can really spoil the beauty of what Mr. Malaprop would call its "nice derangement of epitaphs."

Although I have more than once spoken of the need of "keeping up with the times" as regards the study of the Holy Scriptures, yet I have censured the extremes to which some modern critics go, and the tone of certainty with which some of them speak on doubtful matters. Time and investigation will sift the chaff from the grain, as in the case of questions regarding the evolution of species. It

is as unwise to confidently accept the large conclusions of those who are sometimes called the "Higher Critics" as it is to deny that their labours have much value. The latitudinarian Mr. W. E. H. Lecky has lately been writing some wise words in the *Forum* on the Art of Writing History, and he touches on the question as to how far it is possible by merely internal evidence to decompose an ancient document, resolving it into its separate elements, distinguishing its different dates, and its different degrees of credibility. He thinks that "this kind of investigation is often pursued with an exaggerated confidence. Plausible conjecture is too frequently mistaken for positive proof. Undue significance is attached to what may be merely casual coincidences, and a minuteness of accuracy is professed in discriminating between the different elements, which cannot be attained by mere internal evidence. In all writings, but especially in the writings of an age when criticism was unknown, there will be repetitions, contradictions, inconsistencies and diversities of style, which do not necessarily indicate different authorship or dates."

Let me preface this paragraph by saying that I do not write it in opposition to Anglo-Israelism, but merely in protest against playing fast and loose with the words of Holy Scripture. Has Dr. Pocock any foundation for thinking that the Hebrew word which is translated "fair" in our version is equivalent in meaning to "light in colour"? If he has, will he kindly give it in order to support his argument; if not, how does he justify such a treatment of Biblical texts as in connection with any other book, would be called punning?

COLIN CLOUT.

OPEN COLUMN.

The Administration of Holy Baptism.

In the RECORD of the 11th March there appeared a paper or address by the Venerable Archdeacon Langley, on the "Need of Reform in the Administration of Baptism." As yet no notice has been taken of it in the columns of the AUSTRALIAN RECORD. This is somewhat surprising, when we consider the solemnity and importance of the question brought forward.

The laxity complained of, and the evils that naturally arise from it have not been exaggerated by the Archdeacon, and yet at the same time there is often found the greatest anxiety to have the child "done"—that sadly common phrase both for Baptism and Confirmation.

Does not this indicate a very general belief in grace conferred, or at least a vague idea of some undefined benefit received, in Baptism *ex opere operato*? For we may observe this anxiety in those who make no attempt whatever to take part in the Service, not even so much as to respond "Amen" to the prayers of the Minister.

Now if we could by any means bring back the Administration of Baptism to its rightful place in the Church as a Congregational Ordinance, surely the audible responses of God's people would compel the careless and ignorant to realize something of the true solemnity and deep importance of this Sacrament, and of their rightful part in it. Above all, may we not confidently hope that a grace so often denied to careless parents and sponsors, and the too often hurried and heart-sick Minister, would be granted to the united and believing prayers of God's people with their Minister.

The difficulties and prejudices to be overcome are doubtless many and great, but they are not insurmountable; while the benefit and blessing to the whole Church are incalculable, when we consider that such special seasons, known and prepared beforehand, would be educational to the young and ignorant, impressing them with a sense of the reality of their own Baptism, and of its meaning; as also a solemn reminder to all of baptismal vows, obligations and privileges.

Nay, would it not be a veritable Sacrament to each devout and loving worshipper and witness, when we call to mind our blessed Saviour's own words, "Whosoever shall receive one of such children in My Name, receiveth Me."

So important is the question raised in the Archdeacon's address, and so full is it of matter for the serious and prayerful consideration of the Church, that it might well be reprinted, and the practical discussion of the subject by our elder Clergy and Laity would surely be both welcome and helpful to many of us.

The following incident occurred lately in a country town. A mother brought her child to be baptized. The Clergyman, receiving no answer to the first question addressed to sponsors, prompted the reply: when the mother, who was hard of hearing, earnestly shouted back, "I recommends 'em all!"

G.

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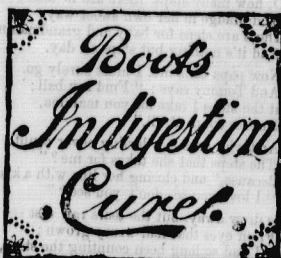
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For many years I have taken a deep interest in the welfare of the Society, and have at various times served on the committees which have been appointed to co-operate with the Board in making those changes in the constitution which its rapid growth and importance have necessitated.

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Should you honour me with your choice, I promise that this and every other means of promoting the interests of this noble institution shall have my best attention.

Yours truly,

JOSIAH MULLENS.

Burwood, March 1, 1893.

To the Members of the Australian Mutual Provident Society.

LADIES AND GENTLEMEN,—

As the retiring Director who is eligible for re-election, I have the honour to respectfully seek a renewal of the confidence you so kindly placed in me in 1887 and 1890. Should I be so fortunate as to be successful in my candidature, it will be my endeavour in the future, as it has been in the past, to discharge the duties of a Director to the best of my ability.

Allow me to take this opportunity to place on record my obligations to late and present colleagues on the Board for their extreme kindness in electing me to the position of Deputy-Chairman during the past three years.

I am, Ladies and Gentlemen, Your faithful servant,

J. T. WALKER.

Sydney, 25th March, 1893.

THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.

Address: The Chapter House, Bathurst-street, Sydney.

Hon. Secretaries: The Rev. J. D. LANGLEY, ROBERT HILLS, Esq.

Organising Secretary: The Rev. S. S. TOVEY, B.A.

Bankers: The Commercial Banking Company of Sydney.

FREE FUND.—Comparative Statement of Receipts:—

To end of March, 1892 .. £921 8 1

" " " " 1893 .. 569 2 2

Decrease .. £352 5 11

RECEIPTS FOR THE MONTH ENDING 31st MARCH, 1893.

Offerings, Advent, 1892 .. £ 2 17 3

Piston .. 2 17 3

St. Philip's, Sydney .. 8 19 1

After Confirmation, 1893 .. 1 8 0

Mount Victoria .. 1 8 0

Hartley .. 1 8 0

Blackheath .. 4 19 8

Auxiliaries, 1892—

Christ Church, St. Lawrence, Box 4 .. 0 8 7

St. Mary's, Balmuir .. 13 3 3

St. Andrew's, Sydney .. 6 0 0

St. John's, Parramatta .. 2 2 0

Randwick .. 6 4 0

Wallerawang .. 9 9 0

Cobbitty and Narellan .. 1 0 0

Petersham .. 4 0 0

Woollahra .. 2 2 0

All Saints, Parramatta

Australian Church News.

Diocese of Sydney.

Belmore.—The Annual Easter Meeting was held in St. Saviour's, Belmore, on Easter Tuesday at 8 p.m. The Rev. T. Jenkyn, M.A., in the chair. The meeting was very well attended. Mr. D'Arietta accepted the position of Minister's Warden. Mr. B. Short and Mr. Passeyer were unanimously elected to be the People's Wardens. Allusion was made to the marked increase in the attendance at Divine Service, and also at the choir practice. The faithfulness of the Misses D'Arietta and others cannot be too highly praised in connection with the Choir. The Chairman took occasion to say that the honour of the Son Jesus Christ and the salvation of men and women were the two objects of his life since he had come to the District, and should be to the end. Great unanimity prevailed. A vote of thanks was accorded the Chairman, and the meeting was closed with a hymn and the Benediction.

Enfield.—The following are the appointments of the above Parish this year:—Churchwardens, Messrs. T. Hodson, J. Beale, Dr. Tibbitts; Sidesmen, Messrs. T. R. Allt; J. Gosling, J. Collins, W. H. Quading, L. Robertson, junr., and E. Farrar.

St. Paul's, Cobbley.—Churchwardens elected:—Trustees, Mr. T. C. Barker; People's, Mr. T. Cummings; Clergyman, Mr. F. W. A. Downes; Sidesmen, Messrs. H. Campbell, J. Funnell, H. Bellingham, A. Kenrick.

St. Thomas's, Narellan.—Churchwardens elected:—Trustees, Mr. Richardson; People's, Mr. Nott; Clergyman, Mr. Hills; Sidesmen, Messrs. Hand, Larkin, and Norris.

Cabrarnatta.—Churchwardens elected:—Trustees, Mr. W. J. Pearce; People's, Mr. A. Liddington, Clergyman, Mr. C. Myles.

Rookwood.—A Tea Meeting was held in St. Stephen's Schoolroom, on Wednesday last, the 5th inst. The tables were attended by Mesdames Dunlop, Morton, Staff, J. Varley, Shields, Bird, W. Varley, Mortimer and Whittington, Misses Gee, Peak, Gillman, Bird, and Wilkinson. The Rev. H. Dunlop presided at an entertainment which took place after tea. Musical selections were rendered by the choir of St. Stephen's, and Mrs. Morton, Miss Peak, Miss L. Peak, Miss Star Rivers, and Messrs. L. Peak, W. J. Stent, and L. Berlyn. The attendances were large. The proceeds are to be devoted to the Parochial Fund.

Labour Home.—The weekly meeting of the Committee was held on Friday afternoon, the 7th inst., at 557 Harris-street, Ultimo. Mr. J. S. E. Ellis, president, and there were present:—Rev. J. D. Langley, Mr. John Sidney, Mr. W. H. Dibley, the Hon. Secretary (Mr. C. Uhr), and the Manager (Mr. Ed. Grether). The following is a report for the past fortnight:—Number of meals served, 1271; number of beds occupied, 424; permanent employment found for 2; temporary for 4; sent to the Asylum, 1; to the hospital, 1; dismissed, 3; now remaining, 53. The Farm report was received from the Superintendent:—Number of meals served during the last fortnight, 380; number of beds occupied, 129; employment found for 1; now remaining, 12.

The Church Society.—The Committee met on Monday last, the 6th inst. The Dean of Sydney presided. A grant at the rate of £75 per annum was made towards the stipend of a Curate, parish of Shoalhaven. Considerable discussion took place on a resolution moved by the Rev. E. A. Colvin in reference to the grant made for six months for the district of Rookwood. The resolution was ultimately withdrawn. The application from the Rev. H. Dillon for a transfer of the grant towards stipend of a Curate to that of a grant towards salary of a Catechist in the same parish, was, at his request, postponed. Pensions of £75 each were voted from the Pension Fund to two Clergymen retiring from their incumbencies. It was reported that the 37th Annual Meeting of the Society had been fixed for the evening of Tuesday, the 18th inst. at 8 o'clock, in the Hall of the Y.M.C.A. His Excellency, Sir F. Darley, C.J., Lieutenant Governor, will preside. Notice was given of the following resolution:—"All pensions under the Pension Fund Rules shall be fixed by the Bishop after consultation and in agreement with the Finance Committee and the pension thus fixed shall be accepted by the General Committee." Applications for grants towards buildings from Yarramundi and Dulwich Hill were indefinitely postponed, and the following applications were referred to the Finance Committee from (1.) the Churchwardens of Woollongong for a grant of £50 towards a Parsonage; (2.) the Churchwardens of Five Dock for a grant of £25 towards interest on cost of site; (3.) the Dean of Sydney, to transfer the grant now being made towards rent of the Mission-room in the Ecclesiastical District of St. Andrew, and apply the same, together with a further grant of £40 towards the stipend of a Curate in the same district.

Pictou.—At the Easter Tuesday meeting the following gentlemen were elected Churchwardens for the ensuing year:—Mr. W. R. Antill, Clergyman's Warden; Messrs. J. M. Antill and A. Teale, People's Wardens. Large congregations attended St. Mark's Church on Easter Day, Harvest Festivals being combined with the usual appropriate services for that day, the products of field, orchard, and garden being very tastefully displayed amidst floral decorations.

St. George's Paddington.—The former Churchwardens, viz., Messrs. J. W. Hedges and W. Chadwick were

unanimously re-elected for the people, and Mr. W. A. Gilder was re-appointed Clergyman's Warden; Messrs. Green, Clayton, George and Graham were elected Sidesmen.

Bondi.—A Tea Meeting and Social to celebrate the opening of a new Sunday schoolroom in connection with St. Matthew's, was held in the Schoolroom of the Church on Tuesday night. The Very Rev. the Dean presided. There was a large attendance. After full justice had been done to the good things provided the social was then proceeded with. The schoolroom, which is a large one, presented a pleasing aspect, being decorated with flags and flowers, and was built within two months from the proposal to erect one. The building cost £130. Apologies were received from the Most Rev. the Primate, and a number of well-known Clergy. Addresses were delivered by the Revs. Dr. Manning, William Martin, and Dr. Rutledge. Songs were rendered by Mrs. Hodgkinson, Miss Wilson, Messrs. Henwood, Brown, and Rev. J. Best. An enjoyable evening was brought to a close with the doxology.

St. Luke's Burwood and Concord.—In the announcement of the Easter Meeting, it was stated the attendance was larger than ever before, "even ladies were present." It should have been "ladies were present." For Mr. "John Davidson," should have been Mr. "John Dawson."

St. Paul's, Redfern.—The attendances on Easter Sunday were very large. There were 134 communicants, and the Offertory, for which a special appeal had been made, was over £55. The following gentlemen were elected Wardens for the ensuing year:—People's—Messrs. W. McDonnell and Richard Watkins; Clergyman—Mr. F. Arnold; Sidesmen—Messrs. A. Turner, James Farr, and W. C. Coombes.

St. Saviour's Redfern.—The Easter Meeting was held in the Schoolroom on Tuesday evening last. There was a large attendance of Parishioners, included among which were several ladies. The Church Wardens' statement and other Reports presented disclosed exceedingly encouraging results—the Offertory for the Church year, though a short one, being the largest recorded. The total receipts as shown in the various balance sheets reached the sum of £1016 4s 3d; the expenditure £945 2s 1d. The indebtedness of the parish has been reduced by £191 10s; interest paid on Church debt £100; and much needed improvements effected on Church property at a cost of £70 6s 6d. Help to the extent of £22 6s 5d was given to the Church Society; and £13 1s 11d, to various Missions. Messrs. John Mears and C. F. Weber junr., were elected People's Wardens, and Mr. Thomas Laurence as Clergyman's. As Sidesmen, Messrs. W. Gaze, John Speirs, T. Stapleton, W. Langley and G. Bulmer. Votes of thanks to the retiring Wardens, Sidesmen, the Organist, Choir, Parochial Collectors, District Visitors, Superintendent and Teachers of the Sunday School were unanimously passed. A most harmonious and hope-inspiring meeting was closed by the Incumbent, the Rev. J. Howell Price pronouncing the Benediction.

St. Andrew's, Summer Hill.—The Easter Day Services were well attended, the Communicants numbering exactly 250, and the Offertory amounted to £31. The Easter Vestry meeting was also fairly well attended, and the Churchwardens' report considered comparatively favourable. After paying all the ordinary parochial liabilities, £125 had been paid in interest, and £250 off the mortgage. And, in addition, the sum of £160 had been forwarded to the Church Society, Church Missionary Association, and other benevolent institutions. Thanksgivings were offered to God for the unity, liberality, and spiritual blessings which He has graciously been giving to the Church during the past year, and prayer offered for a further manifestation of the Divine presence and blessing. The appointments were:—Churchwardens, W. E. Shaw, Jethro Foster, and C. H. Broughton; Sidesmen, T. Fisher, J. M. Sandy, John Croker, J. Bateman, W. H. Thompson, E. J. Wilshire, R. D. Pring, W. Biddles, E. S. Wilkinson, and A. J. Study. The quarterly Missionary Prayer Meeting on Friday night last, at Summer Hill, was one of special interest. Mr. Edrie C. Robinson being about to join the Rev. G. C. Grubb and party in their Evangelistic Mission in South America, a special "send off" was given him. The Rev. John Vaughan referred to the honor which was being conferred upon St. Andrew's Congregation in the call of God for yet another of the brightest and best of their members; to the number of years Mr. Robinson had been in connection with the school and Church; and to the work which he had been enabled to do in connection with the Men's Bible Class, the Church Choir, the Brotherhood, and the open-air Services. He also expressed his thankfulness for the grace of Christ Jesus, and the measure of the Holy Spirit which had been bestowed upon their young brother, Mr. Albert Fisher, on behalf of the Church Choir, and Mr. Cecil Wilshire, on behalf of the Summer Hill branch of St. Andrew's Brotherhood, presented Mr. Robinson with useful tokens of their affection and esteem. After several prayers had been offered, and the singing of "God be with you till we meet again," the large congregation took an affectionate farewell of their friend, and promised to support him with their prayers. Mr. Robinson left Sydney by the S.S. *Manarua* on Saturday last, en route for Buenos Ayres, where he will meet Mr. Grubb.

Kiama.—The Annual Sunday school Festival of Christ Church School took place in the Church ground on Wednesday, the 5th inst. The children and teachers assembled about 10 o'clock. The schoolroom was nicely decorated, and

the tables loaded with good things, and as the clock struck 12, the children were summoned and set down for dinner, whilst both teachers and friends vied with each other in attending to the wants of the children. The usual games were indulged in during the day. Various prizes were won by the children in racing and other games. About 4 o'clock, the children again sat down in the schoolroom to tea with the usual accompaniments. The harmony and the kind feeling manifested by all made the social gathering a grand success. When all present assisted in contributing to the day's enjoyment, it would be invidious to mention names.

Kurrajong.—(Election of Churchwardens.)—The Annual meetings were held last Tuesday week, when very satisfactory balance-sheets were presented, and the following gentlemen were elected Churchwardens:—For St. Stephen's, R. R. Skuthorp and A. Dunston, and for St. Philip's, J. Esay, J. Watts, and H. Skuthorp.

Diocese of Newcastle.

New England Proprietary School.—I notice with much interest your paragraph in a recent issue, relating to the New England Proprietary School. I had for some time been wondering when we should hear of this Church of England School, and now it comes to us all the way from home, through a statement in the *London Guardian* copied into your columns. This was at one time called the Blandford Proprietary School owing to the site, subsequently discarded, having been purchased for it at Blandford. Archdeacon Ross, of Armidale, who is now in England, has not been idle, as the Statement in the *Guardian* shows. Belonging, as I do, to the Diocese of Newcastle, I cannot help feeling some regret at the transference to Armidale, of what many think should have been an Institution in, if not of, the Diocese of Newcastle. But misadventure marked all proceedings connected with it here, and the business in course of time found its way into the hands of the Armidale people generally by Archdeacon Ross. They were just as earnest in the matter as the Hunter people were indifferent, and the natural solution of the question has now come about. There is, however, every reason to hope that the School as established at Armidale, will prove more beneficial to the Church at large than it could have been if established at Morpeth, which was mentioned as a possible site, and we must console ourselves as best we can with this consideration.

Clarence Town—Parish of Dungog.—At a meeting held on Monday, March 6th, it was decided to obtain full plans, etc., for a new brick church. Subscriptions are asked for extending over three years. The actual building will commence when there is £150 in hand. Up to the present time, the sum of close on £100 has been promised.

Offertories.—The Offertories on Easter Day throughout the Parish of Dungog, were given to St. Paul's, West Maitland, in token of sympathy with the Parishioners in their great loss through the flood.

Diocesan Council.—The regular quarterly meeting was held at Morpeth, on 5th April. All the six Clerical members were present, and two of the six Lay members. The Bishop presided. This and the third quarter of the year are the most difficult to meet, as not many of the Parishes collect quarterly, some collecting half-yearly, and the remainder yearly. As the Diocese, however, under present arrangements, pays £50 quarterly to every Incumbent, whose Parish has fulfilled its previous year's obligations, it is evident there must be a considerable amount advanced to many of the Clergy. The advance is ultimately recouped in nearly every instance, but is productive of some little inconveniences to the Diocese, which however is hardly worth mentioning in view of the great comfort conferred upon the Clergy by this considerate arrangement. On the present occasion, it was requisite to ask for an overdraft of £900 (nine hundred pounds) to meet the requirements of the quarter. A great deal of correspondence was read, principally relating to the "Assessment." It had been notified by circular to the various Clergy as well as to the Secretaries of Parochial Councils, affected by the notice that the whole sum in arrears would be deducted from the quarterly remittances of those Clergy whose Parishes had not paid up their assessments to the end of 1892. A strong appeal was made against this course by two members of the Council, and it was ultimately decided to make the deduction in two equal quarterly payments, in cases where the deduction would have been insupportable. This was accordingly carried out. The draft of the New Parochial and Diocesan Funds Ordinance, drawn up by the Sub-Committee, was submitted to the Council, and I believe another Funds Ordinance was brought under the Council's notice by the Rev. F. D. Bode, in accordance with the Standing Orders of Synod. The meeting of Synod was fixed for Tuesday, May 30th, at Newcastle, and business will be entered upon on that evening.

St. May's, West Maitland.—Extract from a few words spoken by the Rev. W. H. Yarrington, to those who stayed to Holy Communion on New Year's Day. "Under the good providence of God, their two old friends and Parishioners, Mr. and Mrs. J. Levesque, had by their munificent bequest, removed the debt on the Church Tower and Spire, and he now had the great happiness of announcing to them that the Church in which they had so many years worshipped, and to which they were by so many endearing memories of the past attached was completely free from all debt." Awaiting Holy Communion were one hundred and two communicants, who then

presented Mr. Yarrington with an address of affection and confidence: It is an open secret that Mr. Yarrington suffered much annoyance during the year 1892, for his endeavours, in common with hundreds of others, to prevent the Park of West Maitland from falling into the hands of the Jockey Club. In this, he and his coadjutors were successful, but he was subjected to much public, and it may be even private misrepresentation. But such a beautiful manifestation of feeling as the one spoken of above, and the auspicious opening of the year 1893, may well make amends to himself and the office-bearers, Churchwardens and congregation of St. Mary's.

Scone.—The Annual Easter Meetings for the election of office-bearers, &c., in connection with St. Luke's, Scone, were held on Easter Tuesday at the Schoolroom, with the following result:—Churchwardens (members of Parochial Council *ex officio*), Messrs. Dalton and Pulling; Parochial Council, Messrs. F. A. Parbury, J. D. Stafford, E. Solomon, Thos. Cook, C. W. Statchell, A. Moore, E. H. Simpson, and W. S. Lloyd, with Messrs. Dalton and Simpson as Hon. Secretary and Hon. Treasurer respectively.

Scuse Advocate.—The Report and Statement of Accounts for 1892, adopted by the Depot Committee on April 6, showed, your readers will be glad to learn, a considerable improvement in the trade of the Depot; consequently, probably, on the residence of the Bishop at Bishops Court, and the holding of the meetings of the Diocesan Council and of various other Diocesan Committees at Morpeth. Before rising, the Committee, on the motion of the Hon. Secretary, voted £5 worth of Sunday-school books to St. Paul's, Maitland, and £2 worth to Miller's Forest, Raymond Terrace, to compensate the Sunday-schools there in a slight measure for the losses by the late disastrous floods.

The Diocesan Corresponding Committee of the Australian Board of Missions also sat at Morpeth, on April 6. The Treasurer's Statement of Accounts, adopted for presentation to Synod, showed that the total amount of contributions from twenty-three parishes for various Mission purposes amounted for 1892, to £253 0s 1d, being a slight increase over the contributions for 1891.

Diocese of Goulburn.

Bungonia and Marulan.—The Annual Church Meeting was held at Christ Church, Bungonia, on Easter Tuesday, at 3.30 p.m. The Rev. A. C. Mosley, Incumbent, presided. The attendance was very fair, and the proceedings were marked with great unanimity. The retiring Churchwardens presented their report and balance-sheet, which were considered very satisfactory. The income amounted to £87 15s. During the year, the report states, the Church grounds have been planted with ornamental trees. The Ladies' Working Society had done good work, having given a donation of £10 towards the arrears of stipend; purchased crockery, cutlery, etc., for the use of tea-meetings, and furnished a new set of service books for the Church. The District undertook to be responsible for £70 per annum of the Incumbent's stipend. The following Churchwardens were elected, J. M. Broadhead for the Clergyman, R. Tickner for the people, and C. I. Broadhead for the Trustees. At the close of the public meeting, the ladies of the Working Society waited upon the Incumbent and presented him with a purse of sovereigns as an Easter offering. Mrs. Jessop in presenting the purse said that such a small token of their high esteem and deep regard. The Incumbent expressed his reluctance in accepting the offering, feeling that such was overtaxing them, as they had already done well. He said that it was gratifying to know that his labours were appreciated and crowned with success. He thanked them very sincerely for their offering and kind expressions. At 8 p.m., the Incumbent attended the Annual Church Meeting at All Saint's, Marulan. The attendance was very fair. The Chairman read his address, in which he referred to the Parsonage being free of debt, and the necessity of additions to the building. He referred to the Church at Barber's Creek having been built, and other Churches having been improved during the past year. The work of the Church throughout the district was in a more satisfactory state than it had ever been. The Marulan Ladies' Working Society had been instituted during the year, and had wiped off the Parsonage debt of £10, and purchased a lamp for the Church entrance. Four Sunday-schools were doing good work, and there were prospects of two others being instituted shortly. The Chairman struck the key note when he said "I'll raise an Ebenezer to-night, and say, hitherto hath the Lord helped us. I raise it as a token of thankfulness for the past, and hopefulness for the future." The Churchwardens presented their report and balance-sheet. Such were considered highly satisfactory as they met all liabilities during their term of office, and reduced a debt of £48 which they took over, to £18. The Churchwardens were re-elected namely, W. M. Cunningham, Clergyman's Warden; C. J. Coombs, People's Warden; A. G. Coombs, Trustees' Warden.

St. Paul's Church, Cooma.—The Easter Meeting was held last week, the Incumbent, Rev. F. T. Bevan, B.A., being in the Chair. The meeting was well attended, and the proceedings were hearty. Mr. Bevan was presented with an Easter offering as usual. The income for the year from stipend contributions, pew rents and offertory, was £359, the largest for years past. The Parish has been greatly favoured with Episcopal visits, in 1892-3, the Bishop of Bathurst having visited it during the late Bishop's illness, in May last, the Most Reverend the Primate having resided in Cooma during the months of January and February of this year, and the new Bishop of Goulburn having paid his first visit to Cooma. The Bishop of Bathurst greatly stimulated the people by his visit; the Primate also helped the parish very materially in many ways, and our own Bishop cemented the good work done by his predecessors. Rev. F. T. Bevan takes a well-deserved holiday of several weeks, at Eden, and his assistant, Mr. Nicolson, will have charge of the Parish during the Incumbent's absence.

Crookwell.—The Bishop of Goulburn arrived here on Saturday last, and proceeded to Binda, where he was to have administered Confirmation on Sunday; but some difficulty arising, the ceremony was postponed till Thursday next. The Bishop conducted Divine Service at Binda on Sunday morning, and returned to Crookwell on Sunday afternoon. In the evening at St. Bartholomew's Church, the Bishop delivered an address on the "Rite of Confirmation," and afterwards confirmed 16 candidates, all females. On Monday evening the Bishop met a number of parishioners in the Temperance Hall, when addresses were delivered on Church Work in the Diocese. On Tuesday he held a Confirmation at Woodhouselee.

Diocese of Grafton and Armidale.

Tamworth.—The Lenten Season in this Parish was marked by Divine Service being held in St. John's Church, on Friday evenings, in addition to the usual week-night Service on Wednesdays, at St. Paul's Church. Evening Service was also held during Holy Week alternately in the Churches. On Good Friday night though it must be admitted that the attendances were not so large as in former years. At St. John's Church, the sacred song "Calvary" was rendered (in place of one of the hymns), by Mr. W. H. B. Piddington, who also sang on Easter night, "There is a green hill far away." A heavy storm, no doubt, interfered with the attendance at the Evening Service of Easter Day, but the Congregations at the earlier Services were large, and the special music "Bridgewater in A" and Stainer's Anthem "They have taken away my Lord" well rendered by the Choir. At the Easter Vestry Meeting, the Wardens for the past year were re-elected:—St. John's Church, Trustees' Warden, Mr. George Loder; People's Warden, Mr. John Morris; Clergyman's Warden, Mr. E. C. Hunt. St. Paul's Church, People's (2), Mr. B. Abbott, and Mr. C. Berman; Clergyman's, Mr. T. M. Newman.

The Girls' Friendly Society.

The Diocesan Council of the Girls' Friendly Society met on Wednesday, 5th inst., at the G.F.S. Lodge, 159 William-street. The meeting was presided, as usual, by those of the House and Executive Committees; Mrs. E. B. Docker presided, and there were also present, Mrs. Broad, Mrs. Holme, Mrs. Hillyar, Mrs. Wilkinson, Mrs. Campbell, Mrs. Pain, Mrs. McKeown, Mrs. Read, Mdme. De Montemas, Miss Adrian and Miss Wilkinson. Apologies for unavoidable absence were received from Miss Snowdon Smith, Mrs. Kellick, and Mrs. Levy. Besides a varied correspondence relating to the appointment of the Finance and Reference Committee, and to branch and commended members, a semi-official letter from the Countess of Jersey to the Diocesan Secretary was read, in which Lady Jersey said that though she hesitated to become Patroness till she had gained more knowledge of the work, she had arrived at the conclusion that the Society was of real benefit to the members, and would have consented to accept office had she remained in New South Wales. A report and statement of accounts, showing a balance to the good, was received from the Registry department. The House Committee reported very satisfactorily of the Lodge, which seems to be becoming more and more appreciated and necessary. An acceptable donation of £1 8s was received from the late Petersham branch. The question of finding, without further delay, a more commodious and suitable house for the Lodge (which provides comfortable board and lodging, not only for G.F.S. members, but for respectable girls not members, and also at an increased rate for governesses), occupied the attention of the meeting, and it was resolved that initiatory steps should be taken, pending the meeting of the Executive with the Finance and Reference Committee, before which nothing final could be done. On the motion of Mrs. Broad, seconded by Miss Adrian, leave of absence for two months was granted to Mrs. Holme, one of the vice-presidents. This concluded the formal business of the meeting, which was then closed in the usual way.

"NARRU" is rich in Gluten and Germ (the albuminoids and Phosphorus) of Wheat. Promotes digestion, is cooling to the system, mildly laxative, effects the rapid formation of bone and muscle, and possesses that agreeable nutty flavour, unobtainable from any artificial product, absent from Roller Flour Bread, and deficient in all other farinaceous foods. Bakers supply "NARRU" Bread (White and Brown). Grocers supply "NARRU" Flour (for Pastry, Porridge and Biscuits). Wholesale Agents—JAMES AMOS & SONS, 218 Sussex-street, Sydney.—Advr.

FRENCH LANGUAGE.

MONSIEUR ED. PERLIER, Professor,
13 DARLINGHURST ROAD.

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.

KILBURN SISTERS.

ARE THOSE OF THE LAITY AND CLERGY OF THE CHURCH, WHO ARE COUNTESSING AND HELPING THE KILBURN SISTERS IN THEIR WORK IN THIS DIOCESE, DISLOYAL TO THE BISHOP?

To the Editor of the Australian Record.

SIR,—If you will kindly allow me space for a brief discussion of the above question in your paper, I shall be glad. The matter is one of considerable importance to Church people generally, and is far more suitable for the columns of a Church paper, than for those of the secular press. I hope to be able to show without very much difficulty, that the attitude of those of us who are giving our countenance and support to the work that is being attempted by the Sisters in Sydney, is not necessarily one of disloyalty to our Bishop.

Let us look backwards for a moment. Months ago, a year, perhaps, or more, some ladies and laymen, with one or two of the Clergy, were pressing their Bishop to sanction their sending home for "Sisters" to take over the management of the Girls' Factory Club. They were by no means all of one school, for one of them, a person of very high position, and I think another also in high position, belonged to the Church Association, and some others of them held, or were supposed to hold "Low Church Views." But they were all very much in earnest, and very much agreed in thinking that it would be for the advantage of the Girls' Factory Club if some English "Sisters" could be got out to manage it.

While these things were going on, for they had more than one interview with the Bishop, and the whole matter was spread over some time, the Bishop being reluctant to accede to their wishes, they became aware that some Kilburn Sisters were positively on their way out from England to these parts, and might soon be expected to arrive. What were these good people to do? They were not sorry, of course they were not sorry when they discovered that the help they had so earnestly desired was almost within their reach, apart from any effort of theirs to procure it; for they had had nothing whatever to do with the advent of these Sisters to the Colony. That I believe is as certain as anything can be. What were they to do?—They first of all welcomed them when they arrived, as did many Church people besides; and hearing what they had to say of the work of the Sisters in London, and admiring and respecting their lives and their all to work among the poor and the degraded, the "Lapsed Masses" of our great cities, on Church of England lines they gave to them, and who can blame them for doing so? the right hand of fellowship. They knew something of the sore want of Sydney, the almost untouched moral evil, that ferments and festers in so many of its parts, and they knew also that not a little of it could alone be successfully met and grappled with by some such agency as was represented by the ladies, who had just arrived from London; and knowing this, feeling this, they could not do otherwise than rejoice at the advent of these Kilburn Sisters.

But some of them felt, and that I think was a mistake, that they must get their Bishop to rejoice with them too; and so his sanction was asked for on behalf of the Sisters and their work; and of course it was refused. I say that in no spirit of frivolity, and with no shadow of disrespect towards my Bishop. He acted for the best, or what seemed to him for the best. He took the only course open to him as it seemed. His own feelings were out of harmony with the work, or manner of work of "the Sisters of the Church." And he had to think of others as well as of himself, of the majority of his Clergy, who are entirely opposed to the Sisterhood movement, and the majority of the Laity too. No one, it seems to me, ought to blame his Lordship for refusing his formal sanction to the movement. They only are to be blamed who forced him to refuse it. I know it was done with a good intention. I respect the motive that led to it, and the way too in which it was done. But all the same it was a mistake. It would have been far better to have let the "Sisters," who had as good a right to come here and work as any other Christian ladies have, quietly work on, as they are now doing, and earn that recognition, which they will earn, please God, in course of time. I know one Bishop, and a very good Bishop he is too, who thanked the Sisters who are at work in his Diocese, that they came unasked. The Sister herself to whom this was said, told it to me.

Most of the good works that endure and arrive at greatness, begin and go on for some time in this way. The great Church Missionary Society was the outcome of the love, the zeal, and the devotion of some half dozen Clergy and Laity, meeting in a private room for prayer and consultation in respect to the heathen world. No Bishop, as far as I am aware, took any part in it for a long time. It was the same with the British and Foreign Bible Society;

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TEA MERCHANTS

and it was the same too, I believe with the venerable Societies for the Propagation of the Gospel, and the Christian Knowledge Society. A few Laymen and Clergymen started them; and by and by when their position and usefulness, and their standing in the Church were well assured, Bishops came into them. There would have been no Evangelical revival in the Church a hundred years ago, and no great Oxford movement fifty or sixty years ago if the work had been held back for the Episcopal sanction. The Episcopal mind, I say it in all due respect for Bishops, is cautious and conservative in the extreme. It is, with comparative rare exceptions, slow to take any new departure as regards Church work and order. It is so fearful of making a mistake and going wrong that it not infrequently makes the far greater mistake of blocking a good work which the emergencies of the times, the needs of the Church and the ills of humanity are badly calling for. The great and good work which "Sisters" are doing at home under the sanction of such men as Bishop Thorold of Winchester, Bishop Temple of London, and I believe I might add Bishop Bickersteth of Exeter, had no Episcopal sanction at its commencement, fifty years ago. It won its way, proved its right and title to the Episcopal sanction by its good work; and what the Sisters at home have done the "Sisters" here will do, please God. I should be sorry if my letter should lead to angry discussion in your paper. It is written in the interest of peace and good will towards men. I want to quarrel with no one but the devil. I try to respect and love every man who is doing his best to serve God and His Church in accordance with his lights, no matter what his "views may be"; and it was in no unfriendly or ungenerous spirit that I set myself to defend my position and those who think with me as regards the Kilburn Sisters, from the insinuation cast upon us by some, of disloyalty to our Bishop.

I am etc.

CHARLES BABER.

April 11.

CHILDREN'S MISTAKES.

Sir,—I do not think Colin Clout and others should be quite so hard on children's mistakes. But "C.C." is right in saying that we all make them, especially in Scriptural matters. For instance, I knew a University man of some standing who informed his examiners that a "Diataxaron" (Harmony of the four Gospels) was an "Account of the forty days between our Saviour's Resurrection and His Ascension." This was thought capital and went the round of the College much to the poor fellow's mortification, and perhaps some of our children may be mortified too, when, as they put it, "they are made fun of."

PUERO NE ILLUDAS.

"MOTHERLESS CHILDREN."

Sir,—It will doubtless please those who contributed, to know that the three motherless little girls left Sydney on Saturday last by the "Orient" for England. The balance required to secure their passage having been nearly made up by a small remittance from England, the proceeds of a lecture given by the Rev. C. J. Byng in St. Saviour's schoolroom, and donations given by personal friends of the lady under whose hospitable roof they had been so snugly sheltered. Again thanking those who so kindly and generously responded to my appeal, I remain,

Yours faithfully,

J. HOWELL PRICE.

IS FASTING AN ORDINANCE OF THE BIBLE?

Sir,—It is, I am aware, no small undertaking to enter into an argument with so practised a controversialist as the Rev. Mr. Archdall, but I trust it will not be considered presumption on my part if I endeavour to show how it is that his letter in your issue of the 8th inst. does not convince me that Fasting is not a Scriptural Ordinance.

And, first, let me say in passing, that your correspondent, in defining the word Ordinance to mean "a command laid upon us as a positive duty," has, to my mind, limited its significance to suit his case. The only dictionary to which I have access to just now gives, amongst others, as synonyms for ordinance, the words rite, observance, ceremony, and it was in this sense that I used the term in the Open Column article published on the 25th March. In the sense to which Mr. Archdall confines the word, he would find it hard to prove that weekly Public Worship is a Scriptural Ordinance; and yet I have no doubt that he agrees with me as to the Christian duty and obligation of such worship. However I am not disposed to quarrel with the above definition further than to premise that the absence of any express and definite command, such as "Thou shalt fast," must not be held to prove that fasting is not an Ordinance.

I pass at once to the point at issue, which is, I take it, Is fasting inculcated in Scripture as a Christian duty? I confess I cannot follow Mr. Archdall's reasoning in his comments on S. Mark ii. 18-22. He makes the time indicated by the Saviour as that in which the disciples should fast, as that short period between the Crucifixion and the Resurrection—a period which, by the way, included the Sabbath of the Feast—"Fasting," I presume, according to this interpretation, merely means grief. The con-

text, however, shows that the conversation was about the religious fasts which the disciples of John and of the Pharisees observed, but which the disciples of Jesus neglected. It certainly seems to me much more natural to regard the Saviour's words as referring to the time when He should no longer be in bodily presence with His Church, and in this case the circumstances under which He declared that His disciples should fast are the circumstances of to-day, the circumstances of the Church from the Day of Ascension to the present time. Surely the declaration, "My disciples shall fast," is virtually a command. Obedience to the Master entails obedience not only to express injunctions, but also to the Spirit of His teaching and the sense of His words. In this lies the difference between service rendered from motives of love, and obedience for obedience sake—the service of slaves. The Master's words were a prediction. It is in our power to fulfil that prediction, or to shelter ourselves behind the excuse. He did not expressly command us to fast; He only said that we should do so. With what is said about the rules and advice propounded by Our Lord in reference to fasting, I thoroughly agree, merely pointing out that they were not propounded, as Mr. Archdall suggests, to "those of His hearers who fasted," but to all of His hearers when they fasted.

As Mr. Archdall has quoted his own experience in the matter, and given physical discomfort reacting on his spiritual state as a reason for not observing the Ordinance in question, may I be allowed to suggest to him that the very essence of fasting is the production of physical discomfort—the voluntary endurance of physical discomfort being intended, as I said before, to show sorrow for sin, and also, if the exercise of it be persevered with, to enable us to subdue the flesh to the spirit. Evidently Mr. Archdall's flesh is still unsubdued. Is it not possible that if he were voluntarily to practise fasting, he would in time be able to endure a whole day's (perhaps enforced) abstinence without having to fight against unholiness?

I have not alluded to the other aspects of the subject of fasting suggested in Mr. Archdall's letter, as I do not want to take up more of your space than is necessary.

Yours, etc.,
D.

EVENING COMMUNION.

Sir,—Owing to delay of mail I have only a few minutes in which to write in time for publication in your next issue.

May I remind your correspondents that, like "Colin Clout," I only referred to the Act of Uniformity Amendment Act of 1872 hypothetically, and that my words were "if the Act of Uniformity Amendment Act of 1872 has been enacted and declared that the administration of the Lord's Supper may be used with Evening Prayer," it cannot be "rejecting the authority and discipline of the Church to have Evening Communion."

I am not at all sure, however, that even now, when it seems to have been shown that "Lord Grimthorpe is utterly wrong," it might not still be argued that "the liberty of Evening Communion is secured to us by the Act of 1872;" for if Clause v. is correctly quoted by your correspondent "Incumbent," it seems to me that it as much authorizes the use of the order for the Administration of the Lord's Supper as a separate service at 8 p.m., as it does at 8 a.m. While as to Evening Communion being contrary to the "Prayer Book and its Rules," as the Rev. "C. S. Smith" seems to argue, where, I should like to know, does the Prayer Book prescribe the "Communion Time?"

I can well remember that years before the Act of 1872, "Liturgy and Sermon" was no uncommon form of Evening Service on week nights in Ritualistic Churches, though the Rubric expressly prescribes that the Liturgy is to be said "after Morning Prayer;" but when we talk of holding a service (the hour for which is nowhere expressly laid down) in the evening, we are to be reproached, forsooth, by members of the same sect, with "not regarding the Prayer Book with much veneration!" If "Henry of Exeter," too, said "there is no rule, no principle which connects the Holy Communion more with morning than with evening prayer." (I don't say he did say it, but if he did, I hope I shall not be deemed to be only another St. Thomas, if I am not satisfied with the mere statement that "Evening Communion is regarded by some justly esteemed authorities in the Church, as being distinctly contrary to the spirit and regulations of the Book of Common Prayer," but want to be enabled to see this "spirit" with my own eyes, and to put my hand on these "regulations.") It is by the Prayer Book moreover, that the question must, I presume, be finally determined for us in the Colonies rather than the Act of 1872.

In great haste,

I am, &c.,

J. A. NEWTH.

Candelo,

April 10th.

P.S.—Poor Mr. Pocock! I gather from a glance at his letter, is badly hit, and will, I trust, accept my regret at being compelled, in my hurry, to catch the mail, to pass by on the other side. I may be able next week, perhaps, to pour in a little oil and wine.

PASSION OR HOLY WEEK?

Sir,—Will you allow me to ask this question in your columns?—Why is the week before Holy Week called "Passion" Week? Bishop Barry and others whom I have consulted, call the following week "Passion" or "Holy" Week. Why are we now taught differently? Yours, &c.,
CECIL J. KING.

God is either peace or disturbance to us,—peace when we get into harmony with Him, disturbance until we do. "The idea of God is a pressure of ideals upon us," says a recent writer. The prodigal among the swine, the moment he comes to think, has to remember that he has a father's house, where all things are different and better. He knows he cannot find rest anywhere else than there, because the vision of the best, which is disclosed in the thought of his father, will leave him no contentment with less. We do not hear any longer of his being fain to fill himself with the husks, or grumbling because men thought husks too good for him. So with all of us; we might live the husk-life, and work ourselves downward to the beast's level, if we were not stung by the sense of the Divine perfection, and felt ourselves called to be like it. But when we are aroused to a sense of that lofty ideal, we want to bestir ourselves and seek our Father's presence, to find rest and peace there.

WONDER IF TODDLES KNOWS NOW.

When a boy I was always fond of eating and drinking—especially of eating. What boy isn't? I had an appetite then, and a digestion also. One day a gentleman came to dine at our house. I shall never forget that man. He had dull eyes and a purple complexion. He watched my style of eating for about five minutes, and then said to my father, "Does your boy ever suffer from dyspepsia?"

"Never heard him complain of it," replied my father. "Do you ever suffer from dyspepsia, Toddles?" (They called me Toddles, but it was not my real name.) "No, pa," I answered. "What is dyspepsia, pa?" My purple-faced friend regarded me with a look of amazement and envy, and solemnly said, "You will find out—some day." The above incident a well-known Englishman tells about himself. Whether he has since found out what dyspepsia is, he doesn't say. Likely enough. His father's guest was well booked on the subject. That we may guarantee. That's how he got the purple skin and dull eyes. And that's what made him fairly turn sour with envy when he saw the boy eating like a hungry dog, and with as little fear of the consequences. Ah, dear, dear! If we elderly men and women could eat now as we could when our chins came just up to the top of the table! But we can't, that's certain. Why not? Well, here's one good woman tells why she couldn't, and she was so much in earnest in the tale that she went before the Mayor of Leeds and had it put into a form which carries weight and conviction with it. Thus we have it:—

[COPY.]

"I, Caroline Nixon (wife of Ezra Nixon, wholesale clog manufacturer), of 4 St. Agnes Mount, Stoney Rock Lane, and 85 Upper Accommodation Road, Leeds, do solemnly and sincerely declare as follows:—

"Up to November, 1885, I was always strong and hearty. At this time I fell into a low, weak state. I was tired, languid and low-spirited. I had a bad taste in the mouth and expectorated a deal of phlegm. My appetite was poor, and after eating I had great pain at the chest and between the shoulders, and so bad was this that I was afraid to eat. I got no sleep at night, and for weeks would lie awake most of the night, and was more tired in the morning than when I went to bed. I was quite worn out, and got so weak that I could scarcely get about the house. As it was, I had to constantly lie down on the couch. Having a large family to look after, I was compelled to be up and doing, otherwise I should have been in bed. I had often heard people speak of Indigestion and Dyspepsia, but did not think it was so bad as I found it. In this miserable condition I continued week after week, only to find myself getting weaker and weaker. I saw a doctor in York Road, who gave me medicine, but I got no better. Getting anxious, I went to a clever, experienced doctor, but after being under his treatment some time I gave up taking his medicine, for I got worse instead of better. Both doctors said I was suffering from indigestion, but they were unable to do anything for me. I now lost all faith in physic, and looked on my case as incurable, when one day a book was left at the house telling of a medicine called Mother Seigel's Curative Syrup, and I read of several cases resembling mine having been cured of it. I sent to Mr. Cole, chemist, Marsh Lane, and got a bottle. After taking the Syrup three days I felt relief, my appetite returned and my food digested, and before I had taken one large bottle I was cured, and have since kept in good health. After my recovery one of my daughters was taken bad with rheumatism, so I gave her some Mother Seigel's Syrup, and she soon got well. If any of my family ails anything, a dose or two of the Syrup soon sets them right, and for the past four or five years we have needed no doctor owing to taking the medicine. I consider that Seigel's Syrup has saved my life, and I have recommended it to many, and if by publishing this statement others may come to be benefited, I give permission to the proprietors to use it as they think proper.

"And I make this solemn declaration conscientiously believing the same to be true. By virtue of the provisions of the Statutory Declaration Act, 1835 (Will. IV., c. 62).

(Signed) CAROLINE NIXON.
Declared before me at Leeds in the County of York by the said Caroline Nixon, this 6th day of October, 1891.

[SEAL.]

(Signed) ALF. COOKE, Mayor of Leeds.
Mrs. Nixon says: "I have often heard people speak of indigestion and dyspepsia, but did not think it was so bad as I found it." There's just where the trouble is. Healthy folks simply can't imagine what a concentrated horror what a death-in-life, this disease is. If they could they would take every precaution against it. Even Toddles would have eaten fewer tarts, puddings, and cakes. For indigestion and dyspepsia, lightly as we speak of it in our ignorance, actually destroys more human beings than war, pestilence, and famine combined, and the only trustworthy remedy, so far as we yet know, is the one mentioned and used by Mrs. Nixon.

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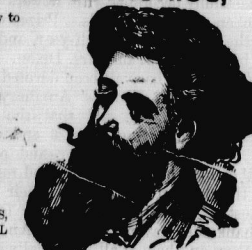
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whose first annual report is as follows:—

President, Rev. J. Dixon; Superintendent, Mr. W. J. Roberts; Treasurer, Mr. H. Hunt; Secretary, Master E. Anderson; Librarian, Master N. Goetze; Organist, Miss Dick; Teachers: Miss Dick, Miss Murphy, Miss Ida Dick, Mr. H. Hunt, Mr. W. J. Roberts; Assistant Teachers: Miss Edie Appleton, Miss Alice Marden.

The Superintendent has much pleasure in reporting that this School was opened on June 12th, 1892, when 16 children were enrolled, with Misses Dick and Murphy, and Mr. W. J. Roberts as Teachers. The roll now numbers 112 scholars and 7 teachers, with an average attendance, for the last three months, of 63 scholars. Children's services have been held on the first Sunday in each month, and the addresses given by Mr. Wilson and Mr. Sinfield were much appreciated. For Christmas Day, the school was very tastefully decorated with flowers and evergreens by the teachers and their friends. Prizes were given to the classes at the end of the first half-year, and special prizes presented by the Rev. J. and Mrs. Dixon. The Children's Offerings (£35 5s 10d) have all been devoted to the Church Missionary Society (St. Thomas' Auxiliary). The Superintendent desires also to add that the success so far secured is due to the loving interest and devotion of the Teachers. Regardless of weather and other disturbing elements they have been punctually and regularly at their posts and the children have followed their example. This is an earnest of good things to come, for which we do heartily thank our Heavenly Father. And we beg to ask for the prayers and help of all—especially of the parents of our little ones—for God's blessing on our work. For though one sower and another watereth it is our God who gives us the increase.—W. J. ROBERTS, superintendent. 80/3/93.

When parents pray for the Sunday-school, and help it, as suggested in the above report, the children are likely to make rapid progress, not only in Biblical knowledge, but also in the far more important matters of faith and love and obedience. The greatest opposition which teachers experience in leading their scholars to Christ is found in the apathy and bad example which they too often see at home. I read yesterday in a country paper an essay supposed to be written by a nine-years-old boy on the topic of Sunday-schools. I do not suppose that a boy wrote it, but it too truly describes the Sunday morning in many homes:—"Sunday School is a great benneyfit to children's fathers and mothers. It gives them peace and happiness. Every Sunday mornin my Pa and Ma gets up late coz Pa is always tired Sundays. After breakfast Pa always says, 'Come, hussel round, children, and go to Sunday School,' for Pa is tired and wants a little pecee and rest Sundays. Then Pa goes and lays down on the sofa and smokes and reads papers all the forenoon. . . . Sunday School saves children's Pas and Mas from going to Church. . . . My Pa told Jim, my big brother, that he ought to go to Church reglar. But Jim said there aint no need of my going more'n there is of your going; I have as much rite to stay at home as you have. But Pa said he was tired on Sundays. . . . When I am a little bigger I am going to do as Pa does and stay at home Sundays and smoke and read papers and have some of Ma's big dinners."

I have not yet heard whether there will be a Conference of Clergy and Teachers at the annual meeting of the Sydney Institute in the Chapter House on Tuesday week. I hope that one may be arranged, but even if I believe, teachers ought to be present in large numbers—as I believe they usually are. For, whether the meeting takes the form of prepared speeches by selected speakers (which is the plan adopted at home, where Exeter Hall is crammed at the Institute's annual meeting), or takes the form of a general discussion concerning the best means of furthering the aims of the Institute, in either case the proceedings will be interesting. The former plan is preferable, but a mixture of the second is useful. For it is like a meeting of shareholders: the board of directors chosen a year ago by them have been doing their best. But any shareholder has a right to ventilate any plan for improving the working of the society, providing that he is not factious or tedious. And if explanations were forthcoming from teachers as to why schools do not enter for the examinations, some valuable results might be the outcome.

As for the new Committee to be elected, the present Committee works well, and I doubt whether the members would be able to make much improvement by any changes. If they decide to make the attempt, the following principles should, I think, govern the selection:—The different schools of thought should be fairly represented; the Committee men should all be practically acquainted with S.S. work; and they should be people who are able to attend regularly.

Remarks on the attempt to introduce inspection of Sunday-schools in Victoria, and on the jubilee of the English Institute, must be left until next week.

J.W.D.

PREACHING FROM PICTURES.

[COMMUNICATED BY "LAICUS."]

During the Holy Week Services in All Saints' Church, Petersham, and also in the Mission Church, North Petersham, a novel feature was introduced in the exhibition by limelight of views of the various scenes leading up to the Crucifixion. On the Tuesday, the first of the services was held in the Mission Church, where a large attentive congregation assembled. The Church was almost in darkness, the hymns being thrown on to the screen, and the use of hymn-books being thus dispensed with. "The Story of the Cross"—the words burning in the darkness—was first impressively sung; and after reading a portion of the Holy Scripture, the pictures were shown, the first being Christ before Pilate, then the sad procession to Golgotha, the weeping daughters of Jerusalem, the parting of His garments, Christ on the Cross, and the taking down and subsequent burial of the Sacred Body. The Rev. F. W. Reeve delivered a most impressive address on the events of the trial, the condemnation, and the crucifixion of our Lord.

On Thursday a service in the same form was held in All Saints' Church, the Incumbent, the Rev. C. Baber, taking the service, and the Rev. A. R. Bartlett, of St. Paul's, Burwood, delivering the address, in which he put vividly before a large congregation an earnest and striking exposition of the great events connected with the atonement by the Son of Man.

On Good Friday evening the Mission Church was again crowded, and the same pictures were shown, the address by the Rev. F. W. Reeve being meditations on the seven sayings of our Saviour on the Cross.

Throughout the three services referred to, there was a marked and reverent attention, many affirming that the old, sweet, sad story was put before them in a manner so realistic that it carried what, by God's blessing, will be a permanent fixing in their minds and hearts of the scenes depicted and of the lessons to be drawn from them.

An earnest exhortation to come to the Commemorative Feast resulted in 233 Communicants attending at the mother church during the early morning and mid-day services on Easter Day, and 74 taking part in the mid-day Celebration in the Mission Church.

HINTS FOR YOUNG WORKERS.

Motto—

Christ for every day and every day for Christ.

How to live—

Learn to live well, that thou mayest die so too;
To live and die is all men have to do.

Live well, and then, how soon see'st thou die,
Thou art of age to claim eternity.

Thoughts on work—

The world needs gentle, tender, loving hands for much of its work; with a heart behind them which yearns over the sinful and sorrowful, and longs with a great longing to bring health and comfort wherever it is possible.

There is need for the counsel, be not weary in well-doing. There is a kind of work that is to be avoided. Spasmodic, intermittent, uncertain work, done to day, neglected to-morrow, pursued with enthusiasm this week, with half-hearted interest the next; gladly taken up, as one of a cheerful company, this year, abandoned when next year the workers have become few, and the cheer is diminished, such is not the kind of labour that is wanted in this harvest field.

Good cheer—

There is never a day so dreary
But God can make it bright;
And, unto the soul that trusts Him,
He giveth songs in the night.

There is never a path so hidden
But God will show us the way,
If we seek for the Spirit's guidance,
And patiently wait and pray.

There is never a cross so heavy
But the nail-scarred hands are there,
Outstretched in tender compassion,
The burden to help us bear.

There is never a heart that is broken,
But the loving Christ can heal;
For the heart that was pierced on Calvary
Doth still for His people feel.

Strength—

Whatever the work to which our Master calls us, He offers us a strength commensurate with our need. No man who wishes to serve Christ will ever fail for lack of Heavenly aid. It will be no valid excuse for any ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ be ready to supply the fuel.

One way—

Like the ancient city of Troy, which had but one gate or entrance, so the Scriptures reveal but one way to Heaven. Christ is the door, the way, the truth and the life, and if we get to Heaven, it must be through Christ. Yet while there is but the one straight and narrow way, it is open for all. None are excluded, but all are invited to walk in the way of truth and holiness that leads to bliss and eternal happiness.

Earnest work—

Life should be full of earnest work,
Our hearts undashed by fortune's frown;
Let perseverance conquer fate,
And merit seize the victor's crown.
The battle is not to the strong,
The race not always to the fleet,
And he who seeks to pluck the stars
Will lose the jewels at his feet.

Nothing pleases the devil better than when Christians quarrel.

Nearly every member of the United States Supreme Court is actively engaged in some kind of Church work.

It is an immense mercy of God to allow anyone to do the least thing which brings souls nearer to Him. Each man feels for himself the peculiar wonder of that mercy in his own case.

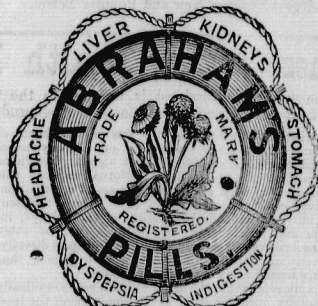
You may see in a shallow pool either the mud lying at the bottom, or the image of the sky above.

AN INFALLIBLE CURE FOR NEURALGIA.

Mr. W. G. CARR, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LARSEN'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

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 now 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 before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

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.

The Australian Record.

SYDNEY, SATURDAY, APRIL 22, 1893.

NOTES AND COMMENTS.

Personalia. The Rev. E. Stanley Wilkinson, B.A., has accepted the Curacy of St. John's, Parramatta, and will enter on his work next month. The Rev. D. H. Dillon is conducting an Eight Days' Mission at Christchurch, Gladstone. The Rev. George Darnell Shenton, B.A., residing at 48 Craigend-street, Darlinghurst, has been registered for the celebration of marriages. Mr. John Henry Greene, Delegate from the Children's Special Service Mission, London, who is making a tour through the Colonies has arrived in Sydney.

Sunday School. The Annual Meeting of the Sunday-school Institute will be held on Tuesday evening,

25th April, under the presidency of the Most Rev. The PRIMATE, at the Chapter House, at 7.30. After the usual business has been transacted (namely, the adoption of the report and the election of the Committee), there will be, at 8 o'clock, a Conference of Clergy and Teachers. Papers, open to discussion, will be read by the Rev. T. Holme, of All Souls', Leichhardt—"The value of a right estimate of the Sunday-school;" and by Mr. S. Kirkby, Superintendent of St. Mary's S.S., Balmmain. It is to be hoped that there will be a large gathering of those interested in Sunday-school work, and that many will come prepared to give in the discussion the benefit of their experience, as well as to receive help and encouragement from the lips of others.

The English Local Option Bill. Speaking of the English Local Option Bill, the *British Weekly* says:—"The more it is looked at the more it will be seen to be a large and bold measure, though in our opinion it has grave faults. Sunday closing is to be made a matter of local option. Let it be remembered that there is a general provision of the law against Sunday trading. What good reason has ever been given for the exemption of public-houses from the law? We see none. Besides, in Scotland at least, and if we are not mistaken, in Ireland (with the exception of the five principal cities), Sunday closing is already in operation, and cannot be repealed; while in Wales, in spite of all the opposition made to the recent law, experience has fully justified it. The Bill provides that a two-thirds majority is required to close the public-houses of a district completely, but hotels, restaurants, railway refreshment rooms, and eating-houses are exempted from its operation. It seems safe to say that changes will have to be made here. But the Bill is one which really means business, and we hope it will be energetically prosecuted."

"Climatic Heresy." Under the head of "Climatic Heresy," the Rev. J. Reid Howatt says, in the *Review of the Churches*:—"Professor Briggs has been acquitted by the Presbytery of New York of the charges brought against him of maintaining the errancy of Scripture. This reads oddly after the Presbytery of Cincinnati has found Professor Smith guilty on an almost identical indictment. What is heresy in Cincinnati is orthodoxy in New York! Does this support Buckle's contention of the influence of latitude and longitude on the cast and colour of predominant theories? It would seem like it. There is no reason to suspect, however, that in the present case the personal equation has had a good deal to do with the different findings. There is more 'fight' in Professor Briggs than in the gentler Professor Smith, and in all cases of this sort very much must turn on the toughness and the temper of the one who is attacked. There is a difference in the feeling excited between grasping a kitten in the dark and grasping a hedgehog! Similes, however, are dangerous. There is a grimly humorous sequel to these contentions on learning that the Directors of Lane Theological Seminary have, in spite of his sentence, asked Professor Smith to go on teaching as before, while, on the other hand, Dr. Briggs' seminary declines to receive back its acquitted teacher, and prefers to sever its connection with the Presbyterian Church. Things are a bit mixed out there."

Evening Communion. With reference to the subject of Evening Communion, the monthly organ of the Evangelical Alliance remarks that the discussion has been very interesting, and with the exception of a good deal of bitter, and, at times, offensive personality in Lord Grimthorpe's letters, has, on the whole, been conducted in a good spirit, and with all due deference to so sacred a subject. It seems generally conceded that there is no law in the Church of England against Evening Communion, while to meet the need of the poor and the working classes very much is to be said in favor of them. The real root of the opposition to the practice is the Ritualist's notion, borrowed from Rome, of the propriety of fasting Communion. The Archbishop of York disavows sympathy with this ground of opposition, but that it lies at the root of the strong hostility manifested by the Ritualist school to the custom no one can for a moment doubt, for they themselves candidly admit it. The *Church Times* says that fasting reception "is the key to the whole position."

Why Changed. Perhaps the most interesting point in the correspondence, the monthly organ further remarks, "has been the light thrown on the historical phase of the question by the opinion of the late Bishop Lightfoot, quoted by Canon Tristram." It is to the effect that till the middle of the second century Evening Communion was the universal

hereafter be taken to imply "approval" of the decision; (2) in order to avow sympathy with distressed lay brethren; (3) that the true attitude of the signatories may be made clear before the Church; (4) in order to discourage all sorts of secession. The signatories express the "convictions and apprehensions which they entertain." First, they believe that "the legalised toleration of variety of ritual in the administration of the Holy Communion will prove a serious evil." Secondly, they complain of the unreality of the attempt to treat as neutral or colourless acts which are recognised on both sides of the great ritual controversy as unequivocal symbols of doctrine. Thirdly, they point out that there is no finality in the decision, the principles of which may in like manner be applied to legalise other innovative practices. Fourthly, they entertain the "gravest fears as to the effect of the strain which the decision has caused to the allegiance of many of the godly laity." Fifthly, they deprecate the absence in the Privy Council judgment of any bold vindication of the true position of the Reformed Church of England. The signatories conclude by an earnest appeal to stand by the Church of England in loyalty, faith and courage, and to put forth renewed and self-denying efforts in work and teaching.

Sir Richard Owen. In Richard Owen there passed away, says a writer in the March number of the *Lecture Hour*, one of the line of the truly great men of science who have maintained the harmony of the works of nature and the words of revelation. Sir Isaac Newton was the leader of this band, wisest interpreter of God's works, and reverent student of God's Word. Herschel and Dalton, Brewster and Faraday, Sedgwick and Forbes, were among the many who kept up the "philosophical succession," in days before the "eclipse of faith," in our age of agnosticism, unbelief, and materialism. Nevertheless, to see and adore God in nature is still the position of the highest men in science. Owen, the pupil of Cuvier, held the same views, and never stooped to depreciate the "argument from design," as taught by Paley, and by the authors of the Bridgewater Treatises, such as Whewell, Chalmers, and Sir George Bell. Lord Kelvin and Sir George Stokes need alone be named among the living representatives of "the old school," of which Sir Richard Owen was a noble example. He remained to the last ever a humble, modest, and devout searcher after truth in every department, while so many were mistaking theories about material things for true wisdom and philosophy. Here is the concluding paragraph of his work on the "Homologies of the Vertebrate Skeleton":—"In every species ends are obtained, and the interests of the animal promoted, in a way that indicates superior design, intelligence, and forethought, in which the judgment and reflection of the animal never were concerned, and which, therefore, we must ascribe to the 'Sovereign' of the universe, in whom we live, and move, and have our being."

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custom. From that time onwards it began to give way to Morning Communion, which, from the fourth century, began to be obligatory. Canon Tristram accounts for the change in the second century by the well-known fact that the Emperor Hadrian, alarmed by the prevalence of the clubs or guilds of working men in Asia Minor and the East, forbade their meetings being held in the evening, for the authorities could not discern between their meetings and others, and so they were at first driven to discard the evening hour and meet early. But, however this may at first have changed the hour of their meeting, very soon superstitious views of the Sacrament began to prevail, which led to fasting being regarded as a needful condition for its reception.

The Desecration of Sunday. Speaking, on Tuesday night at the Annual Meeting of the Church Society for the Diocese of Sydney, the Rev. Canon Moreton said that as an old Colonist—and he had been here a resident for thirty-five years—he did not see any improvement in the country's morals. He had no desire to bring a sweeping accusation against this community, or against any other community, but was ever the Lord's Day so desecrated as at present? (Cries of "No.") The trains, trams, and places of amusement swallowed up our people, and the beautiful Sunday of the past now only existed in the memory of the past. There was but one remedy for this condition of things, and that remedy was the Gospel of the Lord Jesus Christ.

The American Census. The religious statistics of the American census of 1890 are of some, although not of very much, value. The Lutherans seem to have increased the most, their net gain being 68 per cent. This means that the immigration has been large from Germany and the northern countries of Europe. The Episcopalians, however, are not indebted to immigration very much, and yet their increase is 48 per cent. The net gain of the Baptists is 868,000, or 37 per cent. This only includes the regular Baptists, North, South, and coloured. The Methodist and Presbyterian stand higher than the Baptists in the lists, the Congregationalists lower.

Contrasts. DEAN GREGORY, of St. Paul's, compares, in *The North American Review*, the Church of England of fifty years ago with what it is now. Then "there was no aggressive action against the unbelief and practical materialism that were growing up on all sides. The sick and the dying were uncared for, the people were unvisited, the children were untaught, the most solemn services of the Church were so negligently performed as to be productive of evil rather than good." He tells of a fox-hunting Clergyman at a dinner-party who was asked if he was going to the May Meetings. "Meetings in May, madam?" he shouted. "Meetings in May? Hounds meet in May! Never heard of such a thing!" Even in such Cathedrals as St. Paul's, people can remember the Vorgan going to them, and saying he hoped they would not give the Minor Canon the trouble of celebrating the Holy Communion for their benefit, as he would have to do if they did not withdraw.

Newspaper Directory. From the *Newspaper Press Directory* for 1893 we ascertain that "there are now published in the United Kingdom 2,268 newspapers, distributed as follows:—England: London, 459; Provinces, 1303-1762; Wales, 102; Scotland, 214; Ireland, 166; Isles, 24. On reference to the first edition of this useful Directory for the year 1846 we find the following interesting facts, viz., that in that year there were published in the United Kingdom 551 Journals; of these, fourteen were issued daily, viz., twelve in England and two in Ireland; but in 1893 there are now established and circulated 2,268 papers, of which no less than 192 are issued daily, showing that the Press of the country has more than quadrupled during the last forty-seven years. The increase in daily papers has been still more remarkable; the daily issues standing at 192 against 14 in 1846. The magazines now in course of publication, including the Quarterly Reviews, number 1,961, of which more than 456 are of a decidedly religious character, representing the Church of England, Wesleyans, Baptists, Independents, Roman Catholics and other Christian communities.

AUSTRALIA TO THE RESCUE!

The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot: 480 OXFORD STREET, WOOLLAHRA.

A NEW EUCALYPTUS!!

J. ROBERT NEWMAN
Photographer,

By Melbourne *Age*, September 26, 1892:—"A good idea of the artistic beauty of the Sydney collection can be obtained under the Patronage of His Excellency the Governor. On one of the cases are three admirable photographs of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

12 Oxford-st., Sydney