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### NOTES AND COMMENTS.

**Personalia.** The Rev. H. H. BRITTEN whose health has recently given cause for anxiety, left for Melbourne on Friday for a short rest.—The BISHOPS OF NEWCASTLE and GOULBURN and the ARCHDEACON OF GRAFTON proceeded to Melbourne by Friday afternoon's express.—DR. CORLETTE left by Sunday evening's mail and returned on Thursday.—The Rev. W. JORDON, M.A. has been appointed to the temporary charge of St. Augustine's, Moreland, in the Diocese of Melbourne.—The death is announced of the Rev. W. N. GUINNESS, formerly Incumbent of Christ Church, South Yarra, in his eighty-fourth year. MR. GUINNESS was Incumbent of Christ Church from 1857 to 1880, and after his return to Ireland he was appointed to a Rectory in the County of Cavan, a position which he held for four years.—MR. E. ROBINSON who, some time ago, left Sydney and joined the Mission Party of the Rev. G. C. GRUBBIN in South America returns Sydney today by the "ORATAVA."—The Rev. J. VAUGHAN took the opportunity whilst en route for England, to visit the Holy Land. MR. VAUGHAN'S health, according to recent letters, is slowly recovering.—Mr. W. P. FAITHFUL was a passenger for London by the Victoria which left on Monday last.—ARCHDEACON McCULLUGH has been offered but declined to accept the Incumbency of the parish of Richmond in succession to the late CANON PARKS.—MR. C. COOKSON, Hon. Organist of Bong Bong Church has been presented with a purse of sovereigns.—Miss HARRISON, daughter of Mr. G. R. HARRISON, of Beecroft has been accepted as a Candidate for Training by the Chinese Missionary Association.—The BISHOP OF NORTH QUEENSLAND who intended to be present at the consecration of the BISHOP OF GRAFTON and ARMIDALE was prevented by the disastrous floods which have made travelling in his Diocese impossible.—The following clergy has been registered for the celebration of Marriages.—The Rev. W. FISHER, M.A. residence, Armidale; the Rev. H. JOHNSON, residence, Lismore.—BISHOP STUART who has recently returned to England says that the Colonists of New Zealand owe their present position to the labors of the Pioneer Missionary among the Maoris.—The death is announced at the age of 85 of the RIGHT REVEREND HON. JOHN THOMAS PELHAM, D.D., formerly Bishop of Norwich.—Speaking at a Wesleyan Church gathering at Parramatta on Tuesday evening, the Rev. DR. HARRIS, head master of the King's School, said they heard a good deal about federation at the present day, but he wished there was more federation in the work which their new minister had come to do. They were not yet quite ready for organic unity, but they wanted more co-operation, more assisting one another. That kind of federation was growing in the old country, and was more manifestly growing here. They should go in for more true brotherly co-operation.

**Roman Progress in Belgium.** English Protestants will find food for reflection in the following statistics of Roman Progress in Belgium:—The religious statistics of 1890, which were only published towards the close of last year, give the number of conventual institutions and their inmates in the kingdom—229 monasteries, with 4,775 monks, and 1546 convents, with 25,323 sisters and nuns. These have grown during the decade preceding from 213 monasteries, with 4,120 monks, and 1,346 convents, with 21,242 sisters. The increase was not so great as in the period 1870-80, when many of the religious expelled from Prussia settled in Belgium. In the next decade many of these returned, owing to the relaxation of the Church laws. But there are still over 30,000 men and women belonging to the various orders, and taking the population of Belgium in 1890 at six millions, we find one "religious" monk or sister—to every 200 persons.

**Progress.** We are glad to learn (says the *British Weekly*) on unimpeachable authority that the Churches in America are gaining upon the population. There, as here, a tendency exists towards unreasonable, fretful pessimism, but during the ten years 1880 to 1890 the population of the United States increased 24.86 per cent. During the same period the membership of the Churches increased 28.21 per cent., or nearly four per cent more than the population. The Methodist Episcopal Church has increased 30 per cent.; the four branches of the Presbyterian Church 39 per cent.; the Congregational a little over 33 per cent. This shows that in spite of the croaker there is every reason, if not for exhilaration, at least for encouragement.

**Russia and the Bible Society.** The hatred of the Stundists which seems to animate the Russian authorities is, no doubt, responsible for the recent suppression of the Bible Society's depot at Kieff. The premises have been ransacked, and the private residence of the local agent searched. This done, the doors of the depot were sealed up, and the agent informed that it was definitely closed for six months. To an enquiry whether it could be reopened after that date he received no other answer than a dubious "We shall see." This policy is the more strange because the Bible Society has had to thank the Russian authorities for much courtesy and aid. All the Government railways have carried the Society's Bible packages free of charge, and granted free passes to the Society's travelling agents. In addition, the whole of the printed works used by the Society have been admitted into Russia free of duty.

**A Deserted City.** An Englishman, said to be well known throughout South-west Mexico, reports that he has discovered a large and beautiful deserted city situated about eighty miles west of Lake Colorado, in the recesses of the Sierra Madres, and occupying a basin ten miles by eight miles wide. Perpendicular cliffs, he says, surround the basin on all sides, rising to the height of hundreds of feet. The only entrance to the city is through a deep canyon, thirty feet wide. According to Mr. CRESWORTH'S story, he stumbled upon this entrance by accident. The buildings are described as constructed of blocks of red stone resembling granite. The business blocks are two and three stories in height, and are different in architectural design from the structures built by the Aztecs and Spaniards. The streets are narrow, but are laid out in regular order. There is a small park, overgrown with rare flowers and tropical vegetation. Many strange ornaments are scattered about, but of little value.

**A New Society.** Some people (says the editor of *Truth*) are never happy unless they are joining some new Society. Perhaps some of my readers would like to join the "Society for Obtaining Apostolic Power." These are its objects as officially explained:—"Careful readers of the New Testament must have been struck by the fact that the Apostles, in the early stages of their career, were very ordinary and unimportant men, whilst in their later stages, after the day of Pentecost, they were mental and moral giants, who from that day to this, have never been equalled. It is the contention of this Society that a greater faith in heaven would bring to us the power which they possessed, and that it is eminently desirable if the interests of true religion, and of a national and world-wide prosperity, that such power should be had. The yearly subscription to the Society is one shilling and upwards.

### OFFICIAL.

The Rev. DR. CORLETTE, by request of the DEAN, as COMMISSARY of the LORD BISHOP OF SYDNEY, was present at the consecration of the BISHOP OF GRAFTON and ARMIDALE on St. Philip and St. James's Day, in St. Paul's Cathedral, Melbourne, representing the Sydney Diocese.

### THE MISSION TO THE CHINESE.

The Rev. W. A. CHARLTON Hon. Sec. of the Sydney Diocesan Committee of the A.B.M. has received the following from the Lord Bishop of Riverina, which will, no doubt be of interest to the readers of the AUSTRALIAN RECORD. Donations in aid of the Chinese Mission may be sent to the Rev. J. D. Langley, St. Philip's, Sydney, or the Hon. Sec. St. John's, Balmain.

MISSION TO CHINESE IN THE DIOCESE OF RIVERINA. The Chinese Catechist, Samuel Leong Bong, has been now at work in this Diocese two years. The first year he spent at Narrandera where is the largest camp of Chinese hereabouts. Since then he has resided chiefly at Hay, making periodical visits to Narrandera, and once he has been to Deniliquin, Urana and Jerilderie. The expenses in travelling makes such circuits difficult with the limited income.

Leong Bong is universally respected by his fellow countrymen, who seem to look up to him as an adviser and friend even when not accepting his ministrations, and I have heard of no case of open opposition.

Several Chinamen attend morning Service in our Church regularly, and he has a considerable congregation on Sunday evenings in the cottage on the outskirts of the camp which is hired for the residence and for mission work. This has proved too small for its purpose and is intolerably hot in the summer. In consequence a site has been secured close by the camp, and subscriptions are being raised to erect a good Mission Room and residence.

In addition to the convenience of this, there will be a saving of eight (8) shillings per week which now goes in rent and we can then afford to borrow a portion of the costs of erection. An English lady has given the cost of the site viz. £30, a most liberal gift, and quite unexpected. At Narrandera too, a Mission Room is about to be erected, for the cost of which nearly the whole sum is collected.

I should mention that the Chinese themselves have, with their usual generosity contributed in both places towards the buildings, and will each year help with the expenses of the mission.

It is difficult to test the knowledge of the Catechist or to help him in his studies, from our ignorance of Chinese, and his small store of English. I have obtained for him from China the publication of the xxxix. articles used by the Missionaries there, and have written for similar works on the Prayer Book.

Many of the Chinese work in the country at scrub cutting and wool scouring, and only come to the towns at intervals, so that the influence brought to bear upon them is slight. Those resident are mostly engaged in market gardening—there are four large gardens in Hay.

As regards results, one cannot tabulate much, at the same time I am sure that from the character of the Catechist, from his diligence and tact in Missionary work, and from the way in which he is appreciated, seed is being sown in hearts and is germinating.

I baptized and confirmed one lad of seventeen (17) last October in Narrandera, who is most promising. He had received much instruction in the Public School from the Clergy, and from Mrs. Eldrid in the parsonage; bore an excellent character at school and at home, and of his own accord asked for Baptism. As he can speak and understand English fairly well, I was able to question him myself as to his faith and knowledge, and to inform him of the course he proposed to take. We are hopeful that he may be trained to be useful as a Missionary to his fellow countrymen as time goes on.

I am of opinion that missionary work among the Chinese in these Colonies is of high importance with a view of christianizing China itself. Here they can be reached away from many baneful influences and hindrances of their surroundings in China, and with their minds somewhat opened by contact with the outer world. Prejudices against Christianity are likely to lose their power with Chinese when they are away from home.

Missionaries to China ought to be prepared among the Chinese in these Colonies. The work may well be prosecuted with vigor and hopefulness with such ends in view, and the blessing of our Master in Heaven confidently expected.

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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities All such will be acknowledged in this column.

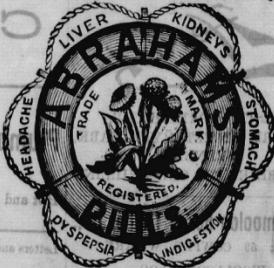
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NEWS OF THE WEEK.

Friday, April 27.

Open Air Service within the Cathedral Gates 1.15-2 p.m. Rev. J. Dixon, and Mr. W. H. Dibley.—St. Paul's Young Men's Union met. One member elected two nominated for membership. The business of the evening was a manuscript journal, when papers were read and discussed.

Saturday, April 28.

Juvenile Temperance Demonstration in connection with Christ Church, Gladstone. Addresses by the Rev. W. Lumsdaine, J. Dixon and Miss Horring. Meeting at three o'clock of the Committee of the C.M. Association and Representatives from Gleasons Union at 13 Domain.

Sunday, April 29.

The Preachers at the Cathedral were:—11 a.m. the DEAN; 3.15 Canon King; 7 p.m. Rev. R. J. Read.—At St. Saviour's Cathedral, Goulburn, 11 a.m. Rev. E. P. Hood; 7 p.m. Canon Puddicombe.—At St. Paul's Cathedral, Melbourne, 11 a.m., the Bishop of Newcastle; at 3 p.m. the Bishop of Goulburn; 7 p.m., the Bishop of Melbourne.—The Rev. G. North Ash, M.A., preached at St. John's, Glebe, morning and evening.—Flower Service held at St. John's, Camden, in connection with the Ministering Children's League. The Easter prizes were also presented to the Children by Mrs. Macarthur Onslow.—Open Air Service held at Cook's River. The objects of the Hospital Saturday movement were advocated and a collection in aid of its funds was made.—The Rev. J. Dixon preached at St. Andrew's, Summer Hill, and the Rev. G. E. Gibbs at St. Thomas', Balmain, at the morning service.—Harvest Festival held at St. John's, Moss Vale. Church prettily decorated and largely attended.—The Rev. A. R. Bartlett preached at St. Augustine's Merewether, near Newcastle, at morning and evening service, addressed Sunday Scholars at three o'clock, and held a meeting for men at four.

Monday, April 30.

The Standing Committee of the Synod met at 4 p.m.—The Annual Meeting of the British and Foreign Bible Society was held in the Hall of the Y.M.C.A. The DEAN presided.—St. John's, Darlinghurst branch of the C.E.T.S. held its monthly meeting. Musical items were rendered and an address was delivered by the Rev. E. C. Beck, A.K.C.

Tuesday, May 1.

The Holy Communion was administered at the Cathedral at 8 a.m.—Archdeacon Green was consecrated Bishop of Grafton and Armidale at St. Paul's Cathedral, Melbourne.—Report in another column.—The Committee of the Lay Helpers Association met at 4.30 p.m.—The Thirty-eighth Annual Meeting of the Church Society was held in the Hall of the Y.M.C.A. His Excellency Sir R. W. Duff, K.O.M.G., presided.—Report in another column.—Organ Recital at St. Thomas', Balmain, by Mr. A. J. Mason.—Bishop of Ballarat consecrated 1875.—Bishop Pearson consecrated 1880.—Bishop of Rivernia consecrated 1884.—The quarterly meeting of the Ruridecanal Chapter of Petersham was held at All Saints' Church, Petersham. Those present included the Revs. Charles Baber (Rural Dean), S. Huzarford, A. R. Bartlett, A. J. Rose, C. K. Cole, P. W. Reeve, T. B. Holme, J. Lintott Taylor and E. B. Proctor. Service was held in the Church at 3, at which the Rural Dean gave a brief address, after which the Chapter met in the Clergy Vestry, when a paper was read by the Rev. C. K. Cole on "Church life in Victoria and in New South Wales." A discussion followed the reading of the paper.

Wednesday, May 2.

St. Mary's, Balmain, consecrated 1848.—St. Luke's, Burwood, consecrated 1861.—Orchestral and Vocal Concert in St. Paul's Schoolroom, Burwood.

Thursday, May 3.

ASCENSION DAY.

Morning Service with administration of Holy Communion at the Cathedral at 11 a.m. Preacher the DEAN.—At St. Saviour's, Goulburn, 11 a.m. Canon Puddicombe; 7.30 the DEAN.—At Christ Church, St. Lawrence, Holy Communion was administered at 6 and 7, and 11.45 a.m.—Evening Prayer and Sermon at 7.30.—At St. Mark's, Darling Point, Holy Communion at 7.30 a.m. and 11 a.m., Morning Prayer at 9 a.m., and Evening Prayer and Sermon at 7.30, Preacher Canon Kemmis.—At St. Thomas', Balmain, Holy Communion at 8 a.m., Evening Prayer and Sermon at 7.30.—The Council of the King's School met at 2.15 p.m., and the Cathedral Chapter at 4 p.m.—Committee of the Labour Home met at 4 p.m.—

Friday, May 4.

The Corresponding Committee of the Board of Missions met at 4.30 p.m.—

Mr. William Boyd Hill, Cobourg, writes: "Having used Canadian Healing Oil for some years, I have much pleasure in testifying to its efficacy in relieving pain in the back and shoulders. I have used it in cases of cramp in children, and found it to be all that you claim it to be."

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

NEXT WEEK.

SUNDAY.

SUNDAY AFTER ASCENSION.—LESSONS.—Morning, Deuteronomy xxx.; St. Luke, xxiii., 23 to 50. Evening, Deuteronomy xxxiv.; 1 Thessalonians, iii. THE CATHEDRAL.—11 a.m., The DEAN; 3.15 p.m., Canon Moreton; 7 p.m., The Precursor. Holy Communion, 8 a.m. and 11 a.m. ST. SAVIOUR'S, GOULBURN.—11 a.m., The DEAN; 3 p.m., Canon Puddicombe; 7 p.m., Rev. E. P. Hood.

MONDAY.

Lessons: Morning.—2 Samuel, xi.; St. Luke, xxiii., v. 50, to xxiv., v. 13; Evening, 2 Samuel, xii, to 24 v., 1 Thessalonians, iv. Committee Church Society, 4 p.m.

TUESDAY.

Lessons: Morning.—2 Samuel, xiii., v. 38, to xv., v. 26; St. Luke, xxiv., v. 13. Evening.—2 Samuel, xv., to v. 16; 1 Thessalonians, v. Committee Lay Readers Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning.—2 Samuel, xv., v. 16; St. John, i, to v. 29. Evening.—2 Samuel, xvii, to v. 15; 2 Thessalonians, i. Committee Church of England Temperance Society, 4 p.m.

THURSDAY.

Lessons: Morning.—2 Samuel, xvi., v. 15, to xvii., v. 24; St. John, i, v. 29. Evening.—2 Samuel, xvii, v. 24, to xviii., v. 2; 2 Thessalonians, ii.

FRIDAY.

Lessons: Morning.—2 Samuel, xviii., v. 18; St. John, iii, to v. 22. Evening.—2 Samuel, xxi., to v. 15; 1 Timothy, i., to v. 18.

SATURDAY.

Lessons: Morning.—2 Samuel, xix., v. 24; St. John, iii, to v. 22. Evening.—2 Samuel, xxi., to v. 15; 1 Timothy, i., to v. 18.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

The eternal want of peace which hampers the work of our Missions to the Aborigines has shown in Victoria another example of the self-denying trust which must be the characteristic of those who work for Christ amongst the blacks. The income of the Mission last year was so small that the Managing Committee were obliged to notify its two Missionaries that their services could not be retained after March 31st. But both replied that they trusted that the question of closing the stations would not be entertained; they were willing to work on for whatever the Committee could afford to send them from time to time. That is the true spirit of the worker for God, and it is such people who are likely to bring souls to Him.

Would some worker in the Sydney Open Air Mission describe to us up-country people the doings of the Mission, in a chatty sort of way, after the fashion of the Daily Telegraph's description of Hospital Saturday? We see the notices of the Services within the Cathedral gates, but we want to know particulars concerning number of people attending them, the class they belong to, the style of addresses given, how the singing is managed, and the means taken—if any—to follow up the work. In fact I think, not only as regards this Society but concerning many other institutions, which we have no opportunity of observing for a long time, that Open Column writers and others who would sit down and simply give a full and particular account, as in a letter, of the work done, and the incidents that attend it, would confer a benefit on many country readers.

The Hospital Saturday has been evidently a grand success, and one is grateful for the £1700 of assistance to the Hospitals of Sydney. But I should suppose that both those who collected and those from whom the money was collected must recognize that there are disadvantages connected with it, and that if people would only learn to give without being asked and pestered to do so, it would be far better. It is fortunately only an annual affair, otherwise I should fear for a deterioration in both collectors and donors. Take the latter for example. If a man gives all he can afford to the first collector he meets, he has to refuse dozens of others, and it is not a good thing to listen to earnest pleading and remain untouched by it. On the other hand if he only gives a trifle to every one who asks him he will probably give less than he would have done in one lump, and certainly, although he may multiply his occasions of feeling proud of his generosity, it will cultivate in him the best kind of liberality. But I trust that these evils may be trifling compared to the amount of interest in the hospital work evoked in the minds of those who hitherto had taken no interest in it.

COLIN CLOUT.

Church Missionary Association.

At the last Meeting of the Committee they had the exceeding pleasure of accepting as a Candidate for training Miss Harrison the daughter of Mr. G. R. Harrison a Member of the Committee. The reports from all the Examiners were highly favourable and the Committee felt that the Association was fortunate in receiving an offer of service from such a promising candidate. Miss Harrison, will enter the Training Home after the Midwinter Vacation and undergo her course without any expense to the Association.

The general committee and the ladies' committee have for some time past had under consideration the necessity of having a central depot in Sydney where Missionary publications may be received and distributed, where parcels for the Mission Field can be stored, articles sold in aid of Mission work and a centre be established where Missionary information may be obtained. A large room is offered in the Strand at a low rental which the Committee is anxious to secure; before this can be done the services of a lady must be obtained to take daily charge of the room and its contents. Will any one volunteer for this important work? Someone who cannot go out to the Mission field but whose soul is in earnest to help and who can give some hours weekly or daily while living at home. Contributions towards furnish this room are asked, Tables, Chairs, &c., and articles for sale for the Mission field. Communications on this subject should be addressed to Miss Clayton, Hon. Sec., Ladies' Committee, Selsey, Leichhardt.

CONSECRATION

OF ARCHDEACON GREEN, M.A., LL.D., AS BISHOP OF GRAFTON AND ARMIDALE.

The Consecration of the Venerable Arthur Vincent Green M.A., LL.D., as Bishop of Grafton and Armidale took place in St. Paul's Cathedral Melbourne on Tuesday last May 1st at eleven o'clock. Morning prayer had been said at eight, and the Bishops, with the Bishop elect, met at half-past ten in the Bishop's Vestry, the Canons of the Cathedral met in the Dean's Vestry, and the Clergy assembled in the Council Chamber and Library. The procession started from the corridor punctually at eleven o'clock, and moved in the following order.

- Vorger
Choir
Clergy of the Diocese of Ballarat
Clergy of the Diocese of Grafton and Armidale
Clergy of the Diocese of Melbourne
Acting Minor-Canons
Precursor
Cathedral Chapter
The Bishop elect of Grafton and Armidale
The Bishop of Adelaide
The Bishop of Riverina
The Bishop of Newcastle
The Preacher the Bishop of Goulburn
Chancellor of the Diocese of Ballarat
The Senior Bishop the Bishop of Ballarat
The Bishop of Melbourne.

As the procession passed up the Nave the hymn "The Church's one foundation" was sung.

The Service of the Holy Communion was begun by the Bishop of Ballarat as Senior Bishop; the Epistle was read by the Bishop of Newcastle, and the Gospel by the Bishop of Melbourne. The Bishop of Goulburn preached the following

SERMON.

(Psalm XLV, 17 (P. Bk. Va.)

Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands.

This forty-fifth Psalm, spiritually understood, is a song concerning Christ and His Church. From this point of view, it has been selected as one of the Proper Psalms for Christmas Day. In these days of exact criticism, when our attention is almost exclusively directed to the letter of Scripture, there is a natural danger lest the principle of spiritual interpretation should be lightly esteemed. Not that there is any necessary antagonism between a reverent investigation of the text, and the religious perception of those spiritual truths which underlie it, but for all that, the tone and temper of mind which is begotten of scientific criticism is more or less unfavourable to a right appreciation of its inner and spiritual meaning. To many a modern critic of Holy Scripture (as the poet says):

"A primrose on the river's brim,
A yellow primrose is to him,
And it is nothing more."

Against such a spirit we shall do well to stand on guard, lest our knowledge be without faith and without love.

The use of this forty-fifth Psalm on Christmas Day gives us the key to its spiritual interpretation. It is a song of the Incarnation. The first nine verses speak of Him who "was made man" as a Royal Bridegroom. In verse ten, the "anointed" speaks of the Royal Bride, the Church, anticipating, so to say, the inspired figure of speech with which our Lord and His Apostles have made us so familiar. In short, the whole Psalm is a marriage-song composed on the occasion of some royal espousals. The tradition is that its historical reference is to King Solomon's nuptials with Pharaoh's daughter. Be this as it may, it certainly celebrates some such notable event in Jewish history. But all Jewish history is more or less typical (1 Cor. x). "A greater than Solomon is here." His earthly splendours forthadowed

we believe, a better glory to be afterwards revealed. At best, he was a faint and transient image of One who should be a King of Righteousness as well as a King of Peace, and "of Whose Kingdom there should be no end."

The verse I have read as my text relates to the Bride. It is, then, to the Church of Christ that the promise of the Holy Spirit is made,—"Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands." And the words, dear brethren, set forth a law of the Kingdom of God, the law of Continuity, the law of Succession. It is a law which encourages hope; it is a law which is not without a touch of sadness. It is a law which encourages hope for,—enforcing new responsibilities, it serves to develop human character, to transform dormant qualities into permanent characteristics, to ripen the judgment, strengthen the will, and transform knowledge into action. To be forced to act is to be made to accept the prerogative of manhood, and on every such acceptance loyally given, a benediction springs from the closed graves around us. It is the fact of these "closed graves"—which gives the "touch of sadness" of which I spoke, even to such high promise as that which our text reveals. "Instead of thy fathers." It tells of human activities that are now no more. It reminds us that "here we have no continuing city," and "there is none abiding." "Our fathers, where are they; the Prophets do they live for ever?" We remember how valiantly they contended for the faith and obedience of Christ, and turned to flight the armies of the aliens, and we doubt if we shall look upon their like again. How, we think, can the utterance of our contemporaries be an adequate substitute for words of wisdom from minds so well-disciplined and well-furnished which made our hearts burn within us! No! teaching such as theirs we shall bear no more. "How are the mighty fallen and the weapons of war perished!"

"Instead of thy fathers—thou shalt have children." The laws of the Kingdom of God, however stern they may seem, are always beneficent. In the Providence of God, times of succession become times of revival. The old order passes, and God fulfils His will in other ways. "Like as the arrows in the hand of the giant, even so are the young children." God's work advances, though His own workmen die. And with new workmen come new vigour, renewed interest, more rapid progress. According to the ordinary laws of fallen humanity, succession often means decline. Not so in the Kingdom of God. There, succession means new plans and broader designs, more complete performance, and augmented blessings.

It was so of old time when the great Liberator of Israel, by the foot of the hill of Nebo, hands on to the guardianship of his successor the awful trust of leadership, and Joshua stands as Captain in his stead, and brings the Lord's host to the other side of Jordan, and divides among them the lot of their inheritance. So was it in after days, when, by the same Jordan, the prophetic mantle of Elijah, the prophet of judgment fell upon Elisha, the prophet of loving-kindness, a true son of man, who fore shadowed in character and temper the Son of Man, and the work of God which the rugged ascetic of Gilead had only half accomplished prospered in his hand.

It was so, again, in Gospel times, when the spirit of the martyred Stephen rested on the young man Saul who was consenting to his death; and from the one to the other was transferred the maintenance of the great New Testament truth that Jew and Gentile alike were fellow-heirs of God's promises in Christ, and Saul's call to the Apostolate was the dawn of the first great epoch of the expansion of the Church.

So has it been throughout the Ages. As we look back to-day on the history of more than eighteen centuries, we find that a time of succession has again and again been a time of refreshing from the presence of the Lord.

At such a time we learn that mighty Divine Spirit who dwells within the Body of Christ, takes to Himself His mighty power, and renews the face of the Church, once again the ancient prophetic word meets with its fulfilment, "Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands." At such a time, in the history of our Australian Church we are met together to-day. One of her own children, reared in her bosom, instructed in her schools of learning, is being to-day sent forth from this her newest and most stately Cathedral Church to take his place among those who are the chosen "witnesses" of the Lord's Resurrection. To-day, then, is the prediction of the text fulfilled before our eyes. The first fathers of our Australian Branch of the one Catholic and Apostolic Church, its pioneers and founders, have one by one been removed from our midst. They have laid down the staff for others to grasp, the staff which symbolised their Pastoral care for the children of God scattered in this land, so widely abroad, and have fallen on sleep, and are at rest with God. As we look back to-day, the hearts of the elder among us are filled with tender memories.

With Jesus the Son of Sirach (Ecclus. Ch. 44), we may well "praise famous men and our fathers that begat us, by whom the Lord wrought great glory through His great power from the beginning." "They were leaders of the people by their counsels; wise and eloquent in their instructions; honoured in their generations and the glory of their times." And now they have finished their course, having kept the Faith. Some, indeed, of those other fathers in Christ who for a time filled their place still live and labour

in His Service elsewhere; but whether living or dead, their names live on in the Churches they governed; "the people tell of their wisdom, and the congregation shows forth their praise, and their righteousness hath not been forgotten." Now, to-day, in the room of one of these fathers whom the Lord has called to Himself, the second Bishop of Grafton and Armidale, our brother here present is called to a place in the Australian Episcopate. What his past has been as Student, Preacher, Priest, Pastor, and Ruler, you know, dear brethren, as well as I, some of you even better than I. On this solemn day, in this sacred House words of commendation would seem out of place. This only will I say of him—It is he and such as he, "diligent in the business of their calling (whatever that calling may be—and fervent in spirit" who, as the swiftly-passing years roll on, are helping to make true the prophetic motto of his own university—"Postera cruceam laude." It is from such as he, who love Australia and Australia's Church, and have devoted to the service of each their highest powers of mind and body, that we learn to know the meaning of the motto of his College, "Pro ecclesia pro patria." True Patriotism and ardent Churchmanship: the two things go together, for "he that loveth God—will love his brother also."

True Patriotism and ardent Churchmanship these—as I believe, are the God-inspired motives which have led our brother freely to yield up, at the call of the (to him) unknown Diocese to which he goes, the peaceful and happy association of an honourable past. It is, as you know, no well-furnished, well-endowed See, no post of learned leisure, no place of dignified ease, that he has consented to fill, and nearly a thousand miles will separate him from the friends and home he leaves. A high position (as men speak), no doubt awaits him, and a good work; but that over-mastering sense of personal responsibility which weighs upon the heart of every faithful Bishop, he will find, believe me, to be no light burden. He will know something of Apostolic poverty, and even more, it may be, of Apostolic anxiety,—that which comes upon us daily, "the care of all the Churches." In days to come, I doubt not, many a lingering glance will be cast back on the familiar Parsonage at Ballarat and the happy activities of city life, as year by year continually, he journeys many a rough and weary mile over vast unpeopled tracts of hill and forest and plain, with little entertainment save his own thoughts, with no true companionship, it may be, save the presence of the unseen Lord, and scant encouragement it may be save the joy of service. And "who is sufficient for these things?" We "can do all things through Christ that strengtheneth us." In that strength of His, dear brother, gird up the loins of your mind, go forth to make ventures of faith, to labour and suffer (if need be), for His dear sake who loved you and gave Himself for you. Be ready, for the love of Him and of the souls whom he has redeemed to be "watchful in all things, tendre afflictions, to do the work of an Evangelist, to make full proof of your ministry." He whom you seek to serve will grant you, doubt it not, the spirit of power and of love and of a sound mind; and be your period of warfare long or short, He will make you a successful Herald of the everlasting Gospel, a wise and faithful planter of the Apostolic Church, a bold and tender shepherd of Christian souls. What work has the world to offer so ennobling as this? What crown so glorious can the Judge of quick and dead award to men as that diadem of exceeding brightness, reserved in Heaven for those who turn many to righteousness? The Lord be with you. Henceforth, my brother, instead of the place of a son in the Lord's House, you shall fill that of a father. Instead of waiting and watching for the word and counsel of some trusted leader you will have yourself to lead. Arduous tasks and difficult problems you will have to face as they arise, almost alone, with no helper save in the Unseen, no strength and stay save the Spirit of the Invisible God. But "My Grace," He tells us, "is sufficient for thee." Yes! "O Lord in These have I trusted. I shall never be confounded."

The benediction of this great responsibility, then, is waiting to come upon you. Arise and meet it with courage and trust in love; and a spirit of self denial and self sacrifice. "Take up the Cross the Saviour said, If thou would'st my Disciple be, Deny thyself; thy world forsake, And humbly follow after me." "Per cruceum ad lucem." The way of the Cross is the way of Light. "Instead of thy fathers thou shalt have children whom thou mayest make Princes in all lands." Let us pray, dear brethren of the Clergy and Laity, here gathered together in the name of Jesus, let us pray that he who is now to be enrolled among the rulers of the spiritual Israel may indeed be a "Prince" with God and may prevail to do His work and win his final "Well done." In this behalf, let us make, I say, this time of Succession a time of Intercession, of earnest united continued prayer, as we offer "the sacrifice of Praise," that the vast and distant and scattered Diocese to which our brother goes may under his Ministry, be enriched with all the blessed fruits of God and the Holy Ghost. Who can doubt, that in answer to our fervent pleadings, and the Lord our God, who is more ready to hear than we to pray, will open the windows of Heaven, and pour out a blessing upon us—more than we can ask or think!

After the Sermon the Bishop elect was conducted by his chaplains to the Vestry where he put on his rochet; during his absence the Anthem "Send out Thy light and Thy truth" Gounod was sung. The Bishops of Melbourne and Newcastle presented the Bishop elect to the Senior Bishop. The certificate of the Election by the Synod of the Diocese and the Certificate of the Confirmation of the same by the METROPOLITAN and Bishops of the Province of New South Wales were produced and read and the Oath of Canonical Obedience was administered. The Litany was then chanted after which the Senior Bishop put the questions of examination—the Bishop elect then returned and put on the rest of the Episcopal habit. During his absence the Anthem from Mendelssohn's St. Paul was sung "How lovely are the messengers." The Senior Bishops and Bishops then laid their hands upon the elected Bishop and the Senior Bishop said the Words of Consecration. During the offertory the hymn "O Thou Who makest souls to shine" was sung. The Service for the Holy Communion was then proceeded with, the invitation being read by the Celebrant and the Confession led by the newly Consecrated Bishop. The Blessing was pronounced by the Bishop of Melbourne, and the procession of Clergy retired in reverse order being led by the Bishop of Melbourne. The concluding hymn being "Now thank we all our God." There was full choral service at 8 o'clock the same evening, when the sermon was preached by the Bishop of Grafton and Armidale. The Offertory at this service was given to the "Bishop's Residence Fund" of the Diocese of Grafton and Armidale.

CONVERSAZIONE AT THE TOWN HALL. The visiting Bishops, as well as the Bishop of Melbourne, the members of the Cathedral Chapter and the Council of the Diocese of Melbourne, the Clerical and Lay canons, Mr. Justice Hodges, Chancellor of the Diocese, Mr. F. R. Godfrey, Chairman of Committees of the Church Assembly, and a large number of leading Clergy and Laity of the Diocese, were entertained at a conversazione during the afternoon by the Mayor of Melbourne and Mrs. Snowden, at the Town Hall. The staircase and passages were decorated with pot plants, and the council chamber, in which the conversazione was held, was also adorned with flowers and plants. Light refreshments were served, and the guests, among whom were included a large number of ladies, were then invited into the gallery of the Town Hall to hear a special organ recital by Mr. David Lee. The programme included the overture to "Samson" (Handel), a selection from "The Creation," including "The Heavens are Telling" (Haydn), the overture to "Guillaume Tell" (Rossini) and the "Hallelujah Chorus" (Handel).

THE EVENING SERVICE. There was another large congregation at the full choral evensong, at which Mann's service in a flat was sung, the anthem being Stainer's "I saw the Lord." The Offertory in this instance was in aid of the Bishop's residence fund of the Diocese of Grafton and Armidale. The Bishop of Grafton and Armidale preached from Corinthians ii., 16th verse, and iii., 5th verse—"Who is sufficient for these things?" Our sufficiency is from God." Even those who did not believe in the Gospel must admit that the Christian faith had a startling audacity. Whenever the Christian faith predominated St. Paul's confession had indeed been borne out, and looking back upon the ages we might indeed say that our sufficiency was of God. But the problems which the Church of this country had to consider was how were we prepared to fight the good faith under the complex conditions of a new country? How were we going to grapple with those evils which the weakening of family ties and intemperance and gambling were bringing with such force against the Church? The Church was certain that the same kindly light would still be vouchsafed to them—

"So long Thy power hath blessed us, sure it still Will lead me on."

And they were assured that the supernatural power which had made the cross a beacon and a blessing for 19 centuries was going to make it so for the 20th. He trusted that it would be granted to him in so great a life-task as this which had been committed to his charge. The Diocese of Grafton and Armidale was not a small area abounding with easy means of communication. Think what 70,000 square miles meant, traversed by few railway lines, and with scattered over it less than thirty Clergymen, who knew little of ease or abundance. It was to no less a task than that that the Victorian Church was sending out one of her sons—one who had been trained by her, and gained experience in her parishes, and who had been ordained by that great Bishop who had first begun the noble sanctuary in which they were worshipping that night. Standing in the pulpit, his heart was full of gratitude to that Victorian Church for all that it had done in his own life. Might God's fullest blessing always rest upon that Church. Might its Clergy never rest content until they had made men understand that English Churchmen in these Austral lands were full of love and loyalty to God. He trusted that they would offer up a prayer on his behalf that he might be blessed with love and wisdom, and resolution and humility, and faith and piety, and that all these might be centred in him whom the Church now sent forth. He trusted that Victoria, which was now sending forth the first of her own ordained Clergy as a Bishop of the Church would show her generosity towards the needs of that distant Diocese of Grafton and Armidale. Whether there came woe or woe, success or failure, life or death, he trusted they might ever realize that their sufficiency was from God, and God alone.

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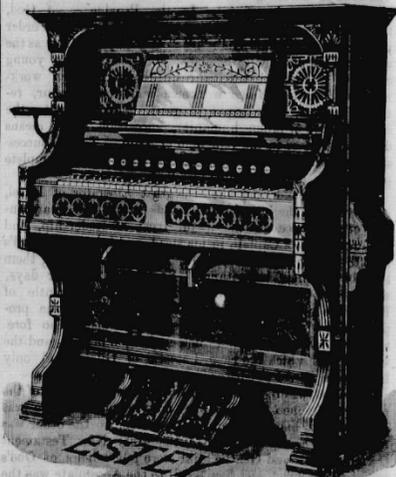
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

ATURDAY, MAY 5, 1894.

THE CHURCH SOCIETY.

THE Annual Meeting of the Church Society, held on Tuesday evening, proved that no small amount of interest is taken in the work of this great Society. The Meeting was one of the best that has been held for some years. The Hall was well filled, the Church in the Diocese well represented, the speeches hearty and the tone of the meeting responsive.

prayer that kept us from ruin. These thoughts should be seized upon, and magnified, and taken to heart by us in those moments of depression when our hearts fail us for fear. Such an acknowledgment would soon turn money into its proper channel, and revive those organizations which are at present so sorely in need.

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family, this gives us 47,903 families. Why should not our organization be so complete that by a weekly collection we should obtain from 47,903 families at least 10,760 subscribers of sixpence a week for the Church Society and thus have a revenue of £13,988 from this source for the year.

CAN IT BE DONE? We answer why should it not? We have the people, they have the money, scores who do not contribute would willingly do so, all that is needed is to collect it. How can it be done? Every Clergyman could make out a list of those who are members of the Church. He could ask those who do not already contribute.—Will you give sixpence or threepence per week (according to circumstances) to the Church Society provided it is called for every Monday morning. He would get very few refusals.

Has it been tried? We have been told of a Parish where in one year TWENTY persons promised to collect sixpence weekly from five friends. Every week the two shillings and sixpence came, it amounted to TEN POUNDS every four weeks, and totalled one HUNDRED AND THIRTY POUNDS at the end of the year. It was a poor parish, they were working men who were paid weekly, they were willing to contribute weekly and did it. The merchant can sit down and write out his cheque for one or for a hundred pounds. He is constantly dealing with large figures, and fixed pay days, and his contributions are marked by the same business order. The working man on the other hand receives his wages weekly, and if you ask him every week he will give you something. He likes to be asked because rightly or wrongly he imagines his offering which can only be a small one it is not valued by the Church. A weekly call would show him that this is not so, but that it is sought. He would feel fresh interest in Church work and no one would rejoice more than he over the success of the movement.

SANBALLAT, TOBIAS, AND CO.

But some persons and some parishes will have nothing to do with such an effort. That is no reason why the others should not do their duty to God and to the Church. Of course, the descendants of Sanballat, Tobias, and Co. will have their little laugh, their rude merriment, and declare they never heard of anything so unreasonable—and, from a human point of view, perhaps they are quite right. But "If God be for us, who can be against us." Their refusal to co-operate should not frighten us off our knees, and frighten us into cowardice. The narrow-minded, small-spirited zealots, little—almost immeasurable—self-idolising popes, will probably say that this is a kind of service on which we cannot put the seal of our endorsement. What are we to do? Simply go on and do our duty in the fear and love of Christ. Souls are perishing, men and women are hungry for the bread of life, thirsty for the water of life; God is concerned for their salvation; Christ died that they might live; the Holy Spirit convicts the world of sin, and the Church of her neglect; let us forget all that is little and unworthy, and trifling, and superficial, and non-essential, and work with untiring industry. For God and the Church and for the salvation of our fellows; let this rule our heart and direct our life and the work shall succeed, and God will bless every servant that toils in His name and strives to promote His glory.

WORK AND PRAY

Begin it with prayer, carry it on in the spirit of prayer and the God who heareth and answereth prayer will crown every effort made in His Name and for His glory with success. Prayer must have. Prayer at home, and prayer together, and the public aspect is as important as the private. Let the Church open the windows towards Jerusalem. God asks us to come to His Holy Mount; He loves to see His people gathered together, and He who ruleth all will accept the worship, and we shall know what it is to have sweet and simple access to the very heart of God. "Bring ye all the tithes into the store house, that there may be meat in Mine house, and prove Me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Australian Church News.

Diocese of Sydney.

THE LABOUR HOME—The meeting of the Committee was held on Thursday afternoon 26th ult., at 557 Harris Street, Ultimo. The chair was occupied by the Rev. J. D. Langley, and there were present Messrs. J. S. E. Ellis, John Sidney, W. H. Dibley, and the Hon. Secretary (Mr. Charles I. K. Uhr). The following is the report for the week ended 21st of April:—Number of meals served, 623; beds occupied, 200; left, 3; now remaining 28. A financial statement of accounts was submitted and passed for payment. Some

Table with 3 columns: Coins, Shillings, £. Values: 9,380, 10,760, 19,520, 39,660, 469, 269, 244, 2982.

Hospital Saturday yielded a total of £1675 12s 1 1/2d and of this amount £982 was contributed in shillings, sixpences and threepenny silver coins. The coins which made up this £982 numbered 39,660, as above. We have a Church population in the Diocese of Sydney as per census 1891 of 239,517. If we allow five persons on an average to a

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ime was spent in discussing finance, and the collecting of subscriptions due was brought under consideration.

PARRAMATTA.—The Annual Meeting of St. John's Auxiliary to the Church Society was held on Thursday evening the 26th ult. The meeting was presided by Divine Service at which the Rev. J. Dixon preached. The parishioners met in the School Room afterwards. Archdeacon Gunther presided. The sum of £186 10s. had been collected, £84 1s. 6d. of that amount having been forwarded to the parent society. The receipts showed a slight increase over last year. The Report was adopted on the motion of Archdeacon Gunther seconded by the Rev. J. Dixon. The following were elected Office-bearers and Committee for the ensuing year:—Patron, the Bishop of Sydney; President, the Incumbent of St. John's; Hon. Secretary, Mr. J. J. Brennan; Hon. Treasurer, Mr. T. F. Watkins; Committee, the Churchwardens of St. John's, Lady Collectors, and Dr. Brown, Messrs. Cairnes, Dalmas, Noller, Pearson, Todhunter, S. Walker, and H. Coutes, with power to add to their number.

ECHO FARM HOME.—The following contributions are thankfully acknowledged:—John Brothers, £5; Sister Maspero, 1s.; George R. Campbell, £1; St. John's Sunday School, Balmain, £1; Mrs. Shadforth, (for Building Fund) £1; Mrs. Winn, 2s.; Committee collection, 6s.; Weeks White, £1 1s.; St. David's Band of Hope, Surry Hills, £1 5s. 6d.; Courtney Smith, £5; C. H. Moss, 3s.; Extra from last Excursion, 14s.; J. E. Cunningham, 5s.; H. Perduriau, 5s.; Friend, 2s. 6d.; V.A.D. 5s.; H. P. Owen, 10s.; Friend, 2s. 6d.; Mrs. H. C. Snow, Wellington, N.Z., £1 1s.; Maintenance, £8 15s.; Total to date, £411 18s. Also the following gifts in kind:—Whitelead, Oils, &c., J. M. Sandy packing cases, N.S.W. Government, A. McArthur and Co., W. Gardener and Co.; pigfeed, John Campbell; Conveyance of building material, by Steamlighter, V. Kean; Cheese, C. B. Brownrigg and Mrs. Way. The Home is more crowded than ever, and funds are coming in very slowly. Office 9 Princes Street. 30th April 1894.

DAPTO.—We have had a visit from the General Secretary of the A.B.M. He preached both at Dapto and Albion Park on the evenings of Wednesday and Thursday, the 25th and 26th ult., and advocated the claims which the Mission has upon all Christians in Australia. We have deprived the Aborigines of this country of their heritage, and we owe it to them to guide them to that better and more enduring inheritance which we ourselves seek and hope for at the end of life's journey. He also pleaded for the Chinese, and the inhabitants of the islands on our borders. On Friday evening he gave a Lantern Lecture in the Literary Hall, when a graphic description was given of the various scenes and persons thrown upon the screen. The visit of Mr. Bice cannot fail to arouse a more general interest in the work of the Missions at our door and of Mission work generally. It is hoped he will visit the Parish again. Collections were taken up for the funds of the Mission which have been forwarded to the Treasurer.

Diocese of Newcastle.

HOBART CHURCH CONGRESS.—Those who have the opportunity of perusing the "Official Report" of the recent Church Congress at Hobart will naturally turn first to the utterances of the representatives of their own particular Diocese.—The Newcastle Diocese was represented by our Bishop with whom were Dean Selwyn and the Rev. E. A. Anderson, Incumbent of St. Paul's, West Maitland. The Bishop of Newcastle read a paper on the best means of "Strengthening the relations of the Church in Australia and Tasmania with the Church in England and New Zealand." It is not too much to say that the Bishop carries his readers thoroughly with him not only from the pleasant liveliness which characterises the paper throughout but from the practical and moderate suggestions which it contains. Any one who reads it will lay it down with a much clearer appreciation of what will help to develop the scattered branches of the Church of England into that more unified and powerful organisation which is so very desirable. Dean Selwyn read a paper on "Provincial Organisation and General Synods." In it he advocates not only independence of, but divorce from, the Church of England and the foundation of an Australian Church. Many of us, probably most of us, will not agree with him but no one can fail to recognise the force, the fire and the ability with which the Dean puts his points. Nothing very complimentary can be said of the editing of the report as there are various errors other than those notified in the preface, which also says, "It is a matter for regret that the speeches delivered at the meeting for men" held in the Town Hall on 25th January are not on record. These included addresses by the Bishop of Adelaide, the Bishop of Christchurch, Archdeacon Cooper, the Rev. E. S. Hughes and the Rev. E. A. Anderson, and were among the most striking, brilliant, and profitable utterances delivered during the Congress.

REQUEST.—Mrs. Cawley a daughter of Bishop Broughton has died lately and has left £250 to St. Mary's, Allyn River, in the Parish of Gresford. Mr. Richard Boydell nephew of Mrs. Cawley and grandson of the Bishop takes a great interest in the above little Church and several of the Bishop's grandchildren reside in the district. Gresford is a Parish formed out of the Paterson, in the well-kept registers of which latter district may be found the signature of "W. G. Australia," (Bishop Broughton).

REST.—Anyone seeking rest and restoration to health

and able to get there may confidently be recommended to the Blue Mountains and especially to Katoomba, where at this time of the year when "the season" is over, the charges for board and residence are quite moderate. Katoomba is a township of from 1500 to 2000 inhabitants. It is centrally situated so that every place of interest can be easily visited from it and many Church privileges are to be found there under the Rev. J. H. Maclean. Return Tickets at 5/6 allowing a ten days stay are issued every Saturday by the Mountain train leaving Sydney at 1.30 p.m. The scenery is beautiful beyond all description. I have never been in America but I know the Swiss and Italian Alps and can safely say there is nothing more attractive even in those beautiful regions than the rich and diversified glens of Leura and Katoomba, both within a quarter of an hour's walk of the latter place. Our Government has done everything to make them accessible and attractive to the public. There are shelter sheds for picnics, with seats at every point, fire places with broken up wood provided for those who want hot water for tea and ample directions painted on signboards to direct visitors at every turn. Above all there is no "back-shesh," no guides or custodians anywhere visible. All is fresh natural and beautiful as it came from the hands of the Great Architect of the Universe, except that everywhere there are steps, ladderlike stairs, and zigzags, leading visitors with safety to apparently the most inaccessible and lovely spots. So much is this appreciated by the public that there is not a sign visible anywhere of any wanton mischief or destruction. A few days on the mountains makes a person feel like a new man. Paying a visit to a private residence at Meadow three or four miles from Katoomba I was delighted to find that the proprietor a well known civil servant in the Equity Office has built up the front of a large cave situated on his estate leaving a door for entrance and two large glass windows to give light. The cave will hold forty people and the Rev. H. M. Trickett of Blackheath holds Divine Service in it on three Sundays in the month. All sorts of charitable and philanthropic agencies are now in operation and I cannot conceive anything more philanthropic and charitable than some arrangement for giving Clergymen who have "run down" a fortnight's rest on the Blue Mountains.

SYNOD.—It is not improbable that notice of motion to the following effect will be given in the forthcoming Synod. "That this Synod is of opinion that the present Parochial and Diocesan Funds Act is unsatisfactory in its operation that the withdrawal from the Parishes of the Diocese of their share of the Tyrrell Endowment is inequitable, and requests the Diocesan Council to prepare a more suitable measure for the consideration of Synod at its next ensuing Session."

Diocese of Grafton and Armidale.

GRAFTON.—The Ven. Archdeacon Greenway left for Melbourne to be present at the consecration of the Bishop Elect on Wednesday, the 25th ult. Great regret is expressed at the departure of Mr. and Mrs. Burgess, as they have been very earnest Churchworkers in this Parish, and their places will not be easily filled.

LISMORE.—Rev. H. Jobson has arrived to take charge of this Parish, and preached on Sunday, the 22nd ult., morning and evening. A concert in aid of the local Church funds was held at Gundurimba on Friday, the 20th ult. A special steamer left Lismore at 7 o'clock with the local band on board, returning after the concert, which was a great success.

TWEED.—On Wednesday, the 25th ult., a meeting of Parishioners was held at All Saints', and the following officers were elected:—Trustees' Warden, G. Bray; People's Warden, W. Collings; Clergyman's Warden, R. C. Ewing; Sidesmen, R. Dowling, N. T. Ewing, and A. Gregory; Organist, Miss Munro; Verger, W. Akiel. Rev. W. Roberts undertook to train the choir. A subscription list was opened in the room for Church funds, and £50 was subscribed.

INVERELL.—An Eight Days' Mission conducted by the Rev. D. H. Dillon of Pitcon has just been closed. Before it began many persons predicted that beyond an unusual attendance out of curiosity, nothing more would result. But such conclusions have been upset. The power of prayer began to be manifested at the inception of the mission, and grew till the end. A welcome service was held in the Church on the evening of Mr. Dillon's arrival, when the Rev. R. K. Ewing gave him the right hand of fellowship, and placed the Parish entirely under his control. Mr. Hilder, Catechist at Guyra, accompanied Mr. Dillon, and rendered excellent service. The early Prayer-meetings were largely attended. The Church was crowded at every service, and on Sunday evening it was simply packed, even the Chancel being filled. Many had to go away, and numbers stood outside the building. The Men's Service was attended by over 300, and was one they can never forget. The Children's Service filled the Church to overflowing. At every after-meeting, nearly the whole congregation remained, and by twenties and thirties, confession of faith in Christ was made. During the entire eight days it seemed as if a wave of spiritual power were passing over the town, and many came and remained to pray. When the coach for Glen Innes drove up to the Parsonage to take Mr. Dillon and Mr. Hilder away after Evening Service at the close of the Mission, over 200 persons had assembled, and as a send off, sang the hymn, "Peace, perfect peace."

Diocese of Goulburn.

THE BISHOP.—On Wednesday, the 25th ult., the Bishop of Goulburn confirmed 85 candidates (of whom 20 were males and 15 females) in St. John Baptist's Church, Canberra. The Bishop went to this district on Thursday, 19th, and visited during the following days Gundaleon, Acton, Lanvon, Thawa, Tuggerang and Woden. On Sunday 22nd ult. he preached in Canberra Church in the morning, and at Gininderra in the afternoon. The heavy rains on 19th ult. had flooded the Canberra River and the various creeks in the district, but though many were thus cut off from the Churches, the congregations were exceptionally large. At a Confirmation on 25th, the Bishop was much pleased with the attention and general demeanour of all the Candidates, some of whom came from the other side of the river Murrumbidgee, a distance of 40 miles. They and their friends were afterwards entertained at a substantial luncheon provided by the Rev. Pierce G. and Mrs. Smith in the local schoolhouse. The Bishop returned to Goulburn on the evening of 25th, and on Friday proceeded to Melbourne to take part in the Consecration of the new Bishop of Grafton and Armidale.

ABOUT WOMEN & WOMEN'S WORK.

It is often said, as if in reflection on religion itself, that Women are largely in the majority in the Membership of Christian Churches. But it is to the discredit of men, and not to the discredit of religion, that this thing is so. There are more men than women in our prisons and jails, in the grog shops and gambling houses, and among the criminal and worthless classes in every community. Yet it would hardly be claimed that this in itself is an indication of man's moral and intellectual superiority. Among the hearty sympathisers with every good cause, women are likely to be in the majority. When it comes to the commission of crime, and the indulgence in vice, more men than women can be found at the forefront. Before a man is inclined to sneer at the fact that his sex is less prominent than the other in the sphere where he finds himself, let him consider whether it is in the Church or in the police court that he happens just then to be.

Miss Alice Briggs has in charge at Chicago the immense petition to all the Governments of the world for the prohibition of the traffic in liquor and opium, signed by over 4,000,000 people, circulated for eight years in more than fifty countries, and estimated to be fifteen miles long. It is to be presented to every ruler in the world, and then placed in the British Museum as the largest petition in history.

Miss Ella Knowles, who missed by a few votes being elected Attorney-General of Montana, U.S.A., was afterwards appointed Assistant Attorney-General. A few weeks ago she was sent to Washington on important business relating to Montana's school lands, which was pending in the Interior Department. About £40,000 was involved in this litigation. Miss Knowles had to make a presentation of the State's claim before six heads of law divisions. Finally she secured a decision in favour of her State.

Following the example of Heidelberg, the University of Göttingen had admitted women to several of its courses, but only foreigners. The reasons for this reservation—unless the German physician's fear of increasing competition is at the bottom of it—are not quite clear. It is just a little odd for a German college to invite the women of other nations, all of whom may study at home, and banish its own compatriots into exile in their desire for knowledge.

For some years the Women's Help Society has been doing good work in the small country Parish of Upper Slaughter, and it is with much pleasure we note that during the last month that two more branches have been formed in the Cotswolds at Oddington, and Northleach. In both these parishes much good work is being done. We trust 'Women's Help' may spread still further, as it has been found a great help in those parishes in which the Incumbents have introduced it. This Society includes mothers and daughters, married and single, young and old, rich and poor, and by means of a few simple rules endeavours to influence its members to lead, holier, purer lives.

Beware of three women—the one who does not love children, the one who does not love flowers, and she who openly declares she does not like other women. There is something wanting in such, and in all probability its place is supplied by some unlovely trait. Men may smile and jest a little over the tenderness lavished on a baby, but, after all, the prattle every womanly woman involuntarily breaks into at the sight of the tiny beings is very sweet to masculine ears. It was the first language they ever knew, and, in spite of the jest or smile, the sweetest on wife's or sweetheart's lips. They may laugh, too, at the little garden tools, which seem like playthings to their strength; but in their hearts they associate, and rightly, refinement of character and life with the pursuit of gardening. And as for the woman who does not care for her own sex, and boldly avows it, she creates only an unfavourable impression against her own self for accepting condemnation of a sex which contains innumerable examples of all that is beautiful and worthy in human character.

THE CHURCH SOCIETY OF THE DIOCESE OF SYDNEY.

THE GOVERNOR ON THE CHURCH IN THE COLONY.

The thirty-eight annual meeting of the Church Society for the Diocese of Sydney was held in the Y.M.C.A. Hall, Pitt-street, Sydney, on Tuesday evening. There was a large attendance. His Excellency the Governor presided. Sir R. W. Duff occupied the Chair, and on the platform and in other parts of the hall were the Very Rev. THE DEAN, the Ven. Archdeacon Gunther, the Revs. Canons Moreton and Kemmis, J. D. Langley, J. Lintol Taylor, J. H. Price, W. Hough, M. Archibald, M.A.; S. S. Tovey, B.A., S. Hungerford, H. C. Vindin, A. W. Pain, B.A., C. S. Smith, F. J. Albery, B.A., R. J. Read, and others. Apologies for non-attendance were received from the Hon. Sir J. P. Abbott, Revs. T. Jenkyn, M.A., and J. Dixon.

The meeting was opened by singing the hymn, "The Church's one foundation," after which the Rev. J. D. Langley offered prayer.

The Rev. J. D. Langley read the annual report, which stated owing to the depression offertories, subscriptions to stipend and other sources of revenue fell off, and the financial position of some of the Parishes was seriously affected. Under exceptional circumstances like these grants from such a sustentation fund as the Society had a special value, as they ensure to a Clergyman a regular income, which enables him to continue his work without interruption. The contraction of the Society's income had been a source of great anxiety. So much that in June a resolution was adopted referring the financial position and prospects to the consideration of the general purposes and finance committees. Those bodies recommended that no reduction should be made until the end of the year. This report was adopted by the General Committee, but there were strong grounds for anxiety shown by the fact that the revenue for the year fell short of that for 1892 by £1284, and that, after expending the legacy, the accounts closed with a debtor balance of £179 3s. 8d. The total amount contributed to the free fund amounted to £3421 19s. 6d. as against £4606 for the previous year. During the year pensions of £75 per annum had been granted to the Revs. J. W. Debenham and Dr. Barry, and new rules for the management of this fund had been adopted. Details of the year's work were given, and the report concluded that there was great need for extending the work of the Society, and all churchmen were urged to help, as a duty they owed to their Country, their Church, and their God.

The Treasurer's statement of accounts showed the subscriptions, donations, and offertories amounted to £1373 15s. 7d.; from the auxiliaries £2043 3s. 11d. had been received; and on account of stipends, salaries, etc., £14,753 12s. 10d. The expenditure had amounted to £17,973, 7s. 9d.

HIS EXCELLENCY said: Rev. Sir, ladies and gentlemen. Before we proceed to adopt the first resolution, I would ask your indulgence, as I desire to offer one or two remarks with regard to the position of the Church out here. In common with all of you, I regret to-night the absence of the PRIMATE, but I am certain he is with you in spirit. As a member of the Church of England I am glad to follow in the steps of my predecessors, and to preside at the Annual Meeting of the Church Society. I say a member of the Church of England, although to be strictly accurate, I ought to say a member of the Episcopal Church of Scotland, the doctrines of which may be said to be identical with those of the Church of England, but differs from that body, like your own Church in possessing no State endowment. So, in that respect, at any rate, when I am at home I can claim to be in the same position as you are in here, and therefore to be able to extend to you my fullest sympathy in the object which has brought us together to-night. Gentlemen, I have read your Thirty-eighth Annual Report, and I am glad to find from it that even under a period of exceptional financial depression you have been able to carry on the main objects of the Church Society. It is true that, owing to the falling-off in the contributions to the free fund, you have been unable to make any grants for Church extension or for parsonages. Still, looking at all the circumstances of the times, and to the fact that a successful effort, initiated, I believe, by my immediate predecessor, Lord Jersey, to pay off the debt at the end of 1892, resulted in an extra subscription of £881, I think there is reason to be thankful for our present financial position. At the same time I am sensible of the fact that, if the Church is to accomplish the work it has hitherto done in the colony, an effort must be made to increase the contributions to the free fund, which shows a considerable falling-off from last year. The position taken up by the Church of England in this Colony is one which has exhibited much energy. The adherents of the Church numbering something over 500,000 have covered the land with their sacred edifices. As I understand, there are 625 churches belonging to us, and that there are 832 buildings used for public worship, and that the Church has in active service 333 Clergymen, I think, gentlemen, I may fairly claim this as an evidence of your energy in the past. But the work of this society, I need scarcely remind you, is not confined to promoting our cause, by simply preaching the Gospel from our Churches. The society supports chaplains at the various hospitals for the administration of spiritual

consolation to the sick and the suffering. It also contributes to the fund in aid of the mission to the Chinese in Sydney, and to the Aborigines at Warragooda. I mention all these as tangible evidence of the energy of the Church. But there is another energy in which the Church is not wanting, and that is intellectual energy. The Church of England out here contains among its Ministers and members, men of intellect and ability, who will compare favourably with those to be found in any English-speaking community. I attach great importance to this, because in intellectual progress we cannot stand still; and those who guide us in the regions of thought must be abreast of the times. Now, your report states in one passage, "that everywhere there is unrest." Is not this "unrest" due, at any rate to some extent, to the intellectual progress we claim for the age? The existing generation declines to accept, without full inquiry, traditional creeds. I do not think the Church has any reason to shrink from that inquiry. I speak with diffidence as a Layman; but I would appeal to those in authority in the Church not to treat doubt and inquiry as infidelity. If they treat this "unrest" with persecution instead of with toleration, then I fear much of the influence of the Church may slip away from her. On the other hand, if in this spirit of inquiry, the Church will recognise one of the results of intellectual activity, and see in it the inevitable search in the heart of man for the hope that is in 'him, and use his influence to guide, rather than to stem the current of modern thought then I believe the Church in the future, as in the past, will continue to fill her noble and Christian Mission. In saying this, I do not for a moment mean to imply that the Church out here can be charged with intolerance. I am thinking rather of what has brought about schism in the Church at home—where, undoubtedly, and too narrow enforcement of dogma, out of sympathy with the age in which we live, has had the effect of weakening the influence of the Church, and I would venture to point to this as a warning for our guidance. I have witnessed, with much gratification, the cordial spirit of co-operation and harmony with which the Churches of different denominations out here work together for hospitals and other charitable objects. This is the true spirit of Christian charity, which I am sure this Society desires to encourage, and I hope the day may come when the chief rivalry between the Churches may be which can do the largest amount of practical good; by such a policy we shall be doing the work of our Master, and we shall always be upholding the Gospel of our Church.

THE VERY REVEREND THE DEAN moved the first resolution as follows:—That the report now read with the abstract of accounts be adopted and printed for circulation amongst the subscribers." In support of that resolution he remarked that the report touched a great many different points in Church work, and were it not for that Society the Church of England would have great difficulty in carrying on its work in this Colony, it would not be possible to maintain the Churches and help the Clergymen. Its great object was the extension of the Church in her ministrations and ordinances in the territory which is comprised within the Diocese. In looking at the past and present state of the Society they had much to be thankful for, and it was interesting to note how the Society had grown during the past 38 years of its existence, being inaugurated by Bishop Barker; and shortly after Bishoprics were established at Goulburn and Riverina. The Society had done much towards securing the regular payment of the stipends of the Clergymen. It was intended to draw and bind together all members of the Church in one great effort to sustain and strengthen and make her members more united than they would otherwise have been. He trusted they would be stimulated at that meeting to put forth greater efforts, and make her stronger and more powerful. The Society was a handmaid to the Synod. The Synod gave it a fixed position in the Diocese, and its work had been carried on with great impartiality. It was always a grievous thing to listen to applications coming in when the Society was unable to meet them. He liked the report because there was a tone of cheerfulness in it, and it gave hope that they would be able to do better next year than last year. He thought it was a faithful report, and commended itself to the favourable consideration of that meeting, and he trusted it would be adopted unanimously. The needs of the work suggested there should be unanimity of purpose, self-denial, energy, and decision. He was only speaking to a few of the members of the Society, and he wished to impress upon them to consider the great work which the Society had to do, and he wished them not to forget the Chinese nor the hospitals and other institutions that were in our midst. He trusted they would all do more in the future than they had done in the past, and thus lift the Society into a higher state, and enable it to do its work more effectually throughout the whole of the Colony.

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

No. 7.—"THE CELIBACY OF THE OLERGY."

Forbidding to marry is laid down in Scripture as one of the marks of the great Apostasy predicted by the Apostle St. Paul, 1 Tim. iv. 3. "Keeping this passage in view, it is somewhat remarkable that the Romish Church alone is characterised by the denunciation of marriage, as in particular circumstances, unlawful and sinful." (Faiths of the World, Vol. 1 p 474.) The Council of Trent declares, "Whosoever shall affirm that persons in Holy Orders or regulars, who have made a solemn profession of chastity may marry let him be accursed." One thing strikes the student of Ecclesiastical History as at first sight difficult to understand, viz. the very early date at which this unscriptural doctrine appears! Tertullian early in the third century, states that celibacy had already come to be regarded as highly meritorious, and marriage as to some extent a dishonour and a discredit to Christians of both sexes." (Ibid. p. 475.) As this Doctrine is not to be found in the Holy Scriptures, but a clear denunciation of it, as follows:—"Now the Spirit speaketh, expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDDING TO MARRY" 1 Tim. iv. 1-3. we must look about for this practice in the surrounding Pagan religions of that remote period.

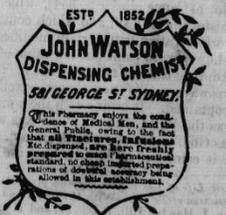
In a previous lecture we have seen the tendency of those in authority to meet the Pagans, as far as possible in order to bring them into the Christian Church; and it will be conceded that it was but a small step, from this terrible departure from the faith, to copy some of their doctrines or practices. Historically we find that the celibacy of the priesthood dates back to the times of Semiramis, the original of the Chaldean queen of heaven. "The mysteries over which she presided were scenes of the rankest pollution; and yet the higher orders of priesthood were bound to a life of celibacy, as a life of peculiar and pre-eminent holiness. . . . Every scholar knows, that when the worship of Cybele, the Babylonian goddess, was introduced into Pagan Rome, it was introduced in its primitive form, with its celibate clergy" (The Two Babylons p. 358.) "Now when the Pope appropriated to himself so much that was peculiar to the worship of that goddess, from the same source also he introduced into the priesthood under his authority, the binding obligation of celibacy. The effect was most disastrous." (Ibid. p. 358) Maimburg, a celebrated Popish writer, and Cardinal Baronius give frightful accounts of the immorality of the priesthood consequent upon compulsory celibacy; accounts impossible to place before you. Mapes, the Archdeacon of Oxford, an indisputable witness, who was intimately conversant with the state of the Continent, has recorded the results of his experiment thus:—"There is no demon worse than a monk!" (Pop. Ant. and Mod. p. 165.)

I close with the closing words of chapter XVII of the Rev. John Campbell's powerful work entitled "Popery, Ancient and Modern" which should be read by all who are interested in the subject:—"Reader! such is the Roman celibate—that celibate which is still visible and active in our midst. Of the present character of that celibate we shall say nothing; in England it is surrounded by antagonistic forces, in such strength as to control it in its more public manifestations. It is not to be judged by present appearance. Suffice it to say, that the principle is unchangeable, and, that placed in its ancient circumstances, it would be attended with exactly its ancient effects. It is essentially evil, and, while it is in existence, it will continue to be a curse both to the individual and to society." Should the Spirit of God graciously open men's eyes to see these things, who could tell the effect on Christendom? Or are we closing our eyes that we should not see?

SEGUM.

It is quite time we have the new dispensation of joy, and learn to dwell on the Mount of Transfiguration. Let us lay hold of truth and goodness and enlightenment, and thus acquire that inner power that shapes all our surroundings. Let us believe in happiness and make room for it in our lives. We may well count that day lost on which we do not share another's joys, and thus multiply them for both. Life is in no sense a "vale of tears;" it is always the possible Mount of Transfiguration.

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BIBLICAL PAPERS.

THE EARLIEST LIFE OF CHRIST.

A CONTRIBUTION TO THE EVIDENCES OF CHRISTIANITY.

By PROF. DAVISON, D.D.

A few weeks ago was published for the first time in an English press a book which has had something of a roman- tic history, and which has furnished a very valuable link in the chain of Christian evidences. Few questions are more important for the apologist than the date of the Gospels. The controversy concerning them has waxed fierce, and every inch of ground—that is, every decade in the second century—has been hotly contested. In the historical line of defence very much indeed depends upon whether the fourth or our Canonical Gospels be the work of the Apostle John, or of a Christian disciple in the middle of the second century. During the last ten or twenty years evidences have been rapidly accumulating to show that the latter theory, so confidently adopted by critics like the author of "Supernatural Religion," Dr. Martineau and Mrs. Humphry Ward, is quite untenable; and amongst these evidences the testimony of one book is almost sufficient of itself to prove the point. This book, as we have said, has just been translated into English, and its history is as interesting as it is instructive.

About the year A.D. 110 there was born in Syria a man of birth and fortune named Tatian. He possessed exceptional literary powers, and practised as a Sophist, but after close study of heathen religions was convinced that there was no truth in any of them. He came to Rome, made the acquaintance of Justin, and was converted to Christianity. His views were in some respects not orthodox. He was ex- communicated as a heretic about 172 A.D., and died a few years afterwards. He wrote several works, amongst them an "Address to the Greeks" in defence of Christianity, and an account of the life of Christ believed to be drawn from the four Gospels, and called Diatessaron, a word which means in music "concord of the fourth," and in medicine a mixture containing four ingredients. The exact nature and date of this book is evidently of great importance in the controversy concerning the Gospels. But sixteen or seventeen years ago, when Bishop Lightfoot was writing on the subject, he knew little more concerning it than that such a book was compiled by Tatian, and that Ephraem the Syrian had written a commentary upon it. Eusebius, Theodoret, and some other authorities had handed down so much information, which of course, was of little avail against the author of "Supernatural Religion."

Even while the learned Bishop was writing, he had, un- known to himself, a copy of Ephraem's Commentary on his own shelves. The volume had been translated into Armenian in 1896 by the Mechirist monks of San Lazzaro, near Venice, and Dr. Lightfoot told in 1890 how, in 1876, he was waiting for time to acquire enough knowledge of Armenian to sift the contents of the four volumes, one of which contained the work in question. But the same book had been translated into Latin in 1841, and into MS. till 1876, when it was published by Dr. G. Mosinger, though its value, strangely enough, was not at first recog- nised. Later still Tatian's original work itself came to light. In 1881 the German Biblical scholar, Zahn, pub- lished an attempt to reconstruct the Diatessaron from the quotations supposed to be made from it by the Syrian Fathers, and this induced Clascas, one of the Guild of Writers to the Vatican, to examine an Arabic MS. numbered xiv, in the Vatican catalogue, on the last page of which a copyist has written in Latin, "Here endeth, by the help of God, the sacred Gospel, which Tatian col- lected out of the four Gospels, and is commonly called the Diatessaron."

Clascas's essay on the MS. was published in 1888, and in 1886 he showed his treasure to a visitor from Egypt, who said he had seen one like it in Egypt, and would send it to him. Both these MSS., the Vatican No. xiv, and the Egyptian copy, now lodged in the Borgian Museum at Rome, are described by Mr. Hamlyn Hill, but we must not linger over the details of the similarity and difference be- tween these two MSS., which are interesting chiefly to scholars. Both these Arabic versions appear to have been made from the Syriac; St. Ephraem also commented in Syriac upon a Syriac text, but Harnack and some other scholars hold (on insufficient grounds) that the Diatessaron was originally composed in Greek. Further knowledge of Tatian's work has been derived from the homilies of a Persian sage called Aphraates (about A.D. 340), which contain a number of passages from the Gospels pieced together in a curious way, and really taken from the Diatessaron, as well as from a harmony in a Latin version known by the name of Victor of Capua (died A.D. 554), which possesses a remarkable history of its own, and which contains in substance the work of Tatian with certain modifications.

It is time, however, to point out the value of the knowl- edge gained during the last twenty years in these curious and circuitous ways. We now know exactly what the Diatessaron contained. It begins with the words, "In the beginning was the Word, and the Word was with God, and the Word was God." It ends with Mark xvi. 20 and John xxi. 26. It is composed of extracts from the four Canoni-

The Earliest Life of Christ ever compiled from the Four Gospels: Being the Diatessaron of Tatian. With Historical and Critical Introduction by Rev. J. Hamlyn Hill, B.D. (T. and T. Clark, 1894).

cal Gospels, and from them alone. These extracts are interwoven into a continuous narrative of the life of Christ, following an order which is partly Tatian's own, and con- structed on principles not quite easy to follow, but in the body of the narrative St. Matthew's order of events is mainly observed. The familiar outlines of the sacred story are all present, from the Annunciation and the visit of the Magi to the restoration of St. Peter and the account of the Ascension of our Lord. And this harmony substantially in the form in which we have it—certain variations of text, important in their place, including the omission of the genealogies of Christ, need not be here considered—must have been written and obtained considerable circula- tion by about A.D. 160.

How much follow from such a statement! For the four Gospels to have attained such a position as is implied by the use made of them by Tatian a long previous history is necessary. Their translation into Syriac, the circulation of each long enough to have attained a position of external authority, and long enough to mark out the four thus joined together from other similar narratives, the various processes needful to give these four documents the unique position which is implied by their publication in this form by Tatian and by Ephraem's commentary on this fourfold Gospel—all must be presupposed before about the middle of the second century, A.D. 160 or 165 at latest. But less than twenty years ago these statements would have been super- ciously denied by many modern critics of high scholarship and reputation. Now they have been incontestably proved. All should learn, at least, a lesson of caution in accepting rash, critical, hypotheses, founded on internal and subjective evidence only. Christians may well rejoice in one more link, firmly welded in the chain of historical evidence, which establishes the date and authority of the holy Gospels.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.—SYDNEY: Rev. E. C. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goldard, Morpeth.

I am glad to learn, not only from the columns of the RECORD, but also from private sources, that the Annual Meeting of the Sydney Institute was a great success—the best-attended Annual Meeting ever yet held. The large attendance of the Clergy is encouraging, and one cannot but surmise that this year, with its reduction of fees, and consequent spread of interest in the Institute, will be one of great progress in many ways. It is quite true, as Archdeacon Günther said, that a spirit of greater loyalty to the Church would rally Sunday-school Teachers by hundreds to support the Institute in its work, but the lowering of the fees will be a great help to the loyalty of many. Mr. Pain's suggestion that the Teachers of affiliated Schools should not need to subscribe as individuals is one which has been largely adopted, I think, in the past, but which might find a place on the Rules of the Society.

The subject of Mr. Holliday's paper was a very suitable one, and perhaps the general expression of opinion from the speakers that our Sunday-schools are not as successful as they might be in developing attached Churchmen, will lead to that greater attention to Church teaching and principles which I have so often advocated in this column. I was sorry to learn that the Clergy almost monopolised the discussion on the papers. This is, no doubt, partly the fault of the bashful Laity—but still it is to be regretted. For after all, the Clergyman, even if he takes a class in the School, does not occupy the same place as the Teachers for whom the Conference is intended. It is those who speak from the same position—not those who regard the matter chiefly as critics—who are likely to give the most valuable suggestions. Some will retort with a tu quoque—"You write about Sunday-school teaching every week." Yes, but I am feeling considerably the need of corre- spondence from practical teachers if I am to keep this column fresh and helpful. Will Teachers take their pens and help me?

A friend, in commenting on the discursive character of some of the speeches, although each speaker was limited to five minutes—and it seems to me that if a five minute speaker is discursive, he must, like the guest at Mr. Bob Sawyer's party, be just beginning to be interesting when it is time for him to leave off—suggests that I should favour my readers with some suggestions as to what should be the points aimed at by those who take part in Conferences. As I do not know the name of any of the speakers, the following suggestions are free from all personal allusions on my part:—

- 1. Keep the main point in view. The title of the paper ought to give the main point, and that is what its writer wished to impress upon his hearers. You may differ with the paper on some minor matter, but to bring that forward in the discussion is to spoil the effect of the paper.
2. Take up the heads given in the paper. The writer has been at some pains, probably, to divide his matter well. You are not likely, on the spur of the moment, to suggest a better division, and you may in the attempt, induce the

audience to forget what had been already impressed upon them.

3. Avoid flowery language, and shun autobiographical anecdotes like poison. When you come upon them until they become so interesting that you dilate upon them until the ball spoils the effect of your remarks.

4. Yet your own experience must necessarily be the foundation of what you say, although it is not necessary to describe it at length. Be ready with practical suggestions which bear on the paper, and when you have fully made them, sit down and give place to another practical speaker.

5. "Boil it down," and yet do not spoil it by merely stating a truth without explaining and illustrating it.

J. W. D.

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.

THE SUNDAY SCHOOL INSTITUTE

TO THE EDITOR.

DEAR SIR,—Now that the Annual Meeting of the Sunday School Institute has once more been held, its report is before us, and another year of earnest active work is, I trust, about to be commenced by the Committee, may I ask the insertion of these lines to bring before the Superintendents and Teachers of our Sunday Schools who will shortly be invited to nominate a Delegate entitled to attend all meetings of the above Committee, and to vote thereat, the all important question of "the group system" of instruction to teachers. The matter was brought before the Committee just one year ago by one of its members, and again by the Rev. J. W. Debenham, M.A., that most indefatigable friend of the Sunday School teacher, brought the matter up both with the same result, the Rural Deans do not approve of it. If these gentlemen cannot adapt it with their existing machinery, perhaps it can be worked in some other way. Your regular "Sunday School Column" contributor seems to think so, for he asks "why should the groups be co-extensive with the Rural Deaneries?" My views on the matter are these, so far as the Metro- politan area is concerned:—

Divide said area into groups irrespective of Deaneries, but with a view to convenience so as to group together say five or six Schools, say for example in the City "Holy Trinity," "St. Philip's," "St. James," "St. Andrew's," "St. Luke's," "Christ Church," but this is mere matter of detail. Let meetings be held once a quarter alternately at the school rooms of each, to be presided over by the Incumbent of the Parish in which the meeting is held, or with his sanction by some one nominated by the Committee of the Institute. At such meetings the system and mode of teaching should be explained, and a model lesson given, and matters of general interest to teachers discussed. I am sure the advantages of this system would be apparent at the next Annual Meeting, in our Sunday School Classes and in the after life of our scholars.

I now quote from the Review of Reviews speaking of "Higher Criticism and Sunday Schools," Dr. Briggs touches a crying evil when he says:—"The actual situation is that for five days of the week the children are taught by experienced well trained and approved teachers in all the common studies of our schools; but on Sunday they are taught for a single hour too often by inexperienced and untrained teachers, in the most sacred matters of our holy religion."

This is the experience of many a Superintendent, not that the teachers are deficient in Biblical knowledge, but that they have never been taught to teach. And in these days in Church Schools, should be taught Doctrine, as contained in Holy Scripture.

I am Yours etc., JAMES M. WATSON.

Coss Street, Double Bay.

ST. ELMO, MILLER'S POINT.

SIR,—As I see there has been some correspondence in your columns with reference to the above, I hope you will allow me to state that I have found it necessary to insist upon the Matrons of this "Home of Mercy" inserting in three of the daily papers, a public apology for their use of my name in connection with it. Further, as they altered the wording of the apology as I gave it them, and neither gave their own names or the name or address of their Home, I have felt it my duty to insert an advertise- ment in the Herald and Telegraph to the effect that the apology is from Mrs. Sims and Mrs. Lathrop, the Matrons of St. Elmo.—I am yours, etc.

MERVYN ARCHDALL.

May 2, 1894.

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FOR FATHERS AND MOTHERS.

MOTHER AT THE GATE.

It was long ago that children played In the quiet fields where the daisies grew; They twined the flowers, and the wreaths they made Wore left all night in the summer dew. "O, wait till the dew has died away, And a star shines over the old oak tree!" But a soft voice answered, "I must not stay, For mother will watch at the gate for me."

And now, when the long day's work is done, I go my way through the street or mart In the loneliness that is known to one Who sees the depth of a mourning heart; But angels come at the close of day, And sweet is the message they bear to me—"Thou art near the end of the thorny way And thy mother waits at the gate for thee."

—Sunday Magazine.

CHILDREN'S QUESTIONS.

By CANON SCOTT HOLLAND.

"Asking them questions."—LUKE ii. 46.

Lo, here is our Lord, the King of children, who Him- self, as He grows in wisdom and stature and in favour with God and man, puts out all the beautiful gifts of a stainless childhood, and the one thing we know about the childhood is that He not only heard but asked questions. And He asked these questions not about childish matters in the carpenter's shop, at home with His Mother at Nazareth, but He asked them in the very heart of the temple of His Father about the holiest affairs, about His Sacred Scriptures. He asked them in the face of the wisest doctors who sat in Moses' seat, whose authority He recog- nised and honoured, who spent their lives in brooding over the deep mysteries of the faith. He respected them, but He was not awed into silence by their solemn dignity. They did not hush up His eager inquiries because they were so learned, nor because matters of religion were beyond His rightful ken. It was just the opportunity He desired. He went there for it, He wanted to know about these things. He asked what He wanted just as children ask us. He broke in upon that ring of serious elders with the brilliant naïveté, with the rapid insight that belongs to innocence, with the courage of unconscious simplicity, not going outside His humanity, but justifying it in its own natural capacities, and lifting them to higher power under the transfiguration of His own stainless purity, which could see God. He was a boy, and therefore he asked questions.

Our Lord, then, lends His sanction to children's ques- tions. And we, as we bend to face the relentless question- ings of children, have ever to recall the Temple scene—the circle of the doctors buried in profound and absorbing study, poring over sacred records, noting every jot and tittle of the wonderful law, interchanging subtle sugges- tions, storing up transmitted wisdom, with such a heavy weight of honour upon them and anxious problems press- ing for solution. There they sit, burrowed with thought, loaded with meditation, the brows are knit, the heads stoop over their scrolls, the eyes are dim with searching, the brains swoon under the weariness of toil, and suddenly an unknown boy is in their midst, clear-eyed, pure-hearted, fearless, challenging them with these keen questions that thrust home like swords. Ah! we have had words enou- h for scribes and rabbis, who overlaid the living Word with their tradition; but at least they did not frown down that strange inquiry, at least they had respect for the honour of childhood, at least they listened and had the honesty to recognise, with astonishment, the understanding He dis- played. Are we as honest, as ready, as humble, as open- minded with our children when they ask us questions? Is childhood to us a sacred thing—solved off by sin, by ancient wrongs of our own or our forefathers, yet pronounced blessed by Him who took it in His arms and is still in possession of its angel guards, who ever behold the face of our Father which art in Heaven.

Christ the child stands within each child that He has made and re-made; He is there endowing it with His own rights, putting out through it His own claims; still, through it, He, remembering His own boyhood, is asking us ques- tions. It is Christ whom we must recognise in the souls of the children; Christ who puts aside all in them which is merely inquisitive and silly and impatient, and who stands there as He stood in the midst of the doctors, challenging us to face His innocence, His simplicity, His courage. How shall we meet Him?

HOW TO ANSWER THEM.

First, by taking the question seriously. We must be- gin by recognising plainly that the child is in its right in asking, even though it plunges into the midst of all the solemn problems which the doctors have been ever busy in discussing. Yes, even though it press to ask these questions into the very heart of the Temple of God. Take them seri- ously, for in those strange and sudden gleams which a child in its simplicity throws out on the deep things of the Spirit, we are to watch for the incoming mind of the new genera- tion, we are to note its instructive bent, to follow its cue, to track its tendencies, to learn its needs. Here in the

children's questions it puts out its feelers, it throws up hints of the path it will take; we have to wait loyally on its growth, to attend to it, to observe what it will want, to direct it, to balance it, to justify it. It will certainly need new replies that we ourselves could have done without. What are these replies? What fashions must we take. What must they include? The children alone can hold us, can show us. What is it that they spontaneously ask? By that we shall guess what is in the air, we shall forestall the intellectual cravings of the years that are to come. Such surprises they give us! They upset us; in our laziness, our pride, and our stiffness we try to put them off. "Don't be silly," we say; "you must not talk like that, it's wrong." And back creeps the child, sad, repressed and alarmed, to brood in some corner by itself over the dark things we have refused to clear up for it. How blind and stupid the harm we do, by driving children in upon themselves, to develop ungainly solutions of their own, or to fill themselves with suspicions and timidities! No; we must attend to do what they ask. Putting aside the mere whims of idle curiosity, their questions will often be quite as real and important as many a later one that they will print in serious books when they are grown up. We must apply ourselves to consider them. Our first aim, then, should be to give a real answer, whenever it is at all practicable; an answer, that is, which, as far as it goes, would satisfy us, would have a meaning to us, would genuinely meet the point. The children have, through the name of Christ which is in them, the right to know all that they have the capacity to know, even about God and the soul and worship and Jesus Christ. It is a sin to put them off with sham replies where they could have understood a real one. They have a profound interest in understanding the truth, wherever it is open to them to take it in, and especially in very high matters of the Spirit. Their angels behold the face of their Father. Why, then, should they not be able to enter into the mysteries of the kingdom? They may in many ways see much further than we can. We must wait on them and consider what they say, remem- bering the Holy Child amid the doctors "asking them questions."

CONFESS YOUR IGNORANCE!

And very often the children will ask questions to which we have no answers. What then? Well, let us plainly tell them so. There is nothing so perilous as giving answers which, later on, they must discover to mean nothing at all. So much of unbelief is due to shocks which have come from finding out that the positive information on high things of God, given in childhood, had no basis, no certitude, no evidence. Perhaps the very parents who had supplied it in the easy amplitude of unquestioned authority are themselves forced, under later challenge, to confess their total ignorance. That is a recoil that ought never to be risked. Cannot a child take it from us quite naturally, quite simply, that we don't know? This trust in us will be infinitely increased if he feels that we are frank with him. Such a confession of our ignorance to him is a tribute to our respect for his intelligence. It proves to him that we are not trifling with his inquiries; we are taking him seriously. And, moreover, his trust in the answer we do give him will be intensified if he can be sure that we would not give it to him without it were warranted. Let us rely upon it; it is so right, so natural, so perfectly easy if we will only have the candour to say it. "Dear child, nobody knows that; I cannot tell you. We are all children here together and have all to ask a great many questions which cannot be answered. You and I must wait, we shall both know some day."

HOW THEY JUDGE US.

One word more on children's questions. It is not only an intellectual honesty that they challenge, but they play with all their sharpest shafts upon our moral consistency. "Why do you do that?" "Did you mean what you said?" So they are ever asking, either audibly or in silence. We are anxious enough about the scrutiny and judgment of our fellow men and women, but close at our sides we forget too often the merciless eyes that observe every word and gesture. Oh those ruthless little ones! they have so few excuses for us, they never spare, they never overlook, they have no respect for our conventions and usages, they expect so much of us. They think that we, their elders and parents, are bound to do right; they cannot believe that we ought to have infirmities and weak spots. Down, therefore, they come upon our lapses with their unerring judgment, their unswerving demands. They shoot in their questions, they pierce like arrows, our whole life falls under their scrutiny. And was to us if there be anything hollow or false or unreal! They are bound to challenge it, are bound to see through it. And moodiness, uncertainty of temper, unsteadiness, they detect in an instant, and selfishness, they say very plain things about that, and lack of truth they fiercely resent, and the slightest tinge of hypocrisy or cant they cannot abide; they loathe it. Oh, dare we face their incessant scrutiny, the fire of their questions? Grown-up men and women who are conscious of their own condescension to low standards will make allowances for us. Their houses are of glass, they cannot afford to throw stones; but the children! The judgment of the children upon us is untrammelled by any such timidities. Straight, firm, and clear, it issues from their simplicity. There can be no severer protest to which our character can be put than a pure and guileless boy in our midst asking questions. And if that boy were Jesus Himself, stainless, white, and radiant, if His eye fell upon

us and looked us through and through with the searching flame of His purity, now to-day as we sit here, in His Father's House, what should He see? What question would He ask? We should know, indeed what it was to say, "We believe that Thou shalt come to be our Judge." We should fall on our knees and pray with new earnestness, "We, therefore, pray Thee, help Thy servants whom Thou hast redeemed with Thy most precious blood."

Three Fortunate Women.

We will introduce you to the oldest one first. Her name is Mrs. Jessie Russell, and she lives near the city of New York, in America. She was born in London in 1787, and is there- fore 105 years old. She remembers many inci- dents of her childhood, and still has traces of former beauty. Her eyes are bright, and be- come animated when she talks. She retains her mental faculties completely. She descends two flights of stairs to every meal, and returns without assistance. Up to three years ago she was a regular attendant at the Greenwood Baptist Church. Her sight is excellent, and she reads the newspapers every day, and takes great interest in the news from England. She has never had any severe illness in her life, and her appetite and digestion are almost as good as they were fifty years ago.

The second woman says: Ever since I was a child I have suffered from illness. Thirteen years ago a tired, languid, and heavy feeling came over me. The whites of my eyes became tinged with yellow, my skin was sallow, and my hands and feet were cold and clammy. My mouth tasted badly, especially in the morning, and I was often sick, vomiting a sour, frothy fluid. I had a pain in the chest, and sides, heartburn, and flatulency. For four years I suffered like this, and I shall be glad to recommend the medicine that finally cured me. It was Dr. Williams' Pink Pills for Pale People, 494, Woodhouse-street, Leeds, January 25th, 1892.

The third woman says: "I have been deli- cate all my life. For the past six years I have always felt tired, languid, and weak. I had a poor appetite, a bad taste in the mouth, and pain after every meal. I was dizzy, nervous, and often fell as if I was going to fall. I always felt sick, and would retch and strain, but could bring nothing up. There was a dull pain at the right side, and a dreadful pain be- tween the shoulders. I never knew what it was to be well. After being on my feet for a time, my legs would swell very much. No doctor was able to help me, nor any medicine; that is, up to the time I took the one which gave me my health back. I never felt so well in my life as I do now." (Signed), Mrs. SARAH SHARMAN, Glaston, near Marton Deeping, February 19th, 1892.

Why do we put these three women in a group—the one venerable woman in America and the two others here in England? They are perfect strangers to one another, and always will be. We do it to show how long and happily a woman may live if she only happens to escape the maldity that every where beset- her sex; and also to show that those who have been burdened and cursed with it may be cured and once more taste the joys of health.

Mrs. Smith concludes her letter in these words: "After taking these bottles of Mother Seigel's Curative Syrup all pain and sickness left me, and I know no more of the ailment that had troubled me so long, indigestion and dyspepsia. I know others who have been benefited by the Syrup. All sufferers should use it."

Mrs. Sharmans adds that after she had doc- tored and doctored, and taken everything, almost without getting any good from it, Mr. Webster, a grocer of Glaston, said, "Why don't you use Mother Seigel's Curative Syrup?" She acted on his suggestion, and health was re- stored. "I cannot speak too highly of Seigel's Syrup," she says. "We should agree with her in that opinion, for a remedy that will in a few weeks put an end to a case of chronic indigestion and dyspepsia, is certainly worth a good word or two."

Now here you have these three Englishwo- men—one so fortunate as to have lived more than a century without an illness; the others (still more fortunate) have known the sadness of suffering and the pleasure of recovery. Oh, my! oh, my! how hard it is to tell who is best off in this queer world.

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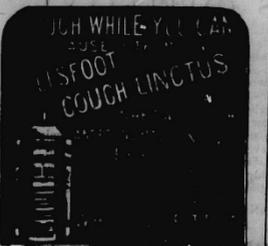
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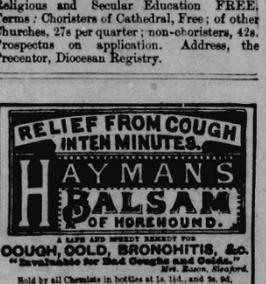
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