

Children's Column.

The Ministry of the Graces.

GOD'S THREE ANGELS.

By the Bishop of Ripon.

Three angels stood before the Eternal Throne, and their robes kept constant lustre. The light supreme as it fell on other angel-rainments ebbed and flowed in ever-changing colour and ceaseless movement; but the robes of these three angels wore a changeless glory. They stood waiting the Eternal's commands; for these three are the Three Changeless Angels, who abide the same and who never rest in their tireless ministry among the sons of men.

Return," then spake the Voice of the Eternal to them waiting—"Return to the Earth, for the sad Earth cannot do without you. Minister again faithfully among men, strive to lift their thoughts higher, be to them ministers who can elevate and strengthen, cheer and console; do each of you your ministry with the utmost strength. To this end will fresh virtue be yours. Exercise fully and greatly the new virtue given; minister in my strength, and having ministered, return."

Then the hearts of the three angels throbbled with the pain which the access of new power brings. A great and strong yearning possessed their souls, as, veiling their faces in all reverence before the Eternal Throne, they passed on their way to do the Eternal bidding. As the angels passed out of the portal a pilgrim was entering in. One of the three greeted the in-coming pilgrim with the "Ave" of Heaven. The pilgrim turned to look after the bright vision of their beauty, and then spoke to the Porter of the Gate, asking the names of the three radiant messengers. "These are the three angels which stand upon the three top-most steps of God's throne. That one which seems to lead, and moves so lightly, is the Angel of Hope; the other, which has a high courageous bearing as of one who has known war, is the Angel of Faith; the centre one, sweet-eyed and tall, who greeted you as she passed, is the Angel of Love." Thus the three angels passed from the Gate of Heaven to do the will of God.

The gloom which rested upon the nation was the gloom of fear, for the cause of freedom, which seemed so nearly won, was threatened with defeat. Thousands had wrought and suffered to secure for the land the right to speak the thing they list, and to worship as their conscience taught. Success seemed near; but now a gloom of something like despair spread over the hearts of the people, and with despair came silence. No voice was heard through all the land rousing the souls of men to battle for the right.

A poet sat in his attic at night thinking of these things. He saw in his vision the spirit of the nation, and it was to him like a bird struggling against the bars of its cage. He longed for the hand that would set it free. He saw the spirit of the nation, and it was to him like a pent up river chafing against its barriers, and he longed to break down the barriers and let it sweep onward in its majestic course. He saw the spirit of the nation, and it was to him like a great thought locked within dumb lips! and he said, "Oh, that I might give voice to this people's thought."

And as he spoke he felt a light kiss as of Heaven upon his brow, and a veil fell from his mind, and he saw, as he had never seen before, what his nation needed. His heart and mind sprang into sudden union in the vision of a people's need. He took his pen and wrote. Words came at his need like angels to do the bidding of his thought. He printed his song. It was read at the corners of the streets; it was sung in every house. The whole nation awoke, and waking, found its power of utterance and action. The yoke was broken; the hand was found to unbar the door of the cage; the barriers were broken down, and the full spirit of the nation set free swept forward on a fresh course of triumph.

The preacher was pacing his room full of uneasy thought. In imagination he saw the crowds that would assemble in his church on the morrow. He looked at the notes of his sermon and he shook his head. They did not suit his mood or his mind now. He had prided himself that he had hit upon an original line of thought; he had toiled the whole week in perfecting the outline and setting and resetting the mode of treatment; but now, in the calm hours of the last night of the week, the whole thing looked garish, unnatural, stale, and unprofitable. So he peeped out like a skeleton among his notes. He was repelled from it.

"I cannot give them that," he said. "But, O God, what can I give them? Forgive me, O Mighty One. Speak Thou through me. Banish from my heart this baseness of pride." He knelt as he spoke and remained silent, as his thoughts—for his mind was growing weary with long-continued thought—went rambling here and there over past days and past things, which all led him back to his childhood. As he thought, he grew calmer. Meadows were before his eyes; sweet and modest flowers dwelling in their kingdom of green, kissed by the winds, warmed by the sun. Beautiful they were, though their beauty was never praised by man. Across the meadows, trending among the daisies, an angel was walking, bearing a lily-white wand in her hand. On the summit of the wand there shone a star which glowed like fire. Then the preacher, kneeling still, in vision saw her entering his study. The dim candle by

which he had been writing burned wan and feeble as the angel entered, till the angel outstretched one hand and quenched the candle altogether. No light illumined that small room save the light of the star which glowed like fire on the summit of the angel's wand. The preacher still knelt, bowed in prayer as it seemed, and bereft of all power to move. The angel looked on him and smiled; then she reached out her wand and placed its starlike head upon his lips, as she said, "Lo! God hath heard thee. Lo! this hath touched thy lips." The preacher bowed his head and slept. In the morning the birds were singing outside his window, and he walked to church as a man in a dream; but he knew now what to say. What was man that he should try to give a message to man for his soul's good, unless God first gave a message to him! Ah! yes; but he had a message now.

What he said that day to the people who gathered to hear him, I cannot tell. No one, perhaps, could well remember. But the whole congregation were of one heart; stillness dwelt in their midst; and to every soul that day God seemed near. Men went home and spoke gently to their wives, and forgot to find fault with the dinner; women had no sharp words for their cooks; and the children played softly, and wondered why they were not nagged at that afternoon. And some said that for a whole week afterwards there was no short measure given by the tradesmen; one of whom was even said to have written to apologise for sending in his bill a second time. And Mrs. Mumble, who had married well—i.e. a rich man who was stout and stingy—went over that afternoon to see Mrs. Meagre, who had a large family and slender means; and this was wonderful, for it was six years since she had done such a thing, and Mrs. Meagre was her sister. And Thomas Tipple, who had lounged about in idleness for months, went to work the next day; and Widow Wry said, "Bless me, how sweetly the birds are singing!" (To be continued.)

Only a Month to Live!

Seldon-street, Greenwich, Sydney, 2nd November, 1891.

DEAR SIRS.—Allow me to add my testimony to the wonderful effects of the "Microbe Killer" in my case—brought back, as it were, from the verge of the grave—it would be ungrateful on my part to do otherwise. In August last I was given up by two doctors: one, a specialist for diseases of the throat, said that I could not possibly live more than a month; and the other gave a very disheartening opinion of the case. They said I was suffering from consumption of the throat, complicated with inflammation and bronchitis, and that the disease had been slumbering in my system for years. In spite of all their medicines I gradually got worse, losing as much as a pound a day in weight. My throat was something frightful to look at, presenting one mass of ulceration, which was gradually working down towards the lungs. Each time that the cough came on, I brought up a mass of blood and greenish-yellow looking phlegm. I lost my appetite, and could only take liquid food, and that only with the greatest care, or the stomach would throw it all up again. I felt myself gradually sinking, until I was induced to try the "Microbe Killer." After the first few days' use, all hemorrhage ceased, and carefully following out the directions, my throat gradually got better, the ulceration becoming less and less each day; and now, at the end of two months, I am perfectly cured—thanks, under Providence, to the "Microbe Killer"—and not in my grave, as the doctors predicted. I cannot too highly recommend it to those who may be suffering in the same way.

In conclusion, I cannot help alluding to the courtesy and civility of the Agents, who did all in their power, by way of advice, &c., in bringing my case to a successful issue.

Yours, etc., FREDERICK KOPP.

To Radam's Microbe Killer Co.

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From Calcutta to Sydney.

"IN A FIX."

"A STRANGE RECOGNITION." Three splendid P. and O. steamers—"Punjab" had only just got into the Bay of Bengal, when my native servant came to me and said, with a military salute, "Sahib Koach Oopra ne hi," (sir, there are no clothes here.) What! I exclaimed, "Koach hebbis ne hi Jarge Ka pass" (not a box on the steamer.) On examination I found it to be "too true"; all my luggage had been left behind. Here was a "fix."

"Well Colonel," said the Captain on my explaining my terrible predicament, "You are about my size, and I can lend you all you require." I thanked him, and in half-an-hour there was placed in my cabin a full supply for the voyage. But, thought I, what am I to do in Sydney (we were going direct.) On arriving in Sydney Major General R—me by appointment, and having disclosed the position I was in, he laughed and said, "My dear Colonel, don't think you have come into a jungle; I will soon put you all right." He drove me in his Stanhope to a magnificent Emporium, and in an hour, to my more than great surprise, I was fitted out with Patrol Jacket, White Trainers, light cool Tweed Suit, Moss Jacket, "Cummerbunds," a Dress Suit, a Solah Toppe—in fact, a real Indian kit (for I found the Sydney summer demanded it) most remarkably cheap, and I can only express my deep and heartfelt thanks to Messrs. DAVIN JONES & Co for their introduction of the Orient Clothing for relieving me from a most embarrassing situation.

ALWAYS keep a small tin of ANNOTT'S MILK ARROWROOT BISCUITS in the house for the Children.—ADVT.

GIRLS' Read "The Australian Young Folks Illustrated Magazine." The best Monthly publication for Girls. Full of interesting stories and beautiful sentiments. Price stories for Girls. If you have not seen a copy, send at once to the manager, 178 Pitt street, Sydney, and secure a copy. Everybody is in love with it. Subscription, 2/6 per annum in advance. Stamps taken.

Monsieur D. PARIS, Professor of French, has adapted to his edition the "Mastery System," the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARLINGHURST ROAD.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub till your bodies ache and your hands get ruined, when a piece of EASY CHAIR MAINE SOAP will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No steeping beforehand, no soda, no fuss, no worry. Simple directions on each bar. Soothes irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

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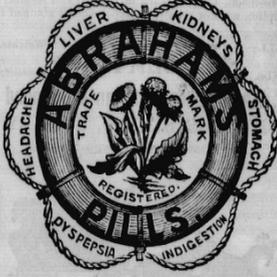
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The Australian Record.

SYDNEY, SATURDAY, DECEMBER 12, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

The Week.

Grumblers. Probably the world will never be without them. We listened to a grumbler the other day; the grumble was against ministers in general, and bishops in particular, and the growl was a sort of excuse in answer to a question, "Where the party attended service." "He had left off going for a long time," he said, "he had seen too much of clergymen; he had no confidence in them." He was deaf to argument, because he would have it so. Be prepared for grumblers, but let it be the solemn duty of those who minister in holy things to give no occasion for others to find fault,—except it be against the God they serve.

Evangelical Alliance. A meeting of this Alliance met at the Y.M.C.A. rooms on Monday last, to make arrangements for the Week of Universal Prayer from 3rd to 10th January next. It was ascertained that a convention would be held on several of the days mentioned, which would materially affect the attendance. After some discussion it was determined that a deputation from the Alliance should wait upon the Rev. G. C. Grubb the Chairman of the Convention, to ascertain if the subjects for prayer could be taken up the three nights the Convention is supposed to last. This was accordingly done, and it is anticipated that such an arrangement will be effected. If so, Monday night, the 4th January, a meeting for prayer will be held at the Y.M.C.A. hall, Tuesday, Wednesday, and Thursday at the building occupied by the Convention, and Friday and Saturday at the Y.M.C.A. rooms.

Can't Afford It. This was the reply of a rich man to one who applied for help in a Christian work. "Can't afford it." He had lost money in business, and so he buttoned up his pocket, though he is still the possessor of thousands upon thousands of pounds. It is well to consider the cost of refusing to come to the help of the Lord, and especially for professing Christians to take heed to themselves in this matter. We have in view a case years ago where a Christian man withheld his usual subscription to the Church Society, and while he did so God did not prosper him in his ways, and this was so apparent that at length he gave again that which cost him something. A worldly man may make gold his idol, but God's children should especially recognise that riches are entrusted to them, that they may act as faithful stewards of His bounty, if they do not, He can make and has made, riches, take to themselves wings and flee. "If thou hast much, give plentifully; if thou hast little, as thy diligence gladly to give of that little"; but give, give for the service of the Lord.

Sir Henry Parkes. This aged statesman has been making speeches in some parts of the colony by no means complimentary to the party now in power (politically of course). Such conduct will not commend itself to impartial observers. Then Sir Henry says if his government had remained in power what they would have done. Ah, Sir Henry, you had many opportunities with a good majority behind you of passing the Local Government Bill, concerning which so many promises were made, and the Reformatory for Boys, the delay of which has been a disgrace to our legislation. We are all too prone to make excuses for our many shortcomings, and thus opportunities of usefulness are lost.

Sunday Rest. The Hungarian House of Magnates has passed "The Sunday Rest Bill" with an amendment providing that in every case the term "Sunday rest" shall be interpreted as signifying the time from Saturday night until six on Monday morning; an entire day is thus to become the right of every one. Is there here no rebuke to those who yield up a portion of the Day of Rest which God has given?

Business Meetings. The Mission at St. Philip's is over, but will be long remembered as a time of refreshing from the presence of the Lord. It was most gratifying to notice the increased attendance day by day at the mid-day meetings for business men, and the earnest desire to listen to the Word of God. There truly appeared to be a hungering and thirsting after righteousness. Bankers, merchants, etc., were among the most frequent attendants, and it is stated that one bank manager never absent himself from a single meeting. The old, old story of the cross has not yet, and never will, lose its power, and these gatherings have testified to the truth of the assertion, "If I be lifted up I will draw all men unto me."

The Meetings at St. Philip's. We are glad to hear that the meetings for business men at St. Philip's, to which we have already referred, are to be continued every Wed-

nesday from 1.25 to 1.50. We congratulate the Rev. J. D. Langley on his decision, and hope these meetings will prove most helpful to those who attend them, and advance the Kingdom of our Lord and Master.

St. Barnabas. Mr. William Bowers, who was at one time a scholar in St. Barnabas' Sunday School, has been appointed missionary in place of the late lamented Mr. Vaughan, who laboured so long and devotedly in the district. A good work is going on at the present time. We are informed that after Sunday School, the teachers, headed by Mr. Bowers, frequent the lanes, etc., of St. Barnabas' parish, and hold a gospel service. The fire kindled after Mr. Grubb's mission is thus bearing fruit. May many, by the agency now employed, be rescued from the paths of sin, and be added into the Redeemer's Kingdom.

Russia. Three leading Russian officials have, it is stated, formulated a scheme for the employment, at once, of 800,000 men on the public works. The value of the work is estimated at £10,000,000. This prompt action to relieve the distress so prevalent is to be commended. We would not care to follow the example of Russia in many things, but in this respect the conduct of the officials referred to is worthy of imitation. The unemployed in the colony have from time to time been engaged in what may be called unproductive work, notably the clearing of land at Glenbrook, which is now in a worse state than ever. In Russia they purpose acting more wisely: labour thus called into requisition will be utilised on the public works of the country, and will remain as a lasting monument of the scheme so opportunely formulated.

The deceased gentleman left Sydney a few months ago for the benefit of his health, but the change did not prove beneficial, he died from Bright's disease, at St. Louis, United States. The late Consul will be long remembered as one of the most able and popular of officials. He took the deepest interest in Australian affairs, and his dispatches to his Government from time to time were marked with much ability, and showed an intimate knowledge of our national resources. In all his public utterances he ever endeavoured to promote the kindest feeling between America and England. A valuable official is lost by his death to the American Government, and the colony will not easily forget the many sterling qualities of the late esteemed and popular Consul-General of the United States.

Brief Notes.

On Sunday last the Most Rev. the Primate preached at the Cathedral in the morning, Archbishop Gunther in the afternoon, and the Dean in the evening.

Sunday last was the fourth anniversary of the incumbency of the Rev. J. Dixon at St. Thomas', Balmain. The Rev. F. B. Boyce and the Rev. John Vaughan preached on the occasion.

Eight hundred Adventists in Kansas (U.S.) are awaiting the end of the world, which they say is to take place on Christmas Day.

A meeting of the Women's Christian Temperance Union, Petersham Branch, was held in the Town Hall, Petersham, on Monday last. Canon Duckworth officiated at the funeral service of the late Bishop Perry. The Bishop of London, Dr. Marsden (late Bishop of Bathurst), and Archbishop McCullagh of Bendigo were present. The Bishop of Manchester was unable to attend through indisposition.

At St. Paul's Cathedral on Sunday morning the Dean of Melbourne, who is nearly 93 years old, and who has recently recovered from a long and severe illness, preached on the subject of Bishop Perry's death. We refer to the sermon in another column.

In several of the Churches (Vic) a form of prayer prepared by the Bishop of Melbourne was read, praying for the restoration of the Bible reading in Public Schools. Hospital Sunday collections in West Maitland on Sunday last realized £42.

The Rev. W. G. Lawes, F.R.G.S., of New Guinea, was a passenger by the R.M.S. Orotava from London. Mr. Lawes brings with him advance copies of the New Guinea New Testament, which he went to England to carry through the press.

The Bishop of Bathurst celebrated a Confirmation service last week at Windeyer, and on Saturday laid the foundation stone of the Church about to be erected on the site of the edifice recently destroyed by fire at Canowindra. The Chinese Government has indemnified the sufferers by the outrages on the Mission Station at Wuhu by the payment of 600,000 dollars.

On Monday last the usual monthly meeting of the Church Society was held in the Chapter House. The Primate presided.

An important meeting in connection with the Chinese Mission in Sydney was held in the Chapter House on Monday at 4.30 p.m. The Primate preached for a short time, after which the Dean of Sydney took the chair.

Confirmation services were celebrated at Christ Church, Gladsville, on Tuesday evening by the Primate, and at All Saints', Hunter's Hill, on Thursday afternoon.

A conference in connection with the Deaconess' Institution took place at the Chapter House at 4.30 p.m. The Primate presided.

Special addresses to ministers of religion were given by the Rev. G. C. Grubb in the Y.M.C.A. Hall on Wednesday and Thursday last at 3.30 p.m.

A social meeting in connection with the Ladies' Evangelistic Association was held in the Temperance Hall on Wednesday last.

A service for business men was held in St. Philip's Church on Wednesday last from 1.25 p.m. to 1.50 p.m.

Coming Events.

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.

Sun., Dec. 13.—11 a.m., the Primate; 3.15 p.m., Canon Moreton; 7 p.m., Rev. R. J. Read.

ANTHEMS.

11 a.m.—Benedictus. "The souls of the righteous are in the hands of God and there shall no torment touch them." In the sight of the unwise they seem to die, but they are in peace." — Jerem.

3.15 p.m.—Wynne's F. "O pray for the peace of Jerusalem, they shall prosper [that] love thee. Peace be within thy walls, and plentyousness within thy palaces. For my brethren and companions' sakes, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do these good." — Ps.

Hymns—M. 74, 451; A. 73, 351; E. 372, 64, 337, 22.

ADVENT.

HALF-HOUR MID-DAY SERVICES, 1.15 to 1.45 p.m.

Mon., Dec. 14.— } Rev. A. R. Bartlett, M.A.
Tues., " 15.— }
Wed., " 16.— }
Thurs., " 17.— }
Fri., " 18.—7.30 p.m., Rev. Canon Kemmis.
DIOCESAN.

Sat. Dec. 12 to Mon. Dec. 21.—St. Thomas', Balmain, Mission by the Rev. G. C. Grubb, M.A.

Sun., Dec. 13.—Cathedral, 11 a.m., the Primate; St. Mark's, Darling Point, 7.30 p.m. (for Church Society).

Mon., " 14.—Prize Distribution, St. Catherine's, Waverley, 3.30 p.m., The Primate.

Tues., " 15.—Prize Distribution, Church of England Grammar School, North Sydney, by Lord Jersey. President—The Primate.

Wed., " 16.—Confirmation, St. Stephens, N. Willoughby, 4.30. The Primate.

Thurs., " 17.—Prize Distribution, Christ Church, St. Laurence Schools, 12.30. The Primate.

" 17.—Executive Committee Board of Missions, Chapter House, 4.30 p.m., The Primate.

Fri., " 18.—School of Industry, 11 a.m., the Primate; Prize Distribution, St. John's, Darlinghurst Schools, 2 p.m., the Primate; Confirmation, Christ Church, Enmore, 7.30. The Primate.

Sun., " 20.—Cathedral, 11 a.m., the Primate; St. Simon and St. Jude, 7.30. The Primate.

Mon., " 21.—Confirmation, St. Paul's, Burwood, 4 p.m., the Primate.

Tues., " 22.—Confirmation, St. Mary's, Balmain, 7.30. The Primate.

Fri., " 25.—Cathedral, 7 p.m., the Primate.

Sun., " 27.—Cathedral: 11 a.m., the Primate; Holy Trinity, Miller's Point, 4 p.m., Confirmation; and at 7 p.m., the Primate.

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J. HUBERT NEWMAN Photographer.

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (Melbourne). 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 lines peculiar to no other artists."

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Household Papers.

My Wife Elizabeth.

CONTINUED.

Her soft hand flutters to my lips and then she lifts it above.

"Leave it to HIM," she says, a heavenly brightness that no tears can dim in the eyes that comfort mine. "There is no blindness above; be patient, be trustful, my beloved. As for me, I can bear anything while you have faith in me."

And then begin the long, long days, the longer nights, the hours when I reckon nothing of the distant looks, the avoidance of Linderston acquaintances, since all my mind is full of her, picturing her, the life of my life, withering like a flower that has lost the sunlight. I, too, come at last beneath the scourge of cook's indignation. "It's waste of good food to cook your victuals, sir, she tells me. Which it was only yesterday you left your sole on your plate cold and uneaten by you as I sent it up, and to-day there's a chop despised as was cut by my own eyes from the loin; and my precious lamb's last words to me was, 'See he has his food regular, and plenty of it, Maria.'"

But how can a man find appetite or strength for life's struggle when the desire of his soul is sharing coarse fare, her roses paling, her spirit crushed by existence in prison? All I can do has been done; I have seen the prison doctor, and he mercifully lets me hear from time to time of my darling, but he is a busy man, and as I read the hurried message, "She makes no complaints," my heart remains uncomfited, for my darling never did complain; she was always patient as the snowdrops that await heaven's sunshine for their shining hours.

It is a serious matter to me too—though the greater trouble absorbs the less—that one by one my patients seem deserting me, perhaps because they feel I have no longer spirit even for my profession, perhaps because my name has become linked with disgrace, and in a country town like ours the feeling is that one cannot be too particular.

"I didn't like calling in Dr. Harwood, sir," says our laundress apologetically, as I enquire after a little lad I once attended for rickets, "but we're a sick house again—our Mary Jane is down with some sort of fever; and seeing as I also washes for Mrs. Harwood, and there's ten in the family, not counting the servants, which is a shilling each by the week, and muslin aprons extra—"

But I tell her she is at liberty to call in whomsoever she prefers for Mary Jane. I realise I am the popular doctor no longer, and I decide when those six months are ended we will go abroad—she, and I, and the boy—and struggle no more for a living in the town that will look askance at Elizabeth. The little I have invested has gone in legal expenses; but poverty or wealth will be alike to us when—Heaven gives us back to each other.

One evening I was passing the cottage of Mary Jane's mother, when that good woman runs out to me imploringly, and begs me to see her daughter, saying she is not satisfied with Dr. Harwood's treatment.

"She's a-sinking fast, sir, before my own eyes," sobs the poor woman, "and her only sixteen come Michaelmas, and always the flower of the flock, and learning the telegrams that clever, the lady at the post-office says it's quite remarkable."

At first I curiously assert it is impossible for me to see Mary Jane, as she is Dr. Harwood's patient. I am very weary and depressed, and long to get beyond the reach of her loud garrulous tongue, but at last compassion for her grief induces me to grant her desire.

"Dr. Harwood has been called to a gentleman as have put his shoulder out, sir, over at Dilminster, they tells me; there's no knowing when he'll be back, and she's worse to night, Dr. Kerr—quite lightheaded, poor dear. Not that she can speak, but she just keeps on a-clicking in her throat, as it distresses her father and me dreadfully to hear her. Mrs. Jenkins, next door but three, says it's a sure indication of approaching disease, but I've been with a many corpses, and never heard no clicking just like my poor girl's. Never mind about the medical etyket, Doctor; step in and see her—do'ee now—as a friend, if you can't as a professional."

I have often seen Mary Jane of late in the post office, and I am shocked to find how the low fever has changed the healthy girl. It is evident, too, she is troubled by her inability to make herself understood; but that monotonous clicking in the throat goes on from time to time, though she is too weak to speak. Suddenly a thought flashes across my mind. I was once a telegraph clerk, when I was seventeen, before my uncle's legacy helped me to long-desired medical studies, and it occurs to me Mary Jane is saying something in telegraphic language. Her young brain had doubtless been full of her new study, and in her weak state she is resorting to the familiar sounds of the telegraphic needle. I speak to her with quiet encouragement, asking her one or two questions, which she answers in the manner expected, her face clearing as she finds herself at last understood. But I soon find there is a heavy burden on the poor girl's mind, and my heart leaps and throbs as in that dull, monotonous clicking she confesses to me her sin. It is she, who, when servant girl at Mr. Thorpe's, managed overnight to abstract the brooch and bracelet, though they were not missed till noon next day. She was dazzled by their beauty, but knew nothing of their value. Becoming sorely afraid, and happening to enter the shop as my wife outside stooped over the perambulator, Mary Jane dropped, as she thought, both articles into the baby-carriage, but one went into my darling's pocket. The girl has never known an hour of peace and comfort since. Late as it is, I go for Mr. Thorpe and for our good-natured postmistress, who takes down in writing the poor child's broken utterances. Mrs. Simmons looks heart-stricken, but Mary Jane becomes more restful and at peace, and finding Dr. Harwood is still detained from home, I take it upon myself to administer a draught that will be helpful and soothing. This illness is more of the mind than of the body; now that the erring girl has confessed, her naturally good constitution will have a fair chance to recover its strength.

From her bedside we go to the presiding magistrate who tried my darling. Alas! he is slow, formal, bound by red tape, and sleepy after a municipal banquet; but Thorpe—Heaven bless him for his enthusiastic help, and for his promise that Mary Jane's illness shall be her only punishment!—manages to make him aware that my wife must and shall be free as soon as a calmly moving Government can liberate her. As soon as he really remembers Elizabeth, he rouses to interest, and shows us what steps to take to clear my darling's name. Next day all Linderston is on fire with excitement in our behalf; the rival journals accuse each other of tuidity in not having at once espoused the cause of the injured lady. One starts a fund to defray her legal expenses, and the other produces an address which is to be presented to my wife, signed by her fellow-townfolk. My name appears in large type in the leaders, coupled with terms of admiration and eulogy; my surgery-bell rings constantly, and we become hero and heroine of the hour.

Our limes are in flower when I bring my darling home, the shadow of her former self, but with her own happy smile, as with dew-wet eyes she clasps her babe, soothes the nursemaid, who is of opinion that it is opportunity for a fit, and clasps the honest toil-worn hand of our faithful Maria.

"God be thanked you have come home!" I falter, as in the scented gloaming I gather my beloved to my heart. "Can I ever forgive those who have wronged you by suspicion and doubt?"

"Yes, husband," says my wife, her dear hand putting back my hair as of old. "We forgive as we have been forgiven. And now, Jack, take me down the lane; the stars are coming out so brightly, and it will be a glorious walk. Take me to that poor repentant child!"—The Quiver.

Correspondence.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

CHURCH OF ENGLAND S.S. INSTITUTE EXAMINATION PAPERS.

To the Editor of the Australian Record.

SIR,—During the examination of some Sunday school children on Saturday last, I made a few notes on the examination questions. I do not know by whom they were set, and I trust my comments will be received in the kindly spirit in which they are made.

In the Old Testament, paper the second question of course, refers to the laying on of Moses' hands upon Joshua, as a sign of God's favour, and readiness to give him the Spirit of Wisdom. But it is not said that "the Spirit of Wisdom was conferred upon Joshua by a rite." In question 5 ("How did she become an earnest of the admission of the Gentile world into the Church of God?"), the word, "earnest," would not be understood by a great many. Question 7 ("What was the great ruling principle of the conduct of Joshua?") seems to me of too vague and abstract a nature. In general, there does not seem to be a sufficient testing of the children's knowledge of the facts of the two books of Joshua and Judges. In question 8 ("How many years does the history of Joshua comprehend?"), does "the history of Joshua" mean that of the "Book of Joshua?"

In the junior division, the language used is unnecessarily difficult—"succeeded," and "extirpated," "extirpation." How can children under 12, be expected to understand "extirpation?"

In question 7 of the paper on the Acts, the answer to "who presided?" is, I suppose, St. James. But it has been frequently taken for granted that St. Peter presided. It is not said who presided, though James suggested the decision which was finally adopted. Is such a doubtful point suitable as a question? In the junior division of this paper, question 3 ("What is the meaning of the word 'Pentecost?') does not seem a suitable one for young children. No one can answer question 5—"By whom was Cornelius baptised?" for the Bible does not tell us who baptised Cornelius. Peter "commanded them to be baptised" (Acts x, 48); but who baptised them we know not. Question 7 ("What was the cause of the awful judgment pronounced on Ananias and Sapphira?") is not clearly expressed. Would it not be better to ask: "Why did Peter pronounce the judgment on Ananias and Sapphira?"

In the paper on "Catechism and Repetition," no repetition is asked for in the senior division. For children who diligently learned the passages appointed to be learned, this is a great discouragement. In question 3 ("What do you mean by the 'pomps and vanities of the world?') one of the common errors made in repeating the Catechism, is reproduced—"vanities," instead of "vanity." The use of the plural leads children to think of certain outward things, instead of directing their thoughts to the vanity, or emptiness of this wicked world. Question 4 ("How does the Holy Ghost sanctify you?") is too vague and general; a sermon, or book might be written upon that question. Children would not, I think, readily see the meaning of question 11 ("What was David's design in writing Ps. ciii?"). Nor is the word "summary" in question 12 ("Give a summary of its contents?"), likely to be understood by them. Does question 14 ("What is the meaning of the word 'parable?') mean: What is the etymological meaning of the word? If so, is that a suitable question? and if it is not the etymological meaning that is asked, would it not be better to write: "What is meant by a parable?" The English is surely at fault in question 17—"who" instead of "whom" ("who was the prodigal son intended to represent?")

In the Junior Division question three perpetuates the mistake as to "vanities" instead of "vanity" by asking "What are the 'vanities?'" It is not English to say (question 9), "When were you 'regenerate?'" etc. It should, if reference is intended to a point at which something was suffered or experienced, be: "When were you regenerated?" etc. "Being regenerate and made God's children by adoption and grace," describes a state or condition, not an experience which took place at a certain time ("when?"). This question, "When were you regenerate?" etc, implies that "being regenerate," etc., is an affirmation of our having already been regenerated, whereas it is in reality a prayer for regeneration. "That this is the case is manifest from other Collects. For example, the Collect for the Circumcision—"Grant us the true circumcision of the spirit that our hearts and all our members being mortified we may in all things obey," etc. This is not an affirmation that our hearts and all our members are mortified, but a prayer that they may be, for that is "the true circumcision," or regeneration which we ask God to grant us. So in the 1st Homily for Whitsunday we read—"Beseeching Him so to work in our hearts by the power of this holy spirit, that we, being regenerate and newly born again in all goodness, righteousness, sobriety and truth, may in the end be partakers of everlasting life." Here, again, "being regenerate" is not an affirmation of a regeneration which has already taken place, but as the words "so to work in our hearts," etc., prove a prayer for regeneration. The present participle "being" (or its equivalent) is constantly so used. Thus, in Collect for 1st Sunday in Lent: "Give us grace to use such abstinence, that our flesh, being subdued to the spirit, we may ever obey," etc. This is not an affirmation that our flesh is subdued, but a prayer that it may be. Again, Collect for 6th Sunday after Trinity: "Pour into our hearts such love to Thee, that we, loving Thee above all things, may abstain," etc. This is not an affirmation that we do love Him above all things, but a prayer that we may do so. Similar illustrations may be taken from the Collects for the 11th and 20th Sundays after Trinity, St. Matthias', St. Mark's and S.S. Philip's and James' days. The absurdity of attaching an affirmative meaning to this mode of expression is proved in a remarkable manner by the following words from the prayer to be used in "storms at sea": "O, send Thy word of command to rebuke the raging winds and the roaring sea, that we, being delivered from this distress may live to serve thee, etc." This is not an affirmation of a deliverance already accomplished, but a prayer for deliverance. The Christian Knowledge Society viewed the collect for Christmas Day, in this light. In the tract entitled, "Directions for a devout and decent behaviour in the public worship of God," it gives the following title: "Regeneration; a prayer for it. Collect for Christmas Day." Subsequently, the Society changed regeneration for renovation! The Society, however, continued to give prayers for regeneration. The "Husbandman's Manual" contains the following petition: "O, blessed Lord, who hast been pleased in mercy to engraft me into the body of thy holy Church, grant that I may also be a living member thereof. Regenerate me by the grace of the Holy Spirit, that I may walk worthy of the vocation wherewith I am called."

In answer, then, to the question: "When were you regenerated," if by regeneration is meant not the symbolical making of us members of Christ, children of God, and inheritors of the kingdom of heaven," but the inward reality, the birth of the spirit, or "the true circumcision of the Spirit"; personally I should say: "I do not know. It may have been before, in, or after baptism, though it was symbolically and in the judgment of the Church, in, and by it. Nor is it necessary for me or for others to know the when." Therefore, I do not think this question a suitable one. What is necessary for us all is to be regenerated and renewed. I am, sir,

Yours faithfully, MERVYN ARCHDALL.

December 2, 1891.

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THE WARANGESDA MISSION.

Sir,—I have recently read a digest of the annual report of the Government Board for the protection of the aborigines, and from which I learned that the work of the Aborigines Protection Association is by no means in a prosperous condition. It was stated that the total contributions for the past year amounted to only £220, and that the indebtedness of the Association was very heavy; which indebtedness the Government had been invited, it would appear, to remove.

A suggestion, however, was made by the official board that instead of bearing such burden, the Government should take over the three stations—Cumroongas, Warangesda, and Brewarrina, and work them under the Board's direction. At any rate this is how the matter shaped itself into my mind. Now, sir, if this step is taken, how will Warangesda be affected? Most injuriously as a Mission station, I am afraid.

Warangesda was for years run on strictly Church of England lines, and when the proposals of the A.P.A. were adopted it was distinctly understood that its aid was only to be connected with things temporal and that the old order of things, re religious teaching—the real mission work—was not to be disturbed. But has that promise been kept? It has not; and why? Because the society has gone beyond its legitimate bounds, and instead of being, as was originally promised, a temporal auxiliary, it has assumed supreme and absolute control; so that to-day, when appointments are to be made to Warangesda, the question is not asked, "Is the candidate qualified to control the religious work of the institution according to the original order of things?" Why, I am led to understand that the late superintendent was not capable of conducting a religious service, and I well know from actual observation on the station, that the daily services, which had been maintained for many years, had been discontinued, and, indeed, a gentleman not at all connected with the A.P.A., was, in reality, doing the greater part of religious work, without fee or reward. Warangesda has ceased to be what it was for years, a Church of England mission. No wonder, then, that the many liberal supporters of the past have withdrawn their practical sympathy. And now it would seem as though the last blow is to be given to a once flourishing Christian mission by the handing it over to a purely secular board of management, to become in the nature of things, a secular depot like Brunagee in this district, and Corenderk in Victoria. Will the Church of England stand idly by and see this thing done after all the years of earnest labour of its own missionaries and the thousands of pounds that Church has contributed to its establishment and development.

Were it not for the great work in the far North, to which I feel myself fully committed, I would be quite willing to take back my old station, with its due share of liability and the fullest confidence in God, that he would enable me to bring it up again to the flourishing condition it once enjoyed. A total income of £220 from the public of N.S.W. to such a needful work as the improvement of the condition of our poor aborigines. It is most humiliating. Has real sympathy died out? No, it has only been suspended, and all that is wanted is wise Christian management and consistent adjustment to bring it once again into operation.

As the founder of Warangesda, I do hope sincerely for the credit of the Church of England, that the Bishop of Riverina, whose name I see is still on the list of members of the executive of the A.P.A., will take the necessary steps to prevent a mission which has had such an interesting history, from passing away from that church, which, under God, gave to it all its vitality and development.—Yours, etc., JOHN B. GRIBBLE.

St. Paul's Vicarage, Adelong, December 3rd, 1891.

THE DUPPUY FUND.

Sir,—We are closing up the Duppuv Fund, and the Treasurers will be glad to have anything further which you may have received towards it.

The state of the Fund at present is as under:—Mrs. E. W. Molesworth collected £20 from members of St. Stephen's congregation and sent it direct for immediate necessities.

Mrs. Duppuv has received the Shellharbour collection amounting to £48 10s.

Mr. Fredericks, the churchwarden at Jambaroo, announces his collection as £132.

Dr. Woolfs and mine, including £1 advertisement in the Record, from Mr. March, amounts in cash and promises to £474 17s 10d.

The total amount being £674 27s 10d. Yours faithfully, R. TAYLOR.

ANGLO-CATHOLIC ROMANISM AND SISTERHOODS.

Sir,—Will you kindly give publicity to the following statement which is extracted from the English Church Intelligencer of September, this year:—

The Irish Ecclesiastical Record, the organ of the Roman Catholic priesthood of Ireland in its July number, says:—"There are two forces at work regarding the [R]

Catholicism of the country. . . . One is inside the Church, and the other outside it; one [R.] Catholic, the other Protestant, though Catholicising. The Ritualists, and the Ritualists alone, are doing all that is being done among Protestants. How many parsons from Newman to Rivington have been converted by priests? True, all have been received by priests. But how many have confessed their obligations to our sermons or to our writings that we, [R.] Catholic priests were in any degree answerable for their conversion? The [R.] Catholicising movement in the Establishment has not been the result of the missionary activity of the [R.] Catholic Church in England. It is true to say that convert priests receive more converts than others, but that is mainly on account of personal influence in certain non-Catholic quarters where we have no access, as well as having a keener grasp of difficulties which we never feel. Men who pass through the fire themselves are good guides. This external movement is of vast importance. At this hour five thousand Church of England Clergymen are preaching from as many Protestant pulpits the [R.] Catholic faith (not, indeed, as faith,) to Catholicising congregations, much more effectively, with less suspicion and more acceptance than we ever hope to do. Protestant Sisterhoods are doing, we feel sure, the best they can under the circumstances to familiarise the Philistine with nuns—and that is much. Protestant societies, like St. Margarets, Westminster, furnish poor country missions (there are poor country Protestant missions, and city ones too) with black vestments for requiem on All Souls. This is, indeed, a matter for devout thankfulness. We could desire no better preparation for joining the [R.] Catholic church than the Ritualists' preparatory school; and the fact that from them we have received the majority of our converts, strengthens us in our view of it." Comment is needless. Yours, etc., PROTESTANT ENGLAND.

Sir,—The letter of the Very Reverend the Dean of Sydney, which you publish in your last issue, will no doubt be received by the members of the Church with the warmest feelings of gratitude for it deals with a subject of the greatest importance—the keeping of converts and newly confirmed in the good way upon which they have entered. The good Dean's desire is put into a beautiful prayer in the collect for the Seventh Sunday after Trinity. O that the words may find a place in the hearts of these converts and newly confirmed. Graft in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness, and of Thy great mercy, keep us in the same, through Jesus Christ Our Lord.

And while our beloved Church thus teaches us to pray for advancement and perseverance in spiritual life, she also supports the Dean's anxiety that all may help in the good work by laying the duty and responsibility upon every one of us in the collect for Good Friday. We are taught to pray that every member of the Church in his vocation and ministry may truly and godly serve thee, &c. So that by the teaching and example of Christ, we are to do good unto all men by the teaching of the Church, we are each of us to exercise our vocation and ministry in the service of our Divine Master, and to this blessed and all important work the Dean calls upon all laymen and clergymen to engage in this work of building up these young soldiers in their most holy faith.

Of the vast importance of every member of the Church in his vocation and ministry striving to do as the Dean asks to the least reflective mind there will appear the greatest necessity. If we had not the Scriptural statement that the flesh is weak, the daily terrible records of crime more than satisfies our minds on the subject. The flesh is weak and the world is powerful in snares and temptations.

Be set with snares on every hand In life's uncertain path I stand—

Are words which remind us that we are in a very thicket of temptations. And just now these temptations are thickening around the paths of our young people, as the letter in the same column as that of the Dean's so sadly proves. The writer says advertisements announce for Sunday a concert in the Exhibition building under the patronage of the Governor. Harbour and ocean excursions, trains to the mountains and the Hawkesbury, aquariums, theatres, rinks open for concerts, bands of music will play in the parks, etc, to which some portions of the press call favourable attention. And thus Governor, State, and all sorts of men are combining to throw in the way as many temptations as possible to draw away new converts and the newly-confirmed. May not the writer well ask, "Where are we drifting? We are drifting to a continental Sunday; this is where we are drifting, of which multitudes on the continent of Europe are now seeing or feeling the evils to such an extent that they are most anxious to obtain a better observed Day of Rest. The first thing the Church must do, led by the Premier, the Dean, and others, is by every means to put a stop to these inroads on our civilization, our Christianity, and our Sunday observance.

In your leader you have shortly stated how a better state of things may be brought about. If the Church of Christ would only do its duty in this matter it could within three months close the doors of every concert room, lecture room, and place of amusement now open on Sundays. How is it, you ask, that we do not discharge our duty in this respect? And God ask's also, How is it? And the reply is: Because the members of the Church in their vocation and Ministry do not truly and Godly serve Him whom they have sacredly vowed and promised to serve. When the new converts and confirmed see such lifelessness in older members of the Church generally they not only do not receive any encouragement to go forward, but alas, if they both earthwards the temptation will be rather to go again with the multitude to do evil. But this must not be—the throne of grace is opened and the feeblest may now come boldly to the throne of grace to obtain mercy and find grace to help in time of need. Our new converts must follow in the footsteps of those brave, faithful sons and daughters who, having fought the good fight of faith have entrusted the promises. They must not look so much for the assistance of men as to Jesus, the author and finisher of their faith. These new converts are newly confirmed sons and daughters of Christ Jesus. While clinging to Jesus they must use the means to merit self-denial, constant prayer—public and private—constant attendance at the Lord's Supper, they must find useful work for Christ's sake in his Church, and by these means our new converts and newly confirmed will grow in grace, they will bear A by the power of the Holy Ghost, strong, healthy, robust soldiers and servants of their Lord and Master Christ Jesus.

Yours, etc., ONE WHO SERVES.

THE ANGLICAN EPISCOPATE.

Sir,—Copies of the "Australian Anglican Church Directory," which have reached England, have called forth comment as to the correctness of including the American bishops under the above heading. A firm of London church agents, in a letter to the editor, write: "The Anglican Episcopate does not usually include the American, and certainly is perplexing." As apparently opposed to this opinion, the S.P.O.K., in the "Churchman's Almanack," from which the list of bishops given in the Australian directory was mainly drawn, includes, under a sub-heading, the American bishops. It would be helpful to me to have local information on the subject from such of your readers as can venture an opinion.

Yours, etc., THE EDITOR, "A. A. Ch. Directory."

PARENTS' EDUCATIONAL UNION OF NEW SOUTH WALES.

Sir,—I beg to enclose copy of the constitution, rules, principles, etc., of the recently-formed Parents' Educational Union of N.S.W. May I be allowed to inform you readers that it will give me much pleasure to forward full particulars as to the scope, object, and methods of the Union to any who may address me on the subject. Within certain limits I shall gladly attend meetings and assist in the formation of local branches.

Yours, etc., H. L. JACKSON, Hon. Organ. Sec.

[We have already published the constitution which Mr. Jackson has sent, and we wish every success to the movement.—ED. A. RECORD.]

DEATH OF BISHOP PERRY.

LONDON, Dec. 3. The death is announced of the Right Rev. Charles Perry, D.D., formerly Bishop of Melbourne, who resigned that See in 1876.

Dr. Moorhouse, Bishop of Manchester, and ex-Bishop of Melbourne, was unable to officiate at the burial of Dr. Charles Perry, ex-Bishop of Melbourne, which took place at Harlow, in Essex.

Canon Duckworth officiated at the funeral service for the late Bishop Perry. The Bishop of London, Dr. Marsden (lately Bishop of Bathurst), and Archdeacon M'Cullagh, of Bendigo, were present.

Her Majesty the Queen sent an officer to represent the Order of St. Michael and St. George, of which Dr. Perry was Prelate.

MELBOURNE. MEMORIAL SERVICES.

At St. Paul's Cathedral, on Sunday last, both morning and afternoon, special reference was made to the death of Bishop Perry. The Cathedral bells rang muffled peals prior to the usual services, and the "Dead March in Saul" was rendered on the organ by Mr. Ernest Wood, the organist.

The Rev. G. Hawke read the usual morning service of the Church of England for the day, and the lessons were read by the Rev. G. Sutton, the preacher of the Cathedral. In the general thanksgiving prayer it was announced that the Dean of Melbourne, who is now 93 years of age, desired to return thanks to Almighty God for deliverance from long and serious illness.

The Dean of Melbourne preached the sermon in the morning from 1st Chronicles, 22nd chapter, 5th verse "The house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it." Hessed that

it had pleased God to raise him from what to him and those around him appeared to be the bed of death, and while multitudes had fallen to the right and to the left he had been spared. It was his intention to have in some degree brought before the congregation that day what appeared to be the lessons which that visitation and the deliverance from it had taught him; but another event demanded their attention—the death of Bishop Perry, the first bishop of the diocese. When Bishop Perry landed here he was called to build a house for the Lord far more glorious than that house made with hands which was mentioned in the text. He was called to build a spiritual temple, a habitation for God, and those now present were called to look upon his work, and to remember it with deep thankfulness to God. He need not repeat the particulars of Bishop Perry's life. He had never seen a compendium of a life so perfect and so full as that which had just appeared in *The Argus*; and it was therefore open to him to say it was a regard of a life of devoted piety and energy, of great powers, dedicated to one object—the building of a spiritual temple for the Lord, Canon Handfield and himself were for nearly four months with him on board the ship on the passage out here, and they then had the opportunity not only of looking upon the ordinary work of the man, but upon his sacred-minded devotedness to the work of God. Bishop Perry instituted morning and evening prayers and other services on the ship, and all on board were invited to be present at them, and the result was that, although blasphemy and scoffing were heard at the commencement of the voyage, they disappeared in a few weeks, and in their places were kindness, reverence, and love. On arrival here Bishop Perry found himself absolute master of the clergy, and he did not approve of that power, but sought to strip himself of it, and called all the clergy and laity to join together to lay the foundations of the Church firmly and deeply and indelibly. The clergy and laity were asked to take part in the building of the Lord's house, and they did so, and the work had been continued and had prospered until this day. Some said that the condition of the Church now was bad and dangerous, which was quite true if they compared the Church in Melbourne with the general assembly and Church of the first-born in heaven; but if they compared their progress and condition with those of any similar body that had been formed here, they would find their progress had been wonderful, and that their condition was one to call for ceaseless thanksgiving to Almighty God. There had never been an assembly of the clergy and laity within the Church, until Bishop Perry, in the midst of many doubts and fears, called such an assembly together. The result of his doing so, that that now men came from all portions of the colony to take part in the work of the Church, and there was a lively interest in it, which was far better than spiritual death, or spiritual indifference. Another result was that in the different colonies, with the exception of India, similar assemblies of the clergy and laity had been called together. Even in England, in diocese after diocese, the clergy had been called together to consult with their bishop, and the laity had been similarly assembled, and raised to a sense of their duty in the Church of the living God. The benefit of Bishop Perry's work, in the direction referred to, had not been confined to one diocese or colony, but had been spread wherever the Church of England was known. When he was called away to another world, he was called as a faithful servant of God, and to him would the words of the Master be said:—"Well done, good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

Although the Dean had only recovered from a serious illness, his voice, when preaching the sermon, was as good and clear as ever.

In the afternoon, the ordinary service was read by the Rev. G. Sutton, and the Rev. H. W. H. Adeney read the first lesson, and the Rev. Canon Vance the second. The sermon was preached by the Rev. Canon Handfield from the 5th verse of the 11th chapter of Isaiah. In the course of his remarks he stated that the late Bishop Perry was a righteous man, and a righteous ruler of the Church; and if the Church of England had been able to bear effectual witness to righteousness in this country, there was no doubt that it was due in a great measure to the work of Bishop Perry. It might be said that he was a Church statesman. He certainly had a great many of the political instincts of a high-class English statesman. And had he given himself to politics, his career would not have been without distinction. He, however, gave all his talents without any reserve to the service of the Lord and of righteousness. He laid before himself a very high ideal of faithfulness, and faithfully strove to conform himself to it. The best witness to his wise government was the constitution which he had left to the Church here.

A HISTORY OF BISHOP PERRY'S EPISCOPATE TO BE PUBLISHED.

In reference to the death of Bishop Perry, a sketch of whose episcopate has been published in these columns, it is interesting to know that the deceased prelate had made special arrangements for bequeathing to the world a complete history of the days in which he was connected with this colony. On the 17th February, 1887, he completed his 80th year. This seems to have decided him to lose no time in looking for a biographer. On the 21st of the following month, he wrote to his former chaplain, Canon Goodman, on the following terms:—"For some time past

I have been desirous that someone, in whose capacity and truthfulness I could trust, would undertake to write, not my biography—I do not wish that to be written—but the history of the Diocese of Melbourne. I shall regard it as a great favour to myself personally, and also a real benefit to the Church hereafter, if you will accept from me a commission for its fulfilment. You have, in my opinion, both the intellectual and moral qualification for its successful accomplishment. You have the pen of a ready writer; you have been intimately acquainted with the affairs of the Diocese almost from its first formation; you have taken a deep interest in all its concerns; you have known the difficulties attendant upon its progress; and you have rejoiced in the prosperity which God has bestowed upon it. If you consented to undertake the work, you would, I am sure, enter upon it *con amore*." Canon Goodman at once telegraphed his consent, and, on the 9th June, the Bishop wrote that he was greatly pleased that he had undertaken the task. "I have a good confidence," he added, "that it will furnish an interesting occupation for you, and that you will, with God's help, execute it in a satisfactory manner. You will do well, I think, to commence the work as soon as may be convenient for you, while there still survive many who can supply you with useful information. Although my present feeling is that I should refrain from reading it, lest I should be disposed to criticise any parts of it, I should be glad to know that it was finished during my lifetime." On 21st July he wrote, "I am sure you will feel a great interest in it, and will not, I hope, experience any painful difficulties in the execution. I am only afraid that your interest in it and your desire to make it as complete as possible may lead you unduly to enlarge it, and enter too fully into particulars which ordinary readers will not care about. This is the fault of most historians, and especially local historians. I would strongly recommend you to compress the narrative into a single volume, and after you have completed your manuscript, look it very carefully over, with a view of expunging what is superfluous. I would also advise you not to dwell at any length upon controversies which have been forgotten and left no trace behind them." There was no lack of materials for the execution of the work. The Bishop landed in the colony early in 1848, and in those days wrote copious letters to the Christian Knowledge and other societies, which have been preserved in a printed form. From 1859 to the present day, there has always been a church paper into which every incident of interest in regard to church affairs has been duly recorded. The real difficulty, as the Bishop said, was the work of condensation. Towards the close of 1889, fully two years from the date of the "commission," the task was completed. Had the writer been master of his own time, a much shorter period would have sufficed, but with the threefold office of parish clergyman, college lecturer, and Bishop's chaplain, the "Narrative of the Episcopate" had often to be put on one side. A similar period has elapsed since the manuscript was sent home. The Bishop was in no hurry for the book to see the light, but with the exception of a single chapter, that which related to the constitution of the Church Assembly, he resolutely abstained from perusal. However, he enlisted the services of a well-known layman, well versed in church matters (Mr. Sydney Gedge, M.P.), who annotated the books with no less skill than care, with a view to bringing the work into harmony with the Bishop's views. The work came back to Victoria, and the author was glad to revise his manuscript in the directions indicated, especially in condensation of matters of merely local interest. Once more it was despatched to England, and by April of the present year was in the hands of the Bishop's friend. It has to be mentioned that previous to its revision in England the Dean of Melbourne had carefully read the narrative, and expressed his entire satisfaction. He wrote that he had "been much gratified with the execution of the task, and that the facts were selected with great judgment, so as to give all that was necessary to form a complete picture of the formation and progress of the Church of England in the colony." The Dean added the remark that "he read every line with the greatest pleasure, and thought that if it had been badly written, or important facts left out, or irrelevant matters introduced, the very interest that he felt in the subject would make him write under the treatment. The difficult subjects had been fairly and judiciously treated, and the history written that will be most interesting to those who witnessed the events, and instructive to the outside world and to future generations." As the Dean was associated with Bishop Perry from his consecration to his relinquishment of office, it is clear that no witness could be more competent. After the manuscript reached London a second time there was further delay occasioned by the Bishop himself being reluctant to publish. The difficulty was at length surmounted, and Messrs. Seely received a commission to send the volume forth to the world in an octavo form, with a portrait and map. And here comes in a remarkable coincidence. A letter dated October 30 announced that Messrs. Seely would have the book ready on 30th November. Within four-and-twenty hours of that date the Bishop breathed his last.

The Most Reverend the PRIMATE, in reply, said that Mr. Chadwick's remarks made on the spur of the moment and with a strong desire to support the religious part of the Union might have been, if taken by themselves, a little unwise and a little injudicious. Things might be worse in the colony. At present they had the opportunity of giving religious instruction under the aegis of the Government. The Primate pronounced the benediction.

Parents' Educational Union.

A MEETING to inaugurate the Parents' Educational Union was held in St. James' Parish Hall, on Thursday, the 3rd inst., at 8 o'clock. The weather was very unpropitious and the attendance was consequently small. The Most Reverend the Primate presided, and there were also

present the Revs. H. L. JACKSON, M.A., J. W. Debenham, M.A., J. Hill, M.A., W. Mathison, B.A., A. R. Bartlett, M.A., C. J. Prescott, B.A., and Mr. Robert Chadwick. Apologies were received from the Hon. J. P. Abbott, Mr. Weigall, M.A., and the Rev. T. E. Owens-Mell. A letter from the Lord Bishop of Grafton and Armidale, expressing sympathy with the movement was also read.

The Most Reverend the PRIMATE said that although the attendance was small he felt there were sufficient present to conclude the business for which they had met together. He thought that all might say that in some way or other we philosophise on life, and when we philosophise on social life we thought of three aspirations, then actual defects, and then possible remedies. In all movements these three things came in. The ideal of society was the perfect performance of relative duties, that is to say, the performance of duties not merely as belonging to the individual but as belonging to the individual in relation to others. The defects in human society in the relations of parents to children were due to ignorance, carelessness and apathy. The Union which they were about to inaugurate was a remedial effort connected with a religious basis, with educational or literary methods, and with a sympathetic union. They wanted so to speak to launch a new craft into the service of humanity, to help those who were tossing about in the troublesome world. The object deserved their best efforts, and although possibly they might accomplish but little, yet something would have been done towards obtaining the high ideal which they sought after.

The Rev. J. W. DEBENHAM, M.A., moved,—“That an association to be called 'The Parents' Educational Union of New South Wales' be now formed.” It was intended that the Union should embrace all denominations and extend over the whole of New South Wales. Notwithstanding the great work done by the secular and Sunday-schools, it was absolutely necessary that children should receive a large proportion of their moral training at home. He ventured to say that upwards of 50,000 of the children in New South Wales did not attend Sunday-school, and if the children were immoral, or unhealthy, or uncultured, the schools could not be blamed for it altogether, as to a great extent it was to be attributed to the home bringing-up. The Central Council would distribute literature to the various centres, but as far as possible each denomination would carry on its work separately.

The Rev. J. HILL, M.A., seconded the motion, which was carried.

Mr. R. CHADWICK, in the absence of Dr. Garrahan, moved,—“That the constitution, rules and principles of this union, as drafted by the provisional committee, be now adopted.” In speaking to the motion he dealt strongly with the educational system of the colony, and stated that the godless education imparted in our schools was the chief factor in the present state of things as regarded our young people. We were only now beginning to reap the fruits of the secular system.

Mr. T. P. REEVE seconded the motion, which was carried.

The Rev. C. J. PRESCOTT moved that the following be the officers of the Union:—"President, the Most Rev. the Primate; vice-presidents, the Right Rev. the Lord Bishop of Newcastle, the Rev. Dr. Steel, the Hon. J. P. Abbott (Speaker of the Legislative Assembly), Mr. and Mrs. J. H. Goodlet; council, the Rev. A. R. Bartlett, M.A., Mrs. S. C. Brown, Mr. R. Chadwick and Mrs. Chadwick, Rev. J. W. Debenham, M.A., Mrs. J. C. Ellis, the Rev. J. Fordyce, M.A., Mrs. Neville Griffiths, Mr. F. I. W. Harrison, the Rev. H. L. Jackson, M.A., and Mrs. Jackson, the Rev. J. D. Langley and Mrs. Langley, the Rev. Walter Mathison, B.A., the Rev. T. E. Owens-Mell, the Rev. C. J. Prescott, B.A., Mr. T. P. Reeve, Mrs. G. E. C. Stiles, Mr. A. B. Weigall, M.A., and Mrs. Weigall; general hon. secretary, Rev. W. Mathison, B.A.; organising hon. secretary, Rev. H. L. Jackson, M.A.; treasurer, Mr. F. I. W. Harrison." He regretted very much the remarks which had fallen from a previous speaker concerning the educational system at present in vogue in New South Wales, as it was not well that the union should be considered as launching a shaft at the Public School system of the colony. If this impression got abroad, in addition to a certain amount of apathy there would be added an amount of prejudice which might wreck the whole scheme.

Mr. F. I. W. HARRISON seconded the motion, which was carried.

The Rev. A. R. BARTLETT, in moving a vote of thanks to the Primate, spoke warmly in defence of the State schools, and stated emphatically that they were not giving the children a godless education. If they were it was the fault of the Church, the fault of ministers of the Gospel, who had every opportunity given to them to impart religious instruction. He took great delight in that part of his work, and had always found the masters and mistresses of the schools willing to assist him as far as possible, besides giving him every attention.

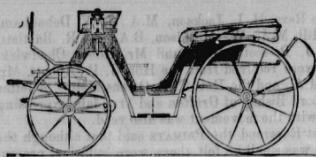
The motion was seconded by the Rev. H. L. JACKSON and was carried by acclamation.

The Most Reverend the PRIMATE, in reply, said that Mr. Chadwick's remarks made on the spur of the moment and with a strong desire to support the religious part of the Union might have been, if taken by themselves, a little unwise and a little injudicious. Things might be worse in the colony. At present they had the opportunity of giving religious instruction under the aegis of the Government. The Primate pronounced the benediction.

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Note.—In order to make the income of 1891 equal to that of 1890, the sum of £2007 3s 7d will be required to be received during the current month.

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Receipts for the Month ending 30th November, 1891.

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marriage, one THOMAS LOGAN who was the husband of the respondent, was alive. The respondent, while admitting that THOMAS LOGAN was alive on the 16th of December, 1881, asserted that he died on the 18th January, 1885, and that some time in the month of December, 1886, a second marriage was solemnised in the Roman Catholic Church at Hay, between the petitioner and the respondent.

It was, however, clearly proved, assuming a marriage had taken place in November, 1886, that no declaration as required by the fourth section of the Marriage Act, 19th Vic., No. 90, was made either by the petitioner or the respondent before the celebration of such marriage. The case came on for trial before His Honor Mr. Justice WINDYER, when the parties were examined before him, as was also Father KELLY, the clergyman who celebrated the marriage of November, 1886. His Honor found, as a matter of fact, that such marriage was solemnised according to the rites of the Roman Catholic Church. His Honor also found that no declaration was made previous to such marriage, but he was of the opinion that the omission to make such declaration did not nullify such marriage. He accordingly found that after the death of THOMAS LOGAN the respondent was lawfully married to the petitioner on or about the month of November, 1886, at Hay, in the colony of New South Wales, and thereupon dismissed the petition with costs.

This petition was appealed against by the petitioner, who contended that no marriage in fact was solemnised between the petitioner and the respondent in November, 1886, inasmuch as the ceremony which took place in the Roman Catholic Church at Hay on that occasion was not intended to be, nor was it in fact, the celebration of a marriage. Also, that assuming this ceremony to amount to a marriage according to the rites of the Roman Catholic Church, yet, inasmuch as no declaration had been made by the parties previous thereto, as required by the fourth section of the Marriage Act, such marriage was not a legal or valid marriage.

Mr. Justice WINDYER, when the case was first tried, and the Chief Justice on Monday, held that the ceremony which took place at Hay was a celebration of marriage, but that having been solemnised without any such declaration having been made as is required by the fourth section of the Marriage Act, it was not a valid marriage. Or, in other words, the marriage was ecclesiastically right, but it was, nevertheless, legally wrong. The result is, that JAMES TYSON, on purely technical grounds, obtains the prayer of his petition, and the marriage is declared null and void. The shamelessness of the whole proceeding is intensified by the facts that he, to avoid publicity, prevented the declaration being made, and afterwards sought and now obtains an advantage, which arises from his own wrong. Since the year 1872, they had lived together, the world believing them to be man and wife, and children have been born to them. In 1881 they went through the marriage ceremony, and again in 1886. Up to 1890, TYSON believed himself to be married to the woman, who for 18 years, had been his faithful wife, and now he seeks to cast her off, as if she had been guilty of the most heinous sin and unworthy of regard. The position of the minister who performed the marriage in 1886 is a most enviable one, for by the seventeenth section of the Marriage Act any Minister, Registrar, or other person, wilfully celebrating a marriage without such declaration having been made, renders himself liable to a fine not exceeding £500, either alone, or with imprisonment not exceeding five years. How he was able to sign and forward the certificate of marriage to the Registrar-General containing the words "after declaration duly made as by law required" requires explanation. This case gives most distinct emphasis to the impatience of the subject which was introduced at the last Provincial Synod to the effect that amendment was needed in the marriage laws of the colony. The tendency of modern legislation—it is said—is to simplify the marriage ceremony, disenclumbering it of everything except what is necessary to bind the two parties in their solemn engagement. And it may be as truly said that there is also another tendency abroad, and its effect is to divest the ceremony of much of its solemnity, and permit it to be entered into as merely a civil contract. There cannot be the shadow of a doubt that the petitioner in this case desired to make the respondent his wife; that they were married by a duly registered minister, that his certificate was received by the Registrar-General, that the law and the world believed them to be husband and wife, that in the registration of the birth of their children he was declared to be the husband of the respondent, and that they were married at such and such a church; but the Judges have held that the making of the declaration is an essential condition precedent to a legal marriage, and that having been omitted the proceedings were a farce and the children illegitimate. Mr Justice WINDYER held differently, and maintained that the words of section 4 relating to the declaration were simply directory; that the declaration was not in itself a condition precedent to legal marriage, like the legal ability to contract marriage; that the words in the fifth section "after oath or solemn affirmation so made" were simply descriptive of an incident connected with the ceremony; and that the words, "no other marriage," apply simply to marriages celebrated by persons who were neither ordinarily officiating ministers nor district registers. Mr Justice WINDYER, in the judgment he delivered in June last, quoted the words of Lord Justice NAISH: "When parties free to contract a marriage go

The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, DECEMBER 12, 1891.

TYSON v. TYSON.

ON Monday last, an important judgment was delivered in the Supreme Court, in the case of TYSON v. TYSON. The circumstances of the case are as follows. A suit was instituted in the Divorce Court in which the petitioner, one JAMES TYSON, asked for a decree that a marriage entered into between him and the respondent, one HARRIET LOGAN, on the 16th December, 1881, might be declared to be a nullity upon the ground that at the date of the said

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through the ceremony of marriage at a place where they lawfully intermarry, the ceremony being performed by a clergyman capable of performing it, it would be against all public policy to allow them lightly to come forward and say that the whole thing was in point of law a mere sham," whilst the ceremony, "so far as the man was concerned, left him as he was, free to contract another marriage the next day."

While we are bound to respect and accept the elaborate judgment delivered on Monday last, which reverses that of Mr. Justice WINDYER, delivered five months ago, yet we feel that the public will say, to all intents and purposes, these persons were joined together in holy matrimony. By a mere technicality the marriage has been dissolved; but a serious blow has been struck at the foundations of society. It is of vast importance that the marriage law should be amended. The Judges, of course, could only construe the law as it stands upon the statute book, and such construction should lead the churches to appeal to the Legislature, and respectfully insist on its amendment. His Honor Mr. Justice INNES said:—"To me the language of the statute does not admit of doubt upon the question submitted for our determination. To elaborate the clear and explicit words of the statute would be but to dilute them. The statute tells its own story, and carries with it its own interpretation in language so concise and clear, so plain and unmistakable, that he who runs may read, and read, and understand." And yet a difference of opinion has arisen from the fact that while it was held in the Divorce Court that our marriage law does not in terms declare the nullity of marriages celebrated without a declaration, the Court of Appeal has decided that it does. We fear that many other marriages have been celebrated, the legality of which may now be questioned. The peace, order and sanctity of home life may be jeopardised unless instant steps are taken to remedy what is obviously a defect in the marriage law. Provision is made for taking the declaration, but no provision is made for its preservation and the serious question which forces itself upon consideration is, would the absence of the declaration duly signed and attested, as evidence in a court, jeopardise the validity of a marriage. These declarations are generally issued in sheet form, as if they were documents not to be preserved, and it is not only possible, but very probable, that many of them are not in existence twelve months after they are signed. A man, tired of his wife—and such cases it is evident do occur—may obtain knowledge that would embolden him to approach the court and ask that the marriage should be declared invalid. We are inclined to the belief that the declaration should be attached to the certificate of marriage, and both become the property of the Registrar-General.

Until an amendment is affected, ministers should be scrupulously careful in seeing that the declaration is not only duly made but that it is safely preserved. Churchwardens should provide a chest, or safe, in which all such documents should be placed. At present, in scores of churches, the marriage and baptismal registers, and other important papers, are without protection, and any husband tired of his wife might obtain access to them and destroy or mutilate important documents. The man capable of the thought of putting his wife away would not scruple at committing sacrilege. The evils arising from the law as it now stands are of a serious character. The question may perhaps be started that the documents signed by one of the contracting parties on application for a license for the celebration of marriage are preserved and might be tendered as evidence. To this question two replies may be given; first, many of the clergy prefer to oppose the wishes of their bishops by celebrating marriage without issuing a license, and, consequently, not using the document referred to, and, further, the application for a license, although it bears a striking resemblance in its phraseology, and embodies within it the important points required by the Marriage Laws, is not the declaration that law recognises. As evidence, it is of little or no value. Great care should be used, both in the administration and preservation of the declaration which the law absolutely requires. It should not be administered in a light and flippant manner, but with all the solemnity which its importance demands. It is now determined an essential—so essential that without it a marriage is illegal. As an essential its importance should be known. We are simply dealing with it as by law required, but we do not hesitate to say that the Legislature ought not to invest it with such importance as to make it supersede the sacredness of that union which is of Divine appointment. It ought to be borne in mind that the clause in the Marriage Law, to which we are referring, was primarily inserted to prevent clandestine marriages, and in nineteen out of every twenty cases it is as thoughtlessly taken, as is the oath or affirmation before a Registrar, when the contracting parties declare they have conscientious objections to a minister of religion performing the ceremony. Instead of affording increased facilities for the easy performance of marriage, we need to make it somewhat more difficult to marry. Marriage made easy has necessitated simplifying arrangements so that divorce may be easily obtained. Those whom God joins together, man puts asunder, until marriage is lightly regarded, carelessly entered upon, and then the tired husband or wife devises a way to effect release, and is satisfied if it is obtained by a mere technicality. The Church's duty in this matter is quite clear. If a Clergyman will not act according to the rules and requirements which the Bishop

regards as necessary for the due and proper celebration of marriage, he ought to be deprived of the power to marry. This, no doubt, would provoke discussion, and also the anger of those who are a law to themselves, but respect should be paid to Church order and discipline. What use is it for the Synod to pass Ordinances and the Bishop to issue orders if they are not to be obeyed? Those who are disloyal should be punished, and those who are negligent cautioned. Every means should be adopted to keep the Church free from blame, so that she may command the confidence of the masses. Then she would become a praise in the earth, and be able more than ever to press men by God's great grace, to surrender themselves to Christ. And why? Because they would say that her ministers and members had regard for the principles of love, the integrity of honour, the flawlessness of loyalty and the completeness of consecration. The Church should demand an amendment in the Marriage Laws, and seek that the amendment should be in accord with Bible truth. The very attempt to obtain these would give strength, and encouragement, and confidence. There is evil abroad and injustice has been done, and if the Church is silent it may be that God's hand will be stretched out in judgment on the people, rather than stretched out that He may touch the land with a sceptre of mercy.

Acknowledgements,

FOR THE CHINESE MISSION IN SYDNEY.

Miss Thorne (Contents of Darcy Hey Mission Box.) £2 2s 4d.

THE DUPPUY FUND.

Mr. J. W. Burt, per Rev. J. D. Langley, £1 0s 0d.

The Committee of the Church Society.

At the monthly meeting on Monday last, the Most Rev. the Primate in the chair, a resolution was passed to the effect that in future, whenever the monthly meeting of the committee fell upon a duly proclaimed public holiday, the meeting should be postponed. It was reported that Mr. Douglas Walker had been elected as one of the representatives for the St. John's (Darlinghurst) Auxiliary, and that the Advent season offertories, so far as they had been received, showed a decrease of £47 3s 8d when compared with the returns from the same churches last year. A letter was read from the churchwardens of St. Clement's, Mossman's Bay, enclosing a cheque for £8, as a donation to the funds of the Society, representing one-tenth of the proceeds arising from a sale of work held in the parish on account of the debt on the church building. A member of the committee expressed the hope that such an admirable example should not be lost sight of, and stated that if it were generally followed it would do much to inculcate the principles advocated by the Society. Applications for grants towards (1) parsonage, Berry; (2) church, Annandale, were referred to the Finance Committee.

Australian Church News.

Diocese of Sydney.

St. Paul's, Sydney.—A lecture on "Venice" was delivered on Wednesday evening, the 2nd inst., in St. Paul's schoolroom, Redfern, by the Rev. Stanley C. Wilkinson, B.B. The lecturer was listened to very attentively, and was frequently applauded. The Rev. F. B. Boyce presided. The lecture was given under the auspices of the St. Paul's Young Men's Union.

Bulli Sunday-school.—The repeated entertainment given by the pupils of the above school was a greater success than the last effort, an occurrence rather unusual in repetitions, and must have been pleasing to the teachers and scholars. The attendance was large and very appreciative, and the donations exceeded the first collection, so that the prospect of school prizes is now very bright. Sunday-school labour is not of a promising kind, and teachers often weary of the little interest shown, and find it hard indeed to realise the whole truth of "the bread cast upon the waters." Such a stimulus in the way of appreciation of teachers' efforts as was given on Wednesday evening last, however dispels the weariness, and makes the mind look forward to future help and reward. The programme was a full and pleasant one. Glees by the scholars rendered very brightly under the conductorship of Mr. Fry, with Master Cooper at the organ. Numerous recitations and two dialogues, one of which latter was "The Tongue Bridle," given by six pupils, who all knew their parts well and acquitted themselves with much credit. The piece turned on the evils of gossip; if some, or all of the adults present carried home and retained the wholesome lesson given therein, it is well indeed. The Rev. H. Walker Taylor occupied the chair, and conveyed the thanks of the audience to the teachers of the scholars. Mr. Bartlett, junr., thanked those present for their hearty support and attendance, and trusted that the Woonona C.E. Sunday-school would be found doing even still better work in the future.

St. Thomas', Balmain.—On Tuesday evening, the 6th inst., the Primate administered the rite of confirmation to fourteen candidates. There was a very good congregation who listened with pleasure to the addresses delivered by the Primate. His Lordship visited during the afternoon the Callan Park Hospital, and was much pleased with the management, order, and appointment of the institution.

Enfield.—On Thursday, the 3rd inst., the Primate, assisted by the Rev. S. Hungerford, held a confirmation service in St. Thomas'. Twenty-eight persons were admitted to church membership.

North Sydney.—A discourse on "Capital" was delivered on Sunday evening last, by the Rev. Canon Kemmis, in St. Thomas'. It was the second of a series of special sermons on "Social questions in the light of the Advent." The preacher dwelt on the great law of interdependence which existed throughout the universe, and reminded his hearers how, unless this were recognised in the relations between labour and capital, between employers and employed, loss and ruin must follow. Quoting from Henry George and other recognised champions of the rights of the working man, the rev. canon showed the folly of strikes, and the abuses to which trades unions are liable. Christianity, said the preacher, was the true solution of the many problems of the hour.

Ashfield.—In St. John's Church, alterations have been made to meet the demand for larger accommodation, the old gallery, being inconvenient and unsafe, has been condemned and removed. The font has been transferred from the right of the doorway to a baptistry now opening into the nave by an arch on the south side; and the whole floor-space to the western wall has been seated. These changes give between 60 and 70 more sittings.

The Deaconess Institution.—A conference of those interested in "Bethany," the Church of England Deaconess Institution, which is situated in Johnston-street, Balmain, was held on Wednesday afternoon in the Chapter House. The Primate presided, and was supported by the Very Rev. the Dean and Archdeacon Gunther. There was a large attendance of ladies and members of the clergy and laity. The institution was started in June last, under the supervision of a director, the Rev. Mervyn Archdall, M.A. In it it is intended to train unmarried women or widows of irreproachable Christian character, and who are not under the age of 18 years, to become deaconesses. The time of instruction and probation lasts at least a year, and may be extended to two years. When fully prepared and approved, the probationer is set apart for the office of deaconess by the Bishop. The duties of the deaconesses of this institution may be generally stated under three heads:—a. Parochial, evangelistic, and rescue work, excluding all public ministrations in the service of the Church; b. nursing; c. teaching. It is calculated that from £250 to £300 per annum will be required for the training of five probationers, and an appeal is made for subscriptions to cover this amount. It was announced that from June to November, £115 18s 8d had been received in subscriptions. After the paying of all expenses, the council now have a balance of £44 15s.

A special address to ministers of religion was delivered at the Young Men's Christian Association by the Rev. G. C. Grubb on Wednesday afternoon. The attendance, which numbered about 70, included the Primate. A few minutes after the hour fixed for the meeting the company sang the hymn commencing, "Jesus, Thine all-victorious love, shed in my heart abroad." After some moments of silent prayer the Rev. T. B. Tress engaged in audible prayer, subsequent to which the hymn, "Search me, O God, my actions try, and let my life appear," was sung. The Rev. G. C. Grubb prefaced his remarks in chief by disclaiming the responsibility, if any existed, in regard to the calling of the ministers together. That, he said, ought to be put upon the broad shoulders of the Primate, the Rev. T. B. Tress, and the Rev. J. H. Mullen. The observations which he subsequently made were based upon St. Matthew vi., 6 "When thou hast shut thy door, pray to thy Father in secret." He said he was not bent upon lecturing those present, but was there to consider with them in deep humiliation what was wrong with the Church. If they agreed that anything was wrong with the Church the minister should get the Gospel of Christ within them and humble themselves. They should also get back to the apostolic method of knowing God well. Clergymen were often too anxious, in their own regard, for the present. They worried about the likelihood of the payment of the stipend at the end of the year, and if the prospect seemed dubious resorted to bazaars to swell the funds; but he would tell them that if they were always talking and worrying about the finances the worldly man would not believe that they were living in the riches of Christ. At the close of the address further prayers were offered.

Diocese of Newcastle.

The Right Rev. the Bishop.—The Bishop returns from North Queensland in time to hold a confirmation on the 13th inst. at St. Paul's, West Maitland.

St. Augustine's, Merewether.—A flower show and sale of fancy work, in aid of the funds of St. Augustine's Church, was held in the new church, Llewellyn street, Merewether, at 3 o'clock in the afternoon, on the 7th November. The Rev. Canon Selwyn performed the opening ceremony. The ladies of the Glebe worked hard to make the event a success. A floral march was given by twenty-four little girls who had been specially trained for the occasion.

St. Paul's, Paterson.—At a meeting of the Parochial Council on 2nd December, £33 14s was handed in towards the assessment of £40 allotted by the Synod as the contribution required from the Paterson to meet diocesan requirements. It was stated that the remainder would shortly be in hand. It was resolved to forward the £40 to the Treas-

urer of Synod at the same time as the subscriptions to the Stipend Fund, coupling the remittance with the condition that no reduction shall be made in the £100 received from the Diocese by the clergyman of the Paterson.

West Maitland.—One wonders what has become of the quiet Maitland Sunday of the olden days. The Salvation Army began with trooping their colours to the accompaniment every Sunday of a full band. The Church of England recently followed on the same lines, and now the Hospital Committee has had a grand benevolent demonstration with marching and musical honours. All this strikes some old fashioned folks as a new way of drawing people. Suppose, as the Curate in Council timidly suggested in that amusing extract from the *Monthly Packet*—which you gave in your last issue—"Suppose we try a little religion."

Diocese of Goulburn.

Murrumburrah.—Our annual Sunday afternoon children's flower service has passed off very successfully. There was a large attendance of children, parents, and friends. The children brought bunches of flowers, and the church was prettily decorated. About 190 books have been received from England for the Sunday-school library.

Diocese of Bathurst.

Windeyer.—The Bishop of Bathurst held a confirmation on Tuesday, the 1st inst., and on Saturday he laid the foundation-stone of the church about to be erected on the site of the edifice recently destroyed by fire at Canowindra. After the service, the Bishop spoke of the great liberality of the members of all religious bodies in the neighbourhood. The curate in charge, the Rev. F. J. Thompson, and the Rev. T. G. Gree, incumbent of Cowra, took part in the service. One of the wardens read the contents of the scroll deposited in the cavity of the stone. The Bishop preached on Sunday morning in the Hall which is temporarily used for services, and on Sunday afternoon, he held a confirmation at St. John's Church, Cowra, and preached in the evening on the lessons of the Advent.

Review.

Journal of transactions of the Victoria Institute or Philosophical Society of Great Britain, Vol. xxiv.

SECOND PAPER.

In my first paper, published in your issue of November 14, I regret to observe an important typographical error. The word *cuneiform*, the pivot word of the whole paper, is twice printed *cruciform*!

The volume named above from which I obtained the account of the tablets of cuneiform inscriptions discovered in Egypt at Tel-El-Amarna, contains an interesting account by Major Conder of the languages spoken in Canaan in the time of Rameses II., &c. just before the Exodus. "We find," he says, "from the Karnak lists and from the account of the victories of Rameses II., that there were two races and two languages in Palestine and in Syria. The nomenclature towards the south is mainly Semitic, towards the north it is chiefly non-Semitic. The old Testament says the same. The children of Lot, of Esau, of Ishmael . . . remained in Syria when Israel went down into Egypt; but the sons of Heth were sons of Ham, a race distinct from that of the children of Shem. This Semetic race in Palestine spoke a language like Hebrew, or like the Phœnician of the monuments, or the Moabite of the Moabite stone." Though they recognised other gods, the gods of the Canaanites, mentioned as such in the Bible, "they adored Jehovah, and the sacred name was known at least in 900 B.C., from Nineveh to the Mediterranean, and from Hamath to Acalon . . . The old Testament certainly does not represent the family of Moses, or even of Abraham, as the only adorers of Jehovah. Balaam, from Pethor, was not a Hebrew, and in the earliest chapters of Genesis we read:—"Then, (long before Abraham) began men to call on the name of Jehovah."—Gen. iv., 26."

But which was the second race, and what was the other language spoken by the Canaanites? Major Conder gives some very substantial reasons for the supposition that we shall find the answer to these questions in the study of a page of history which has for many centuries been utterly forgotten.

Some 80 years ago, an intelligent traveller, Burckhardt, found himself in the Syrian town Hamah, when his attention was directed to some curious sculptures on a stone built into the wall of a house. It had evidently been used originally for a different purpose from that to which it was now being applied. The markings were uncouth and the meaning of them not recognisable. One thing, however, appeared; they were in definite lines and therefore might have been intended for an inscription. The traveller noted it in his journal, and there for some 50 years the matter rested. These inscriptions have lately attracted fresh notice, principally in consequence of the work and publications of the Palestine Exploration Society. And in 1872 Dr. Wright went to Syria, and after infinite difficulty arising from the fanaticism and cupidity of the Hamathites he was enabled to secure the inscriptions. They were carefully copied in plaster of Paris and the originals were removed to the Museum at Constantinople, where they are now placed.

There were four stones, and on them five separate

inscriptions. The stones are of basalt, and the inscriptions upon them are in high relief. They are probably about 4,000 or 5,000 years old—possibly much older; but notwithstanding their great age they are in a wonderful state of preservation. Copies of them may now be seen in our Public Library, in the plates at the end of "Wright's History of the Hittites."

But what are they? Some light has been thrown upon them by a curious circumstance. Some 30 years ago a small round silver plate, or boss, was brought for sale, to the British Museum. It contained in the centre the figure of a man, and around it an inscription in cuneiform letters, and sundry other clearly-defined but unintelligible marks, scattered at random. It was regarded as a forgery, and unfortunately the authorities refused to buy it. A copy of it was, however, taken, and it was returned to the owner. It has since disappeared. But lately a second and independent copy has turned up, exactly agreeing with that in the Museum. The cuneiform inscription is quite intelligible; while the other uncouth marks are readily comparable with those on the Hamah stones.

There are still those who regard the silver plate as a forgery; but if it can be relied upon, and there is now every reason to regard it as genuine, it affords a clue to the meaning of the Hamah letters. Other inscriptions have since been discovered, though, with one exception, none so perfect as those at Hamah. And that one was destroyed by the fanatical natives to prevent its removal from the country. The comparisons of these inscriptions with the cypriote and other ancient languages of Western Asia has shown that the clue afforded by the silver boss can be relied upon.

By such comparisons the alphabet and 100 words of the ancient and forgotten language of the Khitai, or, as the name is spelt in our Bible, "the Hittites" have already been recovered. See Major Conder's list in the volume now under review, page 64.

It is not to be wondered at that the language of the Hittites was forgotten, seeing that the very existence of the nation using it had been forgotten for many centuries, and even until the last few years. And so when Dr. Wright forwarded the copies of the Hamah inscriptions to England, and suggested that they might eventually turn out to be a Hittite, his suggestion was received with great amusement by his friends. And yet such has turned out to be actually the case.

But who were the Hittites? They were one of the most powerful nations of the ancient world. Their empire extended from the frontier of Egypt to the shores of the Ægean Sea, and therefore comprised the whole of Palestine. And yet, as we have seen from the examination of the Tel-El-Amarna tablets, described in a former paper, the Egyptians had their correspondents and some interests in Palestine. The Hittites appear to have contended quite on totally equal terms with the Egyptians at the great battle on the Orontes. Rameses II. is made to say that it was principally by miraculous interference that he gained the victory. The fruits of victory remained with him and the terms of the treaty which he made with "the great king of the Hittites" is still extant. From that time the power of the Hittites appears to have declined, and when Joshua entered Canaan, they appear but as one of the many kingdoms or tribes by whom the Israelites were opposed. They sometimes are placed first on the list of the nations to be conquered, and on one occasion, Joshua i. 4, their name is given to the whole land. They must, therefore, still have had power. But their defeat by Rameses, a century earlier, must have paved the way for their subsequent defeat by the Israelites.

It appears from the monuments that, in common with the Babylonians and the Egyptians, the Hittites possessed a culture, an art, and a script peculiar to themselves and plainly of indigenous origin. They are represented at Karnak wearing pigtail, and with facial lines almost exactly those of the Kirghiz of Central Asia, their probable descendants. They "lived in walled towns, had carved representations of their gods; they adored Tammuz, Ashtoreth and Set; they could write on stone and metal; they had chariots and horses; they married out of their own tribe; they entered into alliance with Egypt . . . they had riches of gold and silver." These and other particulars are easily comparable with what may be gathered of them from the pages of the Old Testament. A new chapter in the history of the past is thus opened, or rather an old and forgotten one, touching the history of the early books of the Bible in many places, is re-opened, and a new opportunity given for testing the accuracy of the Word of God. I need hardly say to those who have studied such matters, that in this as in every previous instance, the Bible stands the test.

R. L. K.

I propose to give one further paper from the contents of this interesting volume, on the present state of the controversy bearing upon the origin of man.

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6. The Work of the Christian Life.
7. The Crown of the Christian Life.
8. Conclusion.

FIFTH PAPER.

SOME ENCOURAGEMENTS AND HELPS OF THE CHRISTIAN LIFE.

In all our endeavours to live the Christian life and to do the work that we know God would have us do, we may expect encouragement and help from our Heavenly Father. We may expect this, I say, and our expectation is grounded on explicit statements of Divine examples of the inspired Word. In regard to the examples, see how real they are. When the Lord Jesus had finished the conflict with Satan in the great forty days temptation, we are told that an angel came and ministered unto Him. Again, when His soul was sorrowful, and His spirit exercised by the thought of Calvary and its untold agony, we read that a voice spoke to Him from Heaven. Yet again, at that solemn crisis of His ministry, when the pangs of Gethsemane were weighing the holy sufferer to the ground, it was an angelic messenger that appeared, and, in some mysterious, yet real fashion, strengthened Him.

Something similar occurred in the case of St. Paul. At Corinth he met with no small difficulty in fulfilling his mission. While testifying to the Jews that Jesus was the Christ, their own long-promised and expected Messiah, he was "constrained by the word," and when they had finally rejected the good news of the Gospel, and the apostle had turned from them to the Gentiles, God spoke to him "in the night by a vision," saying, "be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." So again, on the night following the unhappy trial before the Council of the Jews, the Lord draws near to His faithful witness and servant with words of deep comfort and encouragement: "Be of good cheer, for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome."

These are but a few of the many instances where God has granted special aid and encouragement to those engaged in His work. But may we not say that they are written, like much else, for our learning, that we, through patience and comfort of the Scriptures, might have hope? As God has never left Himself without witnesses, so He has never left His witnesses without His gracious support.

The great and primary lesson which the foregoing examples suggest to us, is that directly connected with the divine power and providence of our God. Let this fact never be forgotten by us. A firm conviction of this truth will be no small stay to the soul in the midst of the changing elements and persistent difficulties of this life. If it be true, as I believe it is, and as the Bible and the history of the ages plainly tell, that God has not left the world to run on at random, or withdrawn Himself from the ways and doing of the nations of the earth, but, on the contrary, that the world is still His, and that in it He is unfolding some mighty and far-reaching designs, of which we have only the faintest glimpses, then I believe it is still more true that He is specially interested in the discipline and perfection of the Christ-character in man, and the work of righteousness which He has committed to His Church. Each believing soul is cared for and enveloped in the love of a faithful and covenant-keeping God. "Sometimes our light may be faint, and our sun sink low; but it is only a northern night, and it presently returns to shine on us again. Whoever heard of a child of God being left to despair? He may be tried as fine gold tried, but it is that he may be the purer. Sometimes there seems a veiling of God's face, but the clouds rise from the earth, and He is still there, though we cannot see him till they pass."

"There is a light in yonder skies, A light unseen by outward eyes, But clear and bright to inward sense, It shines—the Star of Providence."

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom. Even the very hairs of your head are all numbered."

The doctrine of Divine Providence is the foundation

of Matt. iv., 11. of John xii., 27, 28. of Luke xxii., 43. of Acts xviii., 9, 10. of Acts xxiii., 11. of Genesis—Great and Precious Promises, p. 67.

truth of all religion. The apostle Paul refers to this in his pleadings with the Athenians, "stating that this was designed and fitted to make men enquire after their unseen, but ever present, Benefactor." It is too big a doctrine to be dealt with here and now. We mention it only for the sake of emphasizing its reality and importance. It is of untold value, and ought to be grasped firmly by the believing soul. It is something to rest upon amidst the varying scenes and changeable experiences of life.

But this is not all. God has so abundantly and bountifully provided for our infirmities, our imperfections, the tendency of our nature to discouragement and sadness in the presence of seeming, as well as of real evils, that no Christian can duly contemplate the resources of divine benediction opening out before his gaze without a deep sense of encouragement and help creeping over and clothing his soul. Can we think, for instance, of the promised presence of the great Leader and Captain of our salvation without receiving some heartfelt assurance and help? "Jesus Christ, the same yesterday, to-day, and forever." "Lo, I am with you all the days, even unto the end of the ages." These are indeed precious truths, for which we may thank God and take courage. The Lord Jesus is God's most precious gift to man, and the reception of Him by faith into our hearts, must result in enrichment and strength of character. He is truly for and with His people for evermore—the same loving, sympathising, tender, divinely helpful Friend as of old. What St. John said of Him while He was still on earth is true now, "having loved his own which were in the world, He loved them unto the end."

Then there is that further truth, no less real and significant than the preceding, possibly that by which the preceding are made real and eternally helpful to and in us—I mean the vouchsafement of the Holy Spirit. It has been said, not without much force and beauty of expression, that "a characteristic gift of Christianity is that of the Holy Ghost to all its genuine disciples—a special indwelling and illumination of God in the soul, by which it is enabled to rise to a higher power of spiritual discernment than it otherwise could do—an influence not strictly miraculous, but yet strictly supernatural, which, by purifying the heart, strengthens the mind, and, in whatever way working, practically constitutes for man a real revelation."

The methods of the Holy Spirit, as set forth in the New Testament, are deeply instructive, and cannot but be of unfailing interest to the Christian believer. Here are some features of his gracious work in building up the Christ-character in man: He is the acting agent in quickening the soul; He imparts love, and causes the believer to abound in hope; He bears witness in us to the fact of our adoption into the family of God, and at the same time guides the soul into the truth as it is in Jesus; He testifies of Christ to the believer, and aids our weaknesses and imperfections in prayer. He acts as a comforter in the midst of life's trials, and lifts up a standard against the enemy in the day of temptation.

Such are some of his helpful operations. It is for the believer to encourage Him in them by honouring Him in thought and life—by a prompt and strict obedience to the heavenly impulses of which He is the author; for—

Every virtue we possess, And every victory won, And every thought of holiness, Are His alone.

It is possible that to some minds the above considerations will appear too abstract and too spiritual to be of any practical value. We turn, therefore, to that which is at once both practical and tangible, namely, the Christian Church. Some time ago I was deeply interested by an article in Luc Mundi on the Church. Amongst other things, the writer points out that the Church is a home of spiritual life, the teacher of Truth, and the centre of worship. As a centre of spiritual life, she offers blessings to all who are willing to submit to spiritual discipline. As the teacher of Truth she bears witness to the truths revealed by God, and interprets the relation of these to each other, and also to the requirements of daily life. As the home of worship, she ever directs the soul to God, and affords scope for the organisation and sanctity of life.

Now if we allow these things to be true, in spite of all appearances to the contrary, if we all that the Church is all this in intention, and largely this in reality, then the ministers of the church must be of unspeakable value in the direction of help and encouragement. The sweet songs of Zion, products of the noblest and best-minded of the sons and daughters of the Almighty, do cultivate the feelings and chasten the affections; the inimitable prayers, choice treasures of many centuries, do afford scope for the expression of every variety of experience and need; the reading and expounding of the Holy Word does supply material for thought and reflection, and thus keeps the soul in touch with divine facts and truths, that yield the clearest light for the conscience, the most exalted truth for the intellect, and the tenderest love for the heart; the sacred feast of the Lords' Supper ever reminds us of the love that was and is stronger than death, and through it we may hear the gentle whisper of the Living Lord, who designs to feed and strengthen our souls by His precious body and blood, even as our bodies are refreshed and strengthened by the bread and wine.

We submit, therefore, that if these several means of

of Acts xviii., 27, 28. of John iii., 5. of Rom. v., 5; xv., 13; xviii., 10. of John xiv., 26. of John xv., 26. of Rom. viii., 26, 27. of Isaiah lix., 19.

grace be attended to in a thoughtful and trustful spirit, they will both deepen the devotional life, and act also as powerful aids to practical religious work, and witness-bearing for God. The heart that really opens itself to the divine influences of God's "house of prayer," on God's holy Day, and at such other times as may be convenient, will carry a sweet and peaceful fragrance into the life and work of the week, and thus be saved from many of the harmful and materialising influences of a large portion of our modern life.

I am aware there may be much to criticise in some of our churches, but let us take heed, lest a too-ready exercise of our critical faculty render us incapable of recognising and receiving good where it may be found.

May we ever have that same reverence for the Sanctuary and its services that marked the saints of old? May we ever cultivate that religious sentiment that possessed them so strongly, and made them long, yea, faint for the "Courts of the Lord," and cry out for the Living God? "A day in Thy Courts," says one holy writer, "is better than a thousand. I had rather be door-keeper in the house of my God than to dwell in the tents of wickedness." While another is jubilant when he is invited to "go into the house of the Lord."

Such are some of the helps and encouragements we have thought fit to set forth. Be it ours to receive them thankfully, and use them diligently; and to God be all the praise and glory now and for evermore.

Ps. lxxxiv., 2. of Pa. cxvii., 1.

The committee of the Local Option League met on Tuesday last, Mr. Edward Dowling, J.P., presided. The draft of the proposed Local Option Bill was agreed to. It was decided to hold the ninth annual meeting of members and conference with the several church and lay temperance organisations in January. A sub-committee was appointed to perfect arrangements for the above festival. It was arranged that a deputation wait on the Primate to ask him to preach a sermon in St. Andrew's Cathedral in connection with the festival, and in the event of his complying that all the affiliated organisations be asked to attend. It was decided to petition Parliament in favour of the resolution for the closing of public houses, and making it illegal for candidates for Parliament to hold their meetings therein on polling days.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is to do small things, when called to them, in a right spirit.— Cecil.

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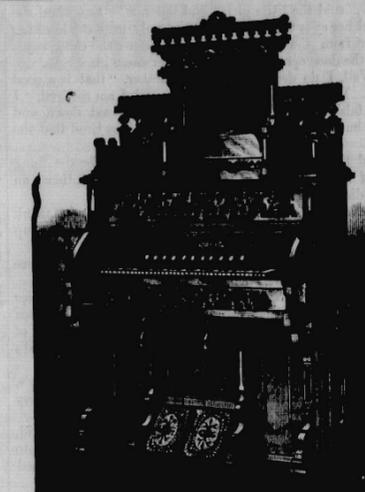
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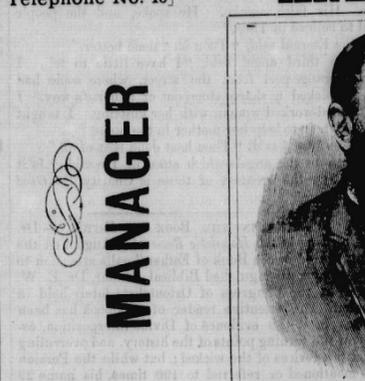
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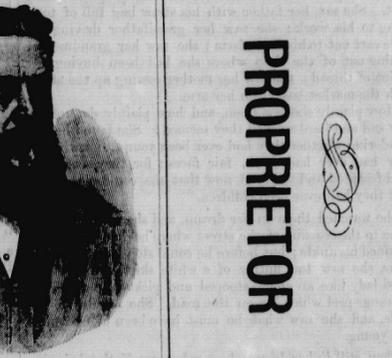
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