

of it all is a very plain lesson, which should not continue to be neglected as hitherto, that as we enjoy in common those gifts—uplifting, illuminating, purifying, strengthening, and redeeming gifts—which are poured into our life through the greater personalities of every denomination or creed, so we should learn more truly to live in one spirit of mutual respect and mutual goodwill. In such a presence we should learn, I think, to rise above our sectarian differences; and that is why I have ventured to invite you to this friendly conference, believing that the memory of such a gathering may sometimes help us to substitute for old antipathies more kindly thoughts and kindly feelings concerning those who by other ways than ours seek and find our common Lord, remembering His Prophetic promises, His unifying word—“Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd.”

Somewhat remarkable correspondence has taken place between Father Hickson and the managing editor of the New Zealand “Times.” It appears that Father Hickson took strong exception to a letter signed, “Coleman Phillips,” which appeared in the “Times” of January 26th, the writer having in his letter expressed the opinion that some of the moral teaching contained in the Bible was not in accordance with modern ideas. Father Hickson went so far as to say that if anything further of the same nature were to appear he would have to consider the advisableness of counselling those under his care not to admit the paper into their homes. The managing editor replied that the fullest discussion of all subjects should be allowed in the public Press, and held that newspapers should give the freest play to the publication of individual opinions in signed articles on any subject.

Without going into the merits or demerits of this particular case, it must be conceded that any attempt to interfere with the freedom of the Press is to be deprecated. The truth has nothing to be concealed that any attempt to intercession. The “Daily Telegraph” and the “Clarion” have both opened their columns to correspondence on the very point dealt with by Mr. Coleman Phillips, and writers were able to state freely what their difficulties were, and these difficulties were dealt with by some of the ablest thinkers of the day. There is every reason to believe that many thousands were helped to clearer views on religious subjects by being permitted to see these subjects discussed without any restriction other than that imposed by good taste, and a desire to avoid giving needless offence. The correspondence columns of a newspaper have been rightly called the “People’s Parliament,” and while personalities and abuse are always to be deprecated, we hold that for general discussion of religious and political matters, the utmost freedom should be conceded to writers of every possible shade of opinion.

BANK OF NEW SOUTH WALES
(Established 1817.)

Head Office:
GEORGE STREET, SYDNEY.

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Reserve Fund	£1,530,000 0 0
Reserve Liability of Proprietors	£2,000,000 0 0
	£6,023,720 0 0

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WOMEN WHO LOSE WEIGHT

Who are Pale, Weak, Weary and Wretched.

Need a Tonic to Restore Strength.
New Zealand Girl Cured by this Method.

Loss of weight is the gravest symptom in a debilitated, run down condition. It indicates a wasting away that ends too often in a decline. Before the waste of flesh and tissue is noticed there is usually paleness, weakness, headaches, back-aches, fainting spells, and heart palpitation. The condition is so serious that every moment is precious, until a rebuilding of blood, flesh and tissue is commenced.

As the whole trouble lies in a weak, watery state of the blood, the cure is naturally more blood and better blood. There's nothing like Dr. Williams' Pink Pills for Pale People, for making new blood, and restoring weak debilitated women.

They are especially adapted for girls and women of all ages, and gives just the aid required to bring back health and strength to the nervous and exhausted.

The case of Mrs. Minnie Barr, Willis-street, Palmerston North, bears so strong a similarity to thousands all over the country, that her cure by Dr. Williams' Pink Pills should lead every suffering girl and woman to try this tonic treatment. She says:—

“For close on two years my life was a burden to me, because my blood was weak and poor. I grew so weak that I found it was a trouble to do any work. When I went to bed at night I was quite worn out, and when I got up in the morning I was worse, if anything, because I hardly slept all night—often I felt as if I could lie in bed for the rest of the day. I was so nervous that you could not catch me out of the house after sunset. Anything happening suddenly made me jump. I had frightful attacks of giddiness. I was a very poor eater—very often I went all day and never thought of having a bite. I got very pale and heavy about the eyes. My lips and gums were colourless. I grew thin and quite wasted, and all my strength was gone. In fact I was growing weaker every day. I got very downhearted and thought that I was never going to get better. Then my aunt advised me to try Dr. Williams' Pink Pills, and after taking them for a time, they began to do me good, and then I began to get better with every dose. I was getting stronger and was eating better. I could sleep better at night, and woke up fresh in the morning. I was able to do my work much easier. Twelve boxes put me back into perfect health, and ever since I have not had the least return of my old trouble.”

Be sure that you get Dr. Williams' Pink Pills for the many things that are said to be just as good have never effected any cures. They are sold by chemists and storekeepers, price 3/ per box, six boxes 16/6, or they will be sent direct on receipt of price by the Dr. Williams' Medicine Co. of Australasia, Ltd., Wellington.

WHY BOOKS BECOME POPULAR.

Mr. G. K. Chesterton, in the “Bibliophile,” explains why books become popular. The real explanation is, he says, that the books perform certain functions which books were never meant to perform at all. “And if the books truly fulfil these other functions,” he says, “it is really unfair to ask them if they also fulfil the functions of books. A man reads a detective novel because he cannot induce his old nurse to tell him any really long riddle. He reads a horsey novel because he has no horse to ride; or, perhaps, having one, does not know which end to climb up. He reads war-like novels because his country has not been at war seriously for a century; and he reads religious novels because his country is perishing for lack of a religion.” Reading Miss O'Neill's novels is really, Mr. Chesterton says, a sort of substitute for going to church—a very inadequate substitute, as I willingly concede.”

Musings AND Meditations

By Dog Toby

THE NEW PHILANTHROPY.

Mr. John D. Rockefeller has written a most instructive article on what he calls “The Difficult Art of Giving.” He starts by saying that it is easy enough to write platitudes and generalities about the joys of giving, but he proposes to depart from the beaten track, and treat the subject from a practical and business-like standpoint. In this, it must be confessed he has succeeded most admirably, and he has thrown an entirely new light on what St. Paul calls the perfect gift of charity.

Mr. Rockefeller has previously informed us that he knew of nothing more despicable than the man who devoted all the working hours of the day to making money for money's sake. He also had blushing admitted in the witness-box that his dividends from the Standard Oil Company alone amounted to some £3,000,000 per annum. An unkind world was inclined under the circumstances to credit him with being possessed of the very habit which he so strongly deprecated in others. But it now appears that the world grievously misjudged him, as it has misjudged so many of its greatest men, and that he has only accumulated all this wealth because the accumulation of wealth is the highest and best form of giving. This is certainly a novel idea, and far enough removed from the platitudes and generalities with which he assures us other writers have treated the subject. He tells us that the narrowest and meanest view of charity is to consider that it consists in the outright giving of money. The best philanthropy, is to invest your time, effort, and capital in industries that return a remunerative wage. The higher the wage the greater the charity, and thus a man who can so invest his time, effort, and capital as to return a wage of close on £10,000 a day, must be the most charitable man the world has seen. Rightly does this apostle of the new philanthropy declare that no mere money-giving is comparable to this in its lasting and beneficial results. He says that if we adopt this view the philanthropic field is vastly enlarged, and that the men who take up doubtful enterprises and make money out of them, are rewarded not merely by the personal profit, but by the still greater satisfaction of feeling that they have contributed to a general uplift.

Mr. Hearst mentions a striking instance of this uplift in connection with Standard Oil. A judge who dismissed all except two out of seven indictments against the company, and in the case of these two inflicted, a merely nominal fine, is now, we are told, favoured by both the Republican and the Democratic tickets for a seat in the Court of Appeals.

The greatest drawback to the really healthful exercise of the highest form of philanthropy is the unnecessary duplication of existing industries. All money spent in increasing needless competition is worse than wasted. The man who enters into competition with Standard Oil is denounced as one who wastes national wealth, destroys national prosperity, and by taking the bread from his rival, introduces a large amount of unnecessary heretache and misery into the world. It was probably entirely from philanthropic motives, and to prevent all this misery, that in the eighties a rival oil refinery was blown up and destroyed by agents of Standard Oil. The first court that tried the case awarded the victims, £54,000, and indicted seven of the philanthropic oil magnates. It is gratifying to learn that on appeal, a judge, who is said to have had practical proof of the generosity of these men, quashed the indictments, and reduced the fine to £100.

The truest charity and the best charity is to invest your money where it will yield the greatest return. The better your enterprise pays, the more likely is it that you are meeting a public want. If the general public is willing to pay an enormous price for an article because you have cornered the supply, that only proves that the general public needs that article badly, and the greater the need the larger your profit. Also the more we can place large sums of money in the hands of the few, the more universally will blessings be diffused, because the few will invest the money, and so some of it will pass into the pay envelope week by week. The difficult art of giving is thus shown to be more difficult than one might at first sight suppose. It consists in getting the highest possible return for your investments. More men try to be real philanthropists than the world has previously credited, and, according to this new evangel, the only really mean man is the man who indulges in mere money-giving, or who enters into competition with Standard Oil. America has given us many humanists, but none have possessed the exquisite subtleties of John D. Rockefeller.

NORTHERN STEAMSHIP COMPANY LIMITED.

Weather and other circumstances permitting, the Company's steamers will leave as under:—

For Russell.
CLANSMAN... Every Monday, at 7 p.m.
For Russell, Whangaroa, and Mangonui.
CLANSMAN... Every Wednesday, at 5 p.m.
No Cargo for Russell.

For Awanui, Waikarara, Honohora, Whangaroa, and Mangonui.
APANUI... Every Monday, at 2 p.m.
No Cargo Whangaroa and Mangonui.

For Whangaruru, Helena Bay, Tautuka, and Whanaukī.
PAEROA... Tuesday, 9th February.

For Great Barrier.
WAIOATAH... Every Wednesday, midnight
For Waikato, Coromandel, and LEAVE AUCKLAND.
ROTOAHANA... Thurs., 11th Feb., 3 p.m.
ROTOAHANA... Thurs., 11th Feb., 9 p.m.
LEAVE COROMANDEL VIA WAIHEKE.
ROTOAHANA... Wed., 10th Feb., 8 a.m.
ROTOAHANA... Fri., 12th Feb., 7 a.m.

Every Saturday, at 2 p.m., returning Every Monday, arriving about 9 a.m. Monday Morning.

FROM ONEHUNGA.
For Hokiang.
CLAYMORE... Every Thursday
For Raglan, Kawhia, and Waitara.
WAITANGI... Every Monday or Thursday

WHANGAREI SERVICE.

Steamers leave Whangarei as under:—
S.S. NGAPUHI.
Train Whangarei S.S. Coromandel to Whangarei. Leaves Goods re. Pas. Mangonui. Passes received till Train Buy.
FEBRUARY.

4th—Prev. day, 9 a.m.	7 a.m.	9 a.m.
6th—Prev. day, 9.30 a.m.	No str.	9 a.m.
9th—9.15 a.m.	11 a.m.	9 a.m.
11th—9.15 a.m.	1 p.m.	11 a.m.
13th—9.15 a.m.	11.45 a.m.	No str.
16th—9.15 a.m.	1 p.m.	No str.
18th—11.45 a.m.	3.15 p.m.	2 p.m.
20th—9.15 a.m.	9 a.m.	No str.
23rd—9.15 a.m.	11 a.m.	9 a.m.
25th—9.15 a.m.	11.45 a.m.	10 a.m.
27th—9.15 a.m.	1 p.m.	No str.

*Goods outward by steamer leaving on following dates, viz.—4th, 6th, 9th, 20th, and 23rd, must leave up-country stations by afternoon train previous day.

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