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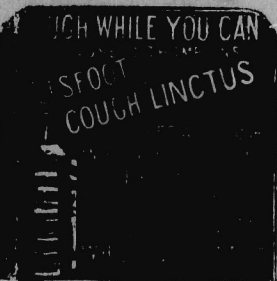
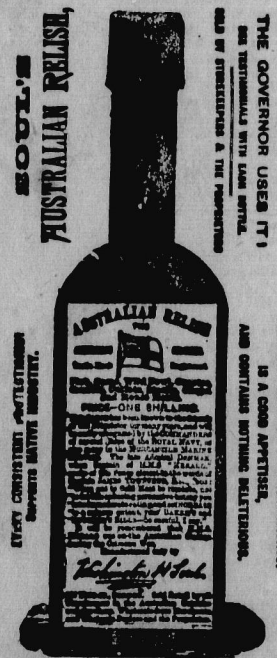
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SYDNEY, NEW SOUTH WALES, SATURDAY, DECEMBER 29TH, 1894.

[THREEPENCE.]

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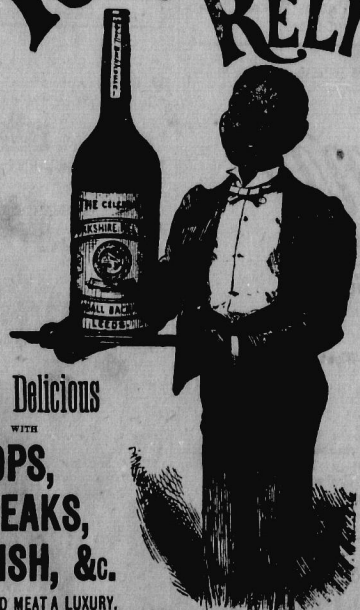
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The Australian Record.

SYDNEY, SATURDAY, DECEMBER 29, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS,
PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

1895. A wonderful stream is the River of Time,
As it runs through the realms of Tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep and a surge sublime
As it blends with the ocean of Years.—Taylor.

That great mystery of Time, was there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent like an ever-embracing ocean-tide, on which we and all the Universe swim like exhalations, like apparitions which are, and then are not; this is forever very literally a miracle; a thing to strike us dumb, for we have no word to speak about it.—Cargyle.

Write it on your heart that every day is the best in the year. No man has learned anything rightly until he knows that every day is Doomsday.—Emerson.

The soul's dark cottage, battered and decayed,
Lets in new light through chinks that Time has made;
Stronger by weakness, wiser men become,
As they draw near to their eternal home.—Waller.

Time is eternity;
Pregnant with all eternity can give;
Pregnant with all that makes archangels smile.
Who murders Time, he crushes in the birth
A power eternal only not adorned.—Young.

Personalia. The Rev. E. R. B. GRIBBLE has been appointed head of the Belenden Ker Mission to the Aborigines.—The Rev. F. WITHERBY has been presented with an address by the Teachers and Senior Scholars of the Sunday-school of St. Barnabas, Miltown, prior to his departure for the Diocese of Newcastle.—The BISHOP OF BRISBANE and the BISHOP OF SALISBURY, together with the BISHOP-DIGNITARY OF WELLINGTON (N.Z.), were passengers by the "Orinuz," which arrived at Albany on Saturday last.—The Rev. E. A. ANDERSON, Bishop-Dignitary of Riverina, has been the recipient of a handsome presentation from the candidates recently presented by him for Confirmation.—The Rev. Dr. MANNING resigns his office of Clerical Secretary to the Church Home at the end of the year. Mrs. COWPER, through failing health, retires from the position of matron. The Rev. D. LASERON succeeds Dr. MANNING, and Miss DUNSTON becomes matron of the Home.—The death is announced of the RIGHT REV. JAMES ATLAY, D.D., Bishop of Hereford, at the age of 77. The deceased prelate was born at Wakeley, Northamptonshire, in 1817, and after a preliminary training at Grantham and Oakham Schools, entered St. John's College, Cambridge, where, after taking high honours in classics, he obtained a fellowship. He was vicar of Madingely, near Cambridge, from 1847 to 1852, and Cambridge Preacher at the Chapel Royal, Whitehall, from 1856 to 1858. He occupied the position of a senior tutor in his College at the time he was elected by the trustees of the Vicarage, who are twenty-five in number, to the Vicarage of Leeds out of thirty-eight candidates. The Vicarage is worth, besides a residence, £1200 per annum. This was in 1859 when the Rev. Dr. HOOK, the former Vicar of Leeds, was appointed to the Deanery of Chichester. Dr. ATLAY was appointed a Canon of Ripon (£200 per annum) in 1861; and in 1868 was nominated by the Crown to the See of Hereford in succession to Dr. HAMPDEN. He married in 1859 FRANCES TURNER, younger daughter of MAJOR WILLIAM MARTIN, of the Bengal Army. The Bishopric of Hereford is worth £4,200 per annum, with a residence, the Palace, Hereford.—The Rev. T. RICHARDS, M.A., Incumbent of St. Mark's, Remuera, Auckland, has been offered, and has accepted the Wardenship of Selwyn College.—The Evening News of Wednesday last says:—Our Maitland correspondent writes: It is very probable that the consecration of the Bishop of Riverina will take place in St. Andrew's Cathedral, Sydney, on St. Matthias' Day, February 24.—The Bishop of Ballarat, in his sermon at St. John's, Soldier's Hill, on Sunday week last, said: "Victoria incurred a fearful responsibility when it took Elijah Cockroft and taught him reading, writing, and arithmetic for three years, and nothing more—no word of his Master or of his Saviour—and then broke his neck because he murdered his half-sister."—Mrs. HARRIET MURRAY, mother of the Rev. W. H. MURRAY, Curate of St. John's

Camden, died on Friday the 21st inst. at Capertee. In consequence of Mrs. MURRAY's decease, the admission of the Rev. W. H. MURRAY to the Priesthood on Sunday last, was unavoidably postponed.—The Endowment Fund of the BISHOPRIC OF GRAFTON and ARMIDALE is represented as £10,000, which was collected many years ago, and has been invested in trustees, and has yielded an income of from £550 to £700 a year. It appears that the trustees lent some £4500 a few years ago to a gentleman in Sydney on some Sydney leasehold property, and owing to the depreciation of property, this sum is now considered as absolutely lost. The BISHOP OF GRAFTON and ARMIDALE has summoned a Special Session of Synod at Armidale for 23rd January, 1895, to consider the position of affairs, or, as the summons states, "To consider the possibility of continuing the independent existence of the Diocese of Grafton and Armidale, in view of a grave financial calamity which has befallen the Diocese as regards the Bishopric Endowment Fund."—The Boards of Nomination met on Friday the 21st inst. to fill the vacant Incumbencies of Holy Trinity, Balaclava and Holy Trinity, Kew. The Rev. C. E. DROUGHT, M.A., was elected to the former Incumbency, and the Rev. W. G. HINDLEY to the latter.—Up to the 18th inst. the amount received for the Self-Denial Effort, at the Registry for the Diocese of Melbourne, was £814 10s 11d.—On Wednesday the Ormuz arrived at Adelaide, and the BISHOP OF SALISBURY stayed with the DEAN OF ADELAIDE during the time the vessel was in port. On Thursday morning the BISHOP admitted three Candidates for Holy Orders as Deacons, and in the afternoon continued his journey to Melbourne.

The Archbishop of York and the Italian Cardinal. The Chaplain to Dr. VAUGHAN has made an unsuccessful attempt to draw the ARCHBISHOP OF YORK into a correspondence on his recent speech at the meeting of the Society for the Propagation of the Gospel. His Grace described CARDINAL VAUGHAN as an "Italian Cardinal," and it is the merest playing with words to profess that he is anything else. But the Chaplain, following the system, of encouraging public controversy in the Press and elsewhere, seized upon the excuse to point out that CARDINAL VAUGHAN was not an Italian at all, but an Englishman of good family. He is an Englishman without doubt, but it is equally certain that he is, as the Archbishop of York described him, an "Italian" and not an "English" Cardinal.

The Church in America. The Canadian Evangelical Churchman of October 18, says:—"It is stated that at Frenchman's Head, in Manitoba, forty have come over from the Roman Catholic Church, and now there is scarcely one resident Roman Catholic left on the Reserve." BISHOP PARET, of Maryland, reports that in one month recently he confirmed thirty Roman Catholics in his Diocese. It is stated that BISHOP PELRY of Iowa, says that during his Episcopate of eighteen years, there have been received into our Church in that one State over 700 adults from the Roman Church, which would make an average of about forty a year; and that during the same eighteen years we have lost to Rome, in that State, so far as he, the Bishop, can learn, less than half-a-dozen individuals." A new order of workers has been instituted in New York City under the name of "The Brotherhood of the American Church."

Systematic and Proportionate Giving Union. It may not be known to many of our readers that a

Systematic and Proportionate Giving Union was established a few months ago, particulars respecting which may be obtained from the Rev. E. S. WILKINSON, B.A., or F. T. WATKINS, Esq., of Parramatta. The New Year is a very appropriate time to enrol members, and we are sure that 'system and order' in giving as the Lord hath prospered will bring an abundant reward.

Discipline. In all self-discipline perhaps there is none more important than the discipline of our wishes. If they do really weave the web of our future, it becomes of infinite consequence of what material they are composed. To test them and prove them, to discover whether they are worthy or unworthy, reasonable or unreasonable, beneficial or hurtful, generous or selfish, to cultivate the one and to repress the other, is to give strength and sweetness to the character.

Florence Nightingale. FLORENCE NIGHTINGALE, as is well known, has always refused to be interviewed. Many years ago an American Journalist asked her to give personal details of her life. In reply she wrote a most beautiful letter, for which, as it may be new to most of our readers, we make a brief extract. "I could not give you information about my own life, though if I could it would be to show you how a woman of very ordinary ability has been led by God by strange and unaccustomed paths—to do in His service what He did in hers. And if I could tell you all, you would see how God has done all and I nothing. I have worked hard—very hard—that is all, and I have never refused God anything though, being naturally a very shy person, most of my life has been distasteful to me. I have no peculiar gifts, and I can honestly assure any young lady if she will but try to walk she will soon be able to run the appointed course. But then she must first learn to walk, and when she runs she must run with patience. (Most people do not even try to walk.)"

Pro and Con. A unique occasion it was on a recent Sunday evening in Dr. MUNGER's Church, in New Haven, Connecticut, when Roman Catholics and Protestants took part in discussing the "Relations between Roman Catholic and Protestant Churches." Professor W. C. ROBINSON, of the Yale Law School, a Roman Catholic, made an address, and numbers of his co-religionists were present, including his Pastor and Priest. The Protestant view was presented by Judge BALWIN, a member of Dr. MUNGER's Church, and also Professor in the Law School.

Husband and Wife. Mrs. LYNN LINTON, in the Young Woman, thus discusses the question of husband and wife:—"No! fight against it as much as the New Woman may, the sex as a sex is happiest when nobly mastered—that is, when mastered by the justice, the large-mindedness, the high principles of the men. Such a man does not make his wife helpless, faint-hearted, selfish like that earlier type of whom we have spoken. On the contrary, he strengthens her, and helps her to build up herself in more enduring nobleness than perhaps she could have attained unassisted. He supplies her with an unerring rule of right; advising always, not those things which would be pleasing to the flesh, but those which are most nourishing to the soul, and those which are intrinsically right. And any one who has ever been under such guidance as this knows the gladness of worthy living—knows that peace which the world neither gives nor can take away. 'He for God only, she for God in him!' One of the deepest truths of human life is in this phrase. To the man belongs the independent conception of the nobleness, the grandeur of morality—nobleness and grandeur in a manner self-existent, unrelated. To the woman this, to be perfect must be mated with individual love. When that love can be given to the husband—when, fulfilling in its highest sense the Jewish ideal of the priestly character inherent in the Master of the Family—the Head of the House—she can reverence where she loves, and respect the influence to which she yields, there is no more to be wished for. Poverty and adversity cannot touch such a marriage as this. Founded on the eternal truth of difference in sex, and on the complementary quality of that difference, it stands four-square to all the winds that blow—unassailable, unconquerable, and emphatically divine.

ORDINATIONS.

At the Cathedral,
By the Most Reverend the PRIMATE,
Sunday, December 23rd, 1894.

PREST:

REV. JAMES GEORGE FENTON

At St. Peter's Cathedral, Armidale, Sunday, December 23rd, by the RIGHT REVEREND the BISHOP OF GRAFTON AND ARMIDALE.

PREST:

REV. WILLIAM HENRY FORSTER.

At St. Saviour's Cathedral, Goulburn,
By the RIGHT REVEREND the BISHOP OF GOULBURN,
Friday, December 21st, 1894.

PREST:

REV. THOMAS OWENS MELL.

NEXT WEEK.

SUNDAY.

THE FIRST SUNDAY AFTER CHRISTMAS.

Lessons: Morning—Isaiah 35; Revelation 20. Evening—Isaiah 38 or 40; Revelation 21 to v. 15.

THE CATHEDRAL.—11 a.m., Rev. R. B. DeWolf. 3.15 p.m., Archdeacon Gunther.

7 p.m., The Dean.

Holy Communion, 8 a.m., and after evening service.

THE "ORLANDO."—10.30 a.m., The PRIMATE.

ALL SOUL'S, LEICHHARDT.—7.30 p.m., Confirmation, The PRIMATE.

MONDAY.

Lessons: Morning—Isaiah 65 v. 8; Revelations 21 v. 15 to 22 v. 6. Evening—Isaiah 66; Revelation 22 v. 6.

STANDING COMMITTEE.—4 p.m., The PRIMATE.

THE CATHEDRAL.—11.15 p.m., The PRIMATE.

TUESDAY.

Circumcision.

Lessons: Morning—Genesis 17 v. 9; Romans, 2 v. 17. Evening—Deuteronomy 10 v. 12; Colossians 2 v. 8 to v. 18.

THE CATHEDRAL.—Holy Communion at 8 a.m.

WEDNESDAY.

Lessons: Morning—Genesis 1 v. 20; St. Matthew 1 v. 18. Evening—Genesis 1 v. 20 to 2 v. 4; Acts 1.

COMMITTEE CHURCH BUILDINGS' LOAN FUND.—4 p.m.

THURSDAY.

Lessons: Morning—Genesis 2 v. 4; St. Matthew 2. Evening—Genesis 3 to v. 20; Acts 2 v. 22.

FRIDAY.

Lessons: Morning—Genesis 3 v. 20 to 4 v. 16; St. Matthew 3. Evening—Genesis 4 v. 16; Acts 2 v. 22.

SATURDAY.

Lessons: Morning—Genesis 5 v. 28; St. Matthew 4 to v. 23. Evening—Genesis 5 v. 28 to 6 v. 9; Acts 3.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

It would be very easy to be indignant over a contrast between the universal interest taken by men throughout the length and breadth of Australia in the progress of the test cricket match, and the want of such a universal interest in almost any matter of great import. But it must be remembered that cricket is a matter that everyone knows something about; that mankind always has and always will take great interest in contests of any kind, and if the side which is supposed to be weaker should happen to do well, all the more interest is felt; that this was a contest between two nations, in which therefore the patriotic sentiments of every Briton, and every dweller in greater Britain were involved; and lastly that it partook of the nature of recreation, to which quite rightly, we willingly choose (as at this Christmas season) to devote a part of our time. Consider the mill-horse daily business grind of thousands in Sydney, and no one need blame such for taking interest in some such outside thing. The cynic finds it easy to condemn the excitement, and the Christian worker, longing for more interest and help in his own work, is tempted to deplore it; but it is in accordance with a part of human nature which is not harmful. It is the man who talks and thinks of nothing else but cricket who is the man to be despised,—not the men who feel intense interest for a few days.

There are few persons in Australia who have not, during the past two years, felt the disastrous results of unwise investments. I notice that the investment of the trust funds for the Endowment of the Bishopric of Grafton and Armidale has been so made that the income of the Bishop is reduced below what is a "living wage"—for a Bishop's travelling and similar expenses are as necessary to his work as a carpenter's tools are to a carpenter. It is a grievous pity; but I hope that no Churchman will despair. We must not think of giving up. The matter concerns not only the Diocese but the whole Church, and something must be done to tide over the next few years of famine, and to arrange that as the years of plenty come round again, the endowment fund may be raised to its proper amount. It would be too disgraceful to appoint a very suitable man to a position, and then to refuse the means by which alone he can maintain it. But in this and in many other ways one does long for the time of depression to cease, so that the good will felt might be shown by the amount contributed. Still, depression or no depression,

the Church can do a great deal when it sees the necessity for action, and this is a case where prompt action will be necessary.

In comparing the work of a schoolmaster with that of a Parish Clergyman, a friend of mine spoke the other day of the first being able to see the results of his work more clearly than the other can. Yes, some work shows more results than others—it may or may not be harder, greater, nobler, but its effect is more obvious, and the worker is correspondingly cheered. Dr. Moon, who died in England the other day, may not have been more earnest, self-sacrificing, or noble than hundreds of other Christian workers, but he must have rejoiced in knowing, as an absolute certainty, that his energy, perseverance and loving efforts have been the means of lessening the unhappiness of thousands upon thousands of blind people, all over the world. He opened a new world to them by his system of embossed printing, and his name will always be held in reverence as that of a benefactor of the race. Well, we humbler workers for God may not be able to see the results of our work so clearly—but if we work earnestly, self-denyingly, and lovingly, our work is sure to "tell" in some way or other. No such work is in vain. In beginning the New Year, let workers for Christ remember that. Provided we do our work as well as we can, we may leave the results to God to be revealed at the last day:

"Many an issue that will show
Even of thy poor toil and care,
But, till then, enough to know
Thou dost neither spare."

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debonham, 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 Goddard, Morpeth.

Let me note some of the peculiar answers which were given in a late examination, in order that teachers may note the confusion that sometimes exists in the minds of scholars on points which, to the teacher's mind, seem to have been clearly explained. The same thing takes place, remember, in examinations in secular knowledge: there are always children who do not see that if they are not certain about the thing, it is better to refrain from answering than to make "a long shot."

One scholar calls Anna "an old prophesess who pretended to be Samuel"; another calls her "the mother of the Virgin Mary who permitted none but pure and gentle women to see her child and that was the reason that Mary was so pure and mild"—which shows that she was confusing Anna with the Roman Catholic, St. Anne. One writes "Old Testimony" and "New Testimony" for Old and New Testament. It appears peculiar, but it is a perfectly correct answer to the question "What do you know about Capernaum?" to write "Peter's wife's mother lived there." And it also surprises one to read "I hardly thank our heavenly Father who has called me," etc., and "Jesus calls us from the worship of the life's wild restless sea." One scholar makes poetry of two verses in Isaiah which were to be written out, the first begins, "All we like sheep" and the second "Seek ye the Lord." Here is the result:—

"All we like sheep his children crowned
All in white shall wait around
When like stars his children crowned
All in white shall wait around."

"Seek ye the Lord while he is near
Call ye upon Him while he is here
When like stars his children crowned
All in white shall wait around."

One paper records that our Lord was rejected at Nazareth "because the Jews believed in Him and not in their false God's, so that they cast Him out." Another would alter the Magnificat—"The rich he hath sent empty your way;" more than one paper contains "and thou hast brought to me more than my tongue can tell of bitterest agony to rescue me from hell." Was it merely a casual capital in the paper which said "He hath filled the Hungary with good things"? A common class of mistake is seen in "the righteous hath he openly showed in the sight of the heathen; and those who remember the mistake of "the wicked Bible" (or who often read over their own hurriedly written letters before despatching them) will not be astonished at "rejoiceth not in iniquity, but rejoiceth not in the truth." Even a scholar who gets 70 per cent. on a paper is not exempt from writing thus in one answer:—"Yes, verily and my God's help so I will, and I heartily thank thou Heavenly Father that He has called me through this state of Salvation;" while another who gets over 80 per cent., explains "waters under the earth" as "those things which we have heard of and have not seen." Several have written "made us infants to glorify Thee by their deaths" instead of "madest," etc., but only one wrote "Mortify and kill us in all vice"; A similar class of mistake is seen in "He hath laid on us the iniquity of us all." As usual, in such examinations, there is the muddled scholar who first misunderstands the question, and then answers

absurdly; but the very absurdity becomes monotonous, and I need only give a specimen of the Lord's prayer, "Give us this day our daily bread, as we give them their trespasses against us," for thirnee the Kingdom, the power in glory, for ever and ever, A. men," and the description of what John the Baptist said to those who asked, "What shall we do?" "He shall ask him he shall do as he likes, never mind what he will do." The sins forbidden by each commandment are always a difficulty with children, and some reckon stealing, murdering, "drunkness," and slandering as being forbidden by the Commandment not to take God's name in vain. Finally the lists of Joseph's sons contain the names of Thomas, Andrew, and Rachel, and the list of the Apostles the names of Reuben, Joseph, Jacob, Rachel, James Acriot, and Judas Chariot.

The writing given in the examination papers, considering the strain on the minds of the children, is remarkably good, and in one paper—that of the winner of the second prize—is such "copper-plate" as I never before saw continued throughout a long examination paper.

Let me remind readers, as I have done before, that in enumerating these mistakes, I am not ridiculing the children, but seeking to point out to teachers the kinds of confusion that arise in the minds of even scholars who seem to listen attentively. As a teacher once said while criticising a Model Lesson given by myself, "It is not enough to give information to the children; one must examine them, so as to be sure that they have correctly taken in the information which has been given."

J.W.D.

CHURCH OF ENGLAND
TEMPERANCE SOCIETY.

The monthly meeting of the C.E.T.S. was held in the Chapter House, on the 12th December, and there were present, Mr. W. E. Toose (in the chair), Rev. F. B. Boyce, J. W. Gillett, H. T. Holliday, J. Howell Price, E. A. Colvin (Hon. Clerical Sec.), Messrs. W. J. Hodges (Hon. Lay Sec.), and James Cawdell (Organising Sec.).

Mr. Colvin introduced Mr. Cawdell to the Council, and the Chairman on his behalf welcomed him, and expressed the hope that his work would be productive of much good in furthering the temperance work of our beloved Church. The Organising Secretary in responding, said he had been an earnest temperance worker all his life, and this was the principal reason why he occupied his present position that he might push ahead the good work amongst the old and young in the Church.

On the motion of Rev. F. B. Boyce and J. H. Price, it was decided that Mr. Cawdell should work under the direction of the Council, but that the Hon. Secretaries should attend to the details of his work. It was announced that Mr. Murely of West Maitland, had accepted the position of Hon. Agent of the C.E.T.S. for the district of Maitland with a view of extending the work, and that his Lordship, the Bishop of Newcastle had been communicated within the matter.

The Clerical Secretary mentioned that the Organising Sec. had been introduced to His Lordship, the PRIMATE, who had signified his willingness to sanction his preaching for the Society in the Diocese, when invited by any Incumbent. On the motion of the Rev. F. B. Boyce, the following resolution was unanimously carried—"That this Council desires to express its deep regret that the Government has not yet consented to give time in Parliament for the consideration of a Local Option Bill."

It was pointed out with reference to the recent Local Option Vote in Sydney, that during the last 12 or 13 years, the little power possessed by the people in this direction had prevented an increase of public houses. This was considered most satisfactory under existing circumstances. The Organising Secretary reported having called upon the Incumbents of the following Parishes in the interests of the C.E.T.S.: St. John's and All Saint's, Parramatta, St. Mark's Granville, St. Philip's, Auburn, and St. Stephen's, Rookwood, St. Anne's, Strathfield, and St. Luke's, Burwood.

In two of the above parishes, no Branch exists, but some encouragement was given. There was an encouraging report from the Church Home at Paddington. Two Services of Song had taken place during the month, and the regular services had been kept up. The laundry work was increasing, and the inmates happy and in good health.

Mrs. Cowper who, in a most praiseworthy manner, has been giving her services as Matron to this good work for some time past, will be compelled to retire because of failing health at the end of the year. The Rev. Dr. Manning also resigns as Clerical Secretary on account of Parish work.

Miss Dunstan's appointment as Matron, and Rev. D. Lasear as Clerical Secretary, from Jan. 1895, were confirmed by the Council, and the meeting closed with the Benediction.

F. Burrows, of Wilkesport, writes: that he was cured of a very dangerous case of inflammation of the lungs solely by the use of Canadian Healing Oil. Feels great pleasure in recommending it to the public, as he had proved it (for many of the diseases it mentions to cure) through his friends, and in nearly every instance it was effectual.

A Thought to Begin the Year With.

Lost wealth may be restored by industrious and frugal endeavour; wrecked health may sometimes be regained by temperance and self-denial; forgotten knowledge may be brought back by earnest study; friends who have been alienated may be won again by assiduous attention; forfeited reputation may be measurably restored by penitence, humility, and fidelity; but time once lost is lost for ever. The moments that are gone come back no more; the priceless hours that have escaped us in our listlessness, our idleness, and our folly, no toils can win them, no wealth can purchase them, no effort can bring them back. No prayers nor tears nor repentant sighs can give us that which, when we had it, we idly cast away. To-day God gives us time, and with it opportunity. The precious gift is in our hands; the past cannot be recalled; the future cannot be foreseen. To-morrow, of which we so often boast ourselves, may never come to us. We do not live to-morrow. We cannot find it in title deeds. The man who owns whole streets of houses and great ships on the sea does not own a single minute of to-morrow. It is a mysterious possibility not yet born. It lies under the sea of midnight, behind the veil of glittering constellations. Now, in the living present, is the hour of probation, the opportunity for improvement, the way of salvation. Let us redeem the time, because the days are evil.

AMONGST THE POETS.

THE WANING YEAR.

The year is waning, waning;
I feel its close draw near;
A murmur of complaining
In all earth's sounds I hear,
That saith, "The year is waning;"
And sighs, "O waning year!"

All garnered is its glory,
Its fulness and its might;
The ghostly fields lie hoary
Seen in the early light;
The threads of summer's story
Are lost to touch and sight.

But memories grow dearer
When falls the latest leaf;
And many things grow clearer
To eyes made dim by grief;
And hidden things seem nearer
Because the days are brief.

The wealth we must surrender
Of leafage, bloom and light
Reveals the larger splendour
And grandeur of the night;
And worship that we render
Seems more in God's own sight.

The heavens laid bare above us,
In majesty untold,
Show forth how He doth love us,
And would our lives unfold;
How the dear Lord would have us
Look up to Him more bold;

With simple, childlike boldness
That fears without a fear;
Nor stands far off in coldness,
But draws unquestioning near;
A glad, forgetful boldness
That saith, "Thy child is here!"

Oh, as the years go by us,
As year by year they wane,
And many trials try us,
And everything is vain—
If God doth not deny us,
How can our hearts complain?

The fields will fade around us,
Our beauty go away;
The darkness will surround us,
But, oh! we need not stray;
And nothing shall confound us
Who look to Him alway.

The year is waning, waning;
I feel its close draw near;
And through the earth's complaining
One blessed Voice I hear.
O happy, peaceful waning!
How sweet the waning year!

—Harriet McEwen Kimball.

THE CERTAINTIES OF THE NEW YEAR.

The New Year has a smiling face,
But tells no tales of what may be;
In silent power he takes his place,
And wraps him in uncertainty.
And yet some things I count upon,
Which he must give ere he be gone!

THE HOME.

HOME LAWS.

Kind hearts are the garden,
Kind thoughts are the root,
Kind words are the flowers,
Kind deeds are the fruit.

Greatest of all crimes is the hurting of a child's soul.
A daughter has no right to be of animation when visiting a friend and have nothing but monosyllables for home use.

Education begins at the mother's knee. Every word spoken within the hearing of the little children tends to the formation of character.

How important in family life is the "tone of a mother's voice." It is the sound the youngest child is most quick to estimate. It is the barometer of the family peace.

Children catch cross tones quicker than parrots. Where mother sets the example, you will scarcely hear a pleasant word among the children in their play with each other.

What eight more beautiful can we find in early childhood than a child at play, a child wholly absorbed in its play, a child fallen asleep over its play, because so thoroughly absorbed?

This feeling of community which unites the child at first with mother, father and family, is the germ of all genuine religiousness, of all genuine endeavour after union with the eternal, with God.

It is a great event in a boy's life when he sees that work is one of the most beautiful laws of life; that work means health of body and mind, joy of heart; that the diligent life is the only true and honourable life.

Do not think that anything is good enough for the boys, and that they do not care for nice things; have their room in as nice order as possible; let them understand it is to be kept in order, and the result will justify your pains.

Do we not often use an arbitrary and a threatening manner in our commands to our children, when a calm, gentle request, in a tone of expectant confidence, would gain obedience far more quickly and pleasantly?

Many a promising boy has been led on to deceit and theft from no other cause than that his mother was wanting in order and management, and unable to teach him either by example or guidance; or, because she was too weak to resist the wishes of her child.

A NOBLE LITTLE GIRL.

The Prince of Wales once heard an unexpected sermon from a little girl; and it came about in this way: a nobleman, a widower, had a little daughter under ten years of age. He was very fond of his daughter, though his engagements prevented him from seeing much of her. The child was therefore mostly in the society of her governess or in the nursery.

Now, her nurse was an earnest Christian woman. She felt for her motherless little charge, and early stored the child's mind with Scriptural truths. The father used sometimes to amuse his little daughter by asking riddles; and one night, when she came in after dinner for dessert, she said to her father, who was not a Christian, "Father, do you know what is whiter than snow?" "No," said he, somewhat puzzled, "I do not."

"Well," replied the child, "a soul washed in the blood of Jesus is whiter than snow." The nobleman was surprised, and asked, "who told you that?" "Nurse," was the reply. The father did not discuss this point, and the conversation changed to other topics; but afterwards he privately requested the nurse, whose opinions he respected, not to mention these matters to his daughter, as at her tender age he feared she might take too "gloomy" a view of life. The incident was accordingly forgotten; but not long after, the Prince of Wales was visiting the house, and the little girl was allowed to be present. The Prince, with his usual affability, noticed the child, and, thus encouraged she said, Sir, do you know what is whiter than snow? Not seeing the drift of the question, smiled as he answered, "No." "Well," she said, "a soul washed in the blood of Jesus Christ is whiter than snow." The remark was overheard by the father; his little girl's words were used to carry conviction to his heart; he became an earnest and devoted Christian, and thousands will hereafter rise up and call him blessed. Now, perhaps you may be tempted to think that little girl was forward or precocious; but she was not. She had learnt a truth which is better than rank, or wealth, or titles, or estates; and, childlike, the truth slipped out in her conversation. The truth she had learnt was this:

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SATURDAY, DECEMBER 29, 1894.

THE NEW YEAR.

IN a few hours the year of our Lord one thousand eight hundred and ninety-five will be ushered in with the usual interchange of good wishes. The custom is an old one, and it is as excellent as it is old, provided the wishes are honest and sincere. At Christmas we sang "Peace on earth." Goodwill to man naturally follows. The wishes, therefore, must not be simply an expression couched in "words polite," but they must be translated into daily life. What a privilege it is to make others happy and thus add to the sum total of the world's good-will. How easily in many cases it may be done; not so much by large efforts, but by those little kindnesses which sweeten life and make it all the richer. It is to be regretted that there are some people so strangely constituted, that, in spite of joy all around, they will not be happy, nor will they try to make others happy. Why they exist is a problem which baffles the wisest, except it be that they are permitted to live in order to try the patience and discipline the character of other people. Far be it from the writer or reader to belong to that class. As we leave the old year behind and enter upon the untrodden path of the new, let us seek in our daily life to be good and to do good. The meaning of the whole universe is usefulness. That word has been abused by being narrowed, depleted of its force and meaning. He is useful who grasps a hand in silence; but it is a masonic grip and a masonic sign, and that silent grip is more eloquent than a Niagara rush of words. He is useful who brightens the life of a child and causes its eyes

to round into bigness with delight. He is useful who suggests ideas, excites noblest thought; and he is most useful who, having the gift of love and prayer, lifts men right up to heaven's gate. The strongest man amongst us might devote his life to that sweet, high study. The brightest genius that ever revelled in poem or picture might devote all his energies to making the world happier. They are destroyers enough—men who carry a little torpedo in their pocket to throw in the way of somebody who differs from them in opinion. And what we need to make the new year a happy one is more of the Spirit of CHRIST, which is a spirit of love, a spirit of sympathy, and a spirit of helpfulness. Christianity is a commandment as well as a theology—and this is the commandment "that ye love one another." What a happy new year it would be if in the home, in business, in our social relations, in our Church life we were able to obey that command and do everything in a kindly way—the heart being charged with the courtesy of love. It would be a year of festival, a year of gladness and of blessing. We may have failed in the past, but as the year dies and buries itself and the new year comes, it comes with the Gospel of hope, the Gospel of a larger opportunity. We may begin again, and "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

With the opening year we may take the first upward step and day by day take step by step and thus ascend the ladder, the head of which is in heaven. Let the life speak; let the sweet temper be its own argument; let the invincible charity bear down with heavenly strength the bitter opposition. "Charity suffereth long and is kind," "Charity beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." What applies to individual life applies to the associated life which is denominated the Church. Progress and Hope and larger Life should be our watchwords. We have little sympathy with a writer who says that spiritually "neither Church nor Chapel is one whit more advanced, or less worldly than twelve months ago." That man must not have had many beautiful days during the dying year, and if he is a minister of the Gospel, we should not like to be a member of his congregation. Progress may have been slow, it may not have been all that we could desire, but progress there has been, and it is leading us on to some nobler and larger successes. Every visible sign of progress is a promise that the fulness of blessing may and will be vouchsafed to the Church; "the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year." We must enter upon the new year in the spirit of hopefulness. Without hope we die. We cannot deny the fact that hundreds of Christians are faint hearted and the result is that the Church, speaking broadly is suffering from timidity and fear. The discouraging influence of this timidity it is impossible to describe in words. Away with such timidity, for "the Lord reigneth." That fact inspires us with hopefulness. We must pray for, and live in this hopeful spirit, and if we are called upon to suffer, we must suffer in the spirit of hope. How valiant would the Church be, could she realize and claim with thankfulness and energy the exceeding great and precious promises of God. "The weapons of our warfare are not carnal!" God is our ally! His promise is victory! No enemy that can come out against an inspired, hopeful people, can effectively smite the Church. The brave heart, the soul alive with God, always conquers. Working for Christ, in His Spirit we shall be able to say with emphasis at the end of the year what we only say with hopefulness at the beginning. Our other watchword for the new year should be larger Life. The CHRIST whose birth we have just celebrated said "I am come that they might have life and that they might have it more abundantly." Life we may have, but larger life must be our quest. Religion is life or it is nothing, it is abundant life or it has no meaning. The more love we have for CHRIST the larger will be our life. You are the same man, yet how different. The spirit is not the same. There is a heaping up of new strength, and self-surprising revelations of power. And this is the rule that CHRIST acquires over every man that enters His service with an undistracted heart. "The love of

CHRIST should constrain us," and with larger life the daily duties of life will not be undone but better done. Our whole manhood should be for CHRIST, for "ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." Let the new year be marked by decisive action. Time is short, the enemy is on the alert. Our Master is worthy. His name is JESUS CHRIST, and He is able to surprise us by the vastness of His answers. He is able to do exceeding abundantly above all that we can ask or think. It is written upon the record, it was spoken by the voice of CHRIST—that God will always do some better thing for us than we ventured to desire. Let us enter upon the new year animated by His spirit, inspired by His word, resting on His completed work, relying on His strength, and it will not fail to be a year in which there shall be progress, hopefulness, and larger life. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound."

CHURCH NEWS.

Diocese of Sydney.

RANDWICK (MISSION HALL).—In years gone by it has been the custom for the teachers and scholars attending this school to have a picnic. This year another arrangement was made, and on Saturday afternoon last, by arrangement, the teachers and scholars, numbering about 60, met in the school hall, and, by the kindness and liberality of Mr. H. Vickers (superintendent) each scholar received a present drawn for by ticket. This arrangement was thought to be much more suitable than for the children, many of whom are quite young, to compete in races and games, when those who excel in physical strength and dexterity, obtain the majority of the prizes. By the new arrangement each one obtained something. The prizes consisted of books, work-boxes, tea-trays, dolls, bats and balls, and other useful and amusing articles. The Incumbent (the Rev. W. Hough) and Mrs. Hough, and many of the scholars and parents, were also present. At the conclusion Mr. Hough spoke briefly to those present, and urged them to attend Church on Christmas morning, pointing out that it would be a poor Christmas if they did not devote some portion of that day to Him who came upon earth to save sinners. Three hearty cheers were given to Mr. and Mrs. Vickers for their kindness. The Doxology concluded the proceedings.

RIVERSTONE.—The prizes for the Scripture Question Competition, in connection with St. Paul's, were presented by the Rev. C. Blacket B.A. on Thursday evening, the 20th inst. Miss Pye, of Waaaraawaa, was the examiner. The first prize (presented by the Rev. Cuthbert Blacket), "Dr. Geikie's Life of Christ" was won by Hilda Vaughan; the second prize, presented by Mr. Leslie Pye, M.P.S., "Bogatky's Golden Treasury," was won by Edith Walker. CAMPBELLTOWN AND DENHAM COURT.—The Self-Denial week was followed up by a service at St. Paul's Church with an address from Mr. E. Gribble; by sermons at St. Peter's and St. Mary's by the Rev. C. Bice; and by lectures illustrated by Lantern views given by Rev. C. Bice at Campbelltown and Ingleburn. True interest was shown in the Missions to the heathen by large attendances at all services and lectures.

ST. THOMAS', BALMAIN.—Two hundred Christmas dinners were supplied from St. Thomas' Parsonage on Monday to needy and distressed persons. In addition to a liberal supply of meat, vegetables, and ingredients for a pudding, each family was supplied with a parcel of ware not forgotten. Dresses and boots were given to relieve pressing calls were made. On Christmas morning the Choir of St. Thomas' visited the Hospital for Inane, Callan Park, and rendered the morning service in an excellent manner. At the close they sang some Christmas Carols, and gave to each patient a Christmas Card. The services at St. Thomas' on Christmas Day were largely attended. There were 100 Communicants.

Diocese of Grafton and Armidale.

ST. PETER'S.—The Bishop of Grafton and Armidale held an Ordination in St. Peter's, Armidale, on 4th Sunday in Advent, at which the Rev. Wm. Henry Forster, of St. Augustine's College, Canterbury, was ordained to the Priesthood. Mr. Forster has been, since June last, Curate of Grafton, and has now been appointed to the Incumbency of Tamworth Parish during the absence of the Ven. Archdeacon Piddington.

Theology is piety in creed; religion is piety in life. The one is the mental basis; the other its practical outcome.

Nothing can work me damage except myself; the harm I sustain, I carry about with me, and am never a real sufferer but by my own fault.

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SIGNS OF THE TIMES. THE OUTLOOK FOR THE CHURCH.

A PAPER READ BEFORE THE JUNIOR CLERICAL SOCIETY
ON MONDAY LAST BY THE
REV. B. A. SCHLEICHER, M.A.,
PRINCIPAL OF MOORE COLLEGE.

I cannot but think that it is the duty of those who are called to the solemn and responsible position of teachers and guides in God's Church, to watch the great events which are taking place around them, to follow with thoughtful interest the remarkable social, political, and ecclesiastical movements of the day, to take due note of the currents and tendencies of contemporary thought, and thus to form some conception of the drift of the age, and of its probable effect upon the fortunes of the Kingdom of Christ. We may be sure that such a definite realisation of the actual standing ground of the Church cannot remain without important reflex influence on the spirit and aims of our own ministerial work. Christ severely blamed the teachers of the Jewish Church for neglecting this responsibility. They would not take the trouble to understand the signs of the times even at the most critical period of the history of their nation, and the result was the most fearful crime and blunder ever committed by ecclesiastical rulers, and the disastrous wreck of the Jewish commonwealth. In this paper I propose to lay before you a few thoughts of my own on what I conceive to be the signs of our own times, and the consequent outlook for the Church. That these observations are inadequate and fragmentary, I am painfully aware. Yet I would fain hope that they may suggest at least helpful lines of thought with regard to some aspects of our duty in these difficult times. Before I enter upon my subject, I desire to guard against misapprehension on one or two points. In the first place, I should be very sorry if anything that I shall say should seem to suggest the idea that I do not believe the second Advent of our Lord to be drawing near. On the contrary, it is my firm conviction that the present dispensation is approaching its close. At the same time, the interval which may still elapse before the final consummation, leaves room for many eventful changes in the fortunes of the Church. Again, I would not be understood to imply by any words of mine that the ultimate destiny of the Church is in any way dependent upon, political, social, intellectual or even ecclesiastical movements. Thank God, her final triumph is assured. The gates of Hades shall not prevail against her! But in the meanwhile her state and progress in time are most undoubtedly influenced and conditioned by her earthly environment which itself is ordered for her sake by the Lord of human history.

My subject naturally arranges itself under three heads.

- (1) So-called secular events and movements connected with, or bearing upon, the Kingdom of God.
- (2) Significant events and movements within the Church itself.
- (3) The probable outcome of both.

(1) Perhaps the most obviously striking feature of our age is the rapidly proceeding consolidation of mankind. Smaller political units are being drawn together into nations, not by conquest, but by organic union. Groups of nations such as those of the English-speaking world, are beginning to contemplate mutual federation, and the ultimate aim of the age is expressed in Tennyson's conception of "the Parliament of Man, the Federation of the World." This dream may not come true, but it is certainly a fact that all the world over, commerce, colonisation, unprecedented facilities for rapid travel, geographical exploration, the breaking down of the barriers of language and the spread of European civilization, are bringing men into closer contact and intercourse with each other, than would have been thought possible even fifty years ago. This mutual approximation is clearly the result of the leavening influence of Christianity, and it may be justly said to provide a most sympathetic atmosphere for the progress of the Gospel.

Another, no less notable fact in the life of nations is the triumph of democracy. This principle is regarded by some as the embodiment of all evil. But at its best it means equality of rights and opportunities for all, and the advancement of the worthiest. I am perfectly aware that it has not, as yet, come anywhere near this ideal. Yet I consider it demonstrable that the movement itself is the organic outgrowth of that radical element of Christian thought which inseparably pervades and moulds modern society; and if this be so, its more complete evolution can only be favourable to the cause of Christ's Kingdom. Modern democracies are said to be antagonistic to Christ. I do not believe it. Distrust towards the Clergy there is—but this we have partly brought upon ourselves by allowing our sympathies to be too closely identified with the so-called upper classes of society. This distrust we can overcome only by an earnest determination not only to be fair to all—for that, I believe, most of us are now trying to do—but also for the sake of Christ to divest our own minds as far as possible of all lingering class prejudices. With Christianity itself, the aspirations of modern democracy—as far as the two cover common ground, are in the fullest accord.

Again, it has been well observed that the present is the social age of man's history. Social rather than political reform is the order of the day. This fact we also must

decidedly claim as the beneficent effect of the gradual operation of Christian principles. In former centuries social evils were in some respects greater than they are now; but the desire to remedy them was confined to a few earnest individuals. In our time they have become more acute and pronounced though the economic conditions of modern life, and the immense power which modern inventions have thrown into the hands of capital; but concurrently with this, we note a deep and widespread desire among all classes of Society to loose the chains of the oppressed, and do justice to all. Much generous thought and effort are being bestowed in many directions to heal the schism in the social body. Socialism involves ideas of distinctly Christian origin, but presupposes a perfect Christian Society. Co-operation which also embodies the Christian principle of brotherhood, promises great things. But none of these remedies can do more than alleviate the evil. Christianity alone can effectually deal with it, because Christianity alone can go to the root of the matter. Is it too fond a dream to hope that the Church of Christ will seize this great opportunity, and that in the near future she will step into the breach, as she has never done before, and supply the great need of the age? "The leaves of the tree were for the healing of the nations." Let me notice one more feature of the age which suggests hopeful thoughts for the future. Science has hitherto been closely associated with materialism. The baneful influence cast its blighting spell over the best intellects. But now we behold all around us unmistakable signs that the reign of Materialism is drawing to a close, that the scientific world is no longer satisfied with it as an explanation of all the facts of the universe. Belief in the spiritual is beginning to re-assert itself in modern thought. What though the violence of the reaction have carried many to the opposite extremes of Spiritualism and Theosophy? These are but straws which show which way the wind is beginning to set. The turn in the tide is undoubted, and Christianity which alone can truly satisfy man's spiritual cravings, must ultimately reap the benefit.

But we must not forget the reverse of the medal. Against these hopeful tokens we must set a number of facts which are of threatening augury. The general loosening of the bonds of discipline and obedience which is so characteristic of our age, the bitterness of class hatred, the widening influence of a godless section of the press, the waning influence of the home, the growing difficulty of providing religious education for the young, fill the minds of many with anxiety and evil foreboding. Yet we may easily exaggerate the importance of these discouraging facts. Some of them, such as the opposition to religious education, may mark merely a transient phase of democratic feeling; and it lies within our power to counteract its disastrous effects by more earnest efforts on our own part. Again, present evils always seem worse than far greater evils in the past; and history teaches us that, as a rule, the evils which we see around us, are less terrible than those which they have displaced. Still, it would be folly not to admit that the aspect of the world shews, with much blue sky, also some very black clouds on the horizon of the future.

(2) We have seen that the Church's opportunities are large, and bid fair to be larger still as time goes on. The question now arises: Is she, on her part, preparing to avail herself of them? What are the signs of the times within the Church herself?

One most decidedly hopeful and promising circumstance is the fact that Christian theology is once more turning to the Risen, Personal Christ as its living centre, and that this Enthronement of Christ Himself above all dogma, or rather His recognition as above the truth and meaning of theological doctrine, is common to all schools of thought. I do not deny that in past ages also, Christian faith has meant to thousands of saints personal devotion to Christ; but it is equally true that the theology of the last three hundred years has been a metaphysical system, rather than an organic body of living truth with Christ Himself for its Heart and Soul. It seems to me that the Divine Son of Man has manifested, and is manifesting Himself to us in a fresh and personal manner. Never before in the Church's history, except by the Apostles St. Paul and St. John, was the far-reaching significance of the Incarnation so widely studied or so gloriously revealed. This fact alone must mean an incalculable accession of life, reality, and power to the message of the Church to the world, to the prevailing force of her witness to Him whose undimmed Personality aways the hearts of men by kindly right.

Concurrently with this more distinct and personal recognition of Christ as Saviour, Teacher, and King, and, indeed, as its direct result, we observe a highly-quickened earnestness and activity in all parts of Christendom. In no other period since the Apostolic age has the duty of personal surrender and service been so widely understood and acknowledged among the disciples of Jesus. I am aware, of course, that the indifference and apathy of nominal Christians is still deplorably in evidence, and likely to remain so. But I say again without fear of contradiction, that the work actually being done by the living portion of the Church is without parallel in any former age, and that Christian zeal is still noticeably quickening its pace. The phenomenal progress of evangelistic effort at home, and of missionary activity abroad, during the present century, if announced beforehand to the pioneers of these movements a hundred years ago, would have filled them with incredulous amazement. Moreover, there are many other departments of Christian

work, such as the ministry of women, homes for the fallen, rescue work among children, broadcast dissemination of wholesome literature and so forth, which were all undreamed of in times gone by. Social work is also being taken up with great spirit in many places, and promises far more extensive development. In short, all Christians worthy of the name seem at length resolved to do their duty "for the love of God in the service of man."

Another characteristic *fin de siècle* movement is the wide-spread longing for an outward and visible reunion of Christendom. Here again, we may trace the effect of a more vivid and conscious relationship to the risen Lord: for the nearer Christians draw to Him, the more closely must they of necessity approach to one another. That 'Reunion' is in the air, and better still, in the heart of the Church, we have confirmatory evidence on every hand. It may not come about in our time; but that the desire for it should be so general, is a fact both unprecedented and of happiest augury. Even a growing spirit of unity and co-operation must endure the Church's ministry to the world with fresh authority and power. For did not our Lord pray "that they may be one in Us, that the world may believe that Thou has sent Me?"

I must not forget to speak of one other movement within the Church which is regarded by many with distrust and even alarm, but which in its ultimate effects must greatly advance the cause of Christianity. I refer to the so-called "Higher Criticism." Few of us are probably prepared to accept all its conclusions. With the more daring and reckless representatives of the school, we have no sympathy. Yet the general and well-established results of the movement are such as to exhibit the Scriptures to us in an entirely new and striking light—as an organic and living Record of God's Self-Revelation to man, to separate the essentials of Inspiration from its non-essentials, to show that the former cannot be shaken by even the severest critical investigation, and thus to wrest from the hands of the infidel his most effective weapon. When the "Higher Criticism" has run its course, and fulfilled the purpose for which God intended it, when its baseless assumptions are forgotten, and all that is true and valuable in it, has been appropriated by the Church at large, the authority of the Bible will be greatly strengthened, and aggressive infidelity which now bases most of its arguments on misconceptions as to the true nature of the Bible prevailing among Christians themselves will sustain a severe check.

It is unnecessary to remind you that with all this light we also behold in present day Christendom much that is calculated to suggest gloomy anticipations to those who love to dwell on the dark side of things. Nor is there any need to enumerate the various evils which afflict the Church. They are certainly most discouraging, but if we view them in a calm historical temper, many of them such as party spirit and bigotry, will prove to be the heritage of former ages, and so far from being worse now than they were then, will appear to exist amongst ourselves in a greatly softened and mitigated form; other disheartening features will turn out to be the effects of that excessive, exaggerated, and one-sided zeal whose vehemence is not tempered with knowledge, and thus likely in process of time to work their own cure; while others again will be found to spring from a re-action against opposite extremes of evil, and will therefore appear likely to terminate when they have run their course.

(3) What then is the conclusion of the whole matter? We have seen that the field of the world is literally white unto the harvest, and that the Christian reapers are, at any rate, more numerous, stronger, and in better heart than they have ever been before; that there is much land to be possessed, and that there is among God's people a growing resolution to go up in God's name, and possess it. This is the great and conspicuous feature of the times, though it is, to some, darkened and overshadowed by doubts and fears, and gloomy forebodings. What shall we say then? My own personal belief is that we are on the eve of a greater manifestation of Christ's power in the Church and in the world than has ever been witnessed before, that the next generation will enter into the labours of all God's toilers in the past and in the present, and that "there shall be abundance of corn in the earth, even to the tops of the mountains, and the fruit thereof shall shake like Lebanon."

Do you think me too sanguine and optimistic? But is not the Christian a born optimist? Surely pessimism is of the world, and the world can have no place in the vocabulary of Christ's followers. When we palpably feel His presence in our midst, when we catch a clear and unmistakable glimpse of Him who is called King of kings and Lord of lords, riding on before the Christian host, shall the soldiers of the Cross be blamed if they burst forth into a ringing cheer, and if their hearts glow and their eyes flash with the inspiring hope of assured victory? *Nisi non sperandum Christo duce et auspice Christo!* "There is nothing we may not hope for under the auspices and leadership of Christ!"

There is no influence like politics to freeze the moral earnestness of a man.—*Alderman Phillips.*

If circumstances render it impossible for a man to do his best, his duty is to do as well as he can.—*Chancellor P. V. Smith.*

The one security of the democracy really lies in the allegiance of working men to the kingship of Jesus Christ.—*Canon Body.*

December 29, 1894.

THE AUSTRALIAN RECORD.

ORDINATION.

On Friday morning the 21st inst., an Ordination was held at the Cathedral, when the MOST REVEREND THE PRIMATE admitted Mr. Earnest Richard Bulmer Gribble to the order of Deacons.

Among those present were the Revs. Canon Moreton, J. D. Langley, W. Hough, F. B. Boyce, T. Holme, M. Archdall, M.A., A. E. Bellingham, M.A., W. A. Charlton, H.C. Vindin, and Archdeacon White, M.A., of Muswellbrook.

The Sermon was preached by the Rev. Alfred Yarnold, Honorary Secretary of the Executive Council of the Australian Board of Missions, who selected as his text the words:—

"What mean ye by this service?" (Exodus xii. 26.)

The Preacher said:—

An obvious answer to that question is, that this service in which we are engaged this morning is an Ordination Service of the Church of England. Holding definitely to the theory of the Church Catholic that it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests and Deacons, we have come together on this Ember Day to take part in the solemn setting apart of one to the sacred office of Deacon in the Church of God. It would be a very obvious answer, a very true answer—and yet not altogether a complete answer.

Circumstances in the history of the Church of England in this land, and in the life and work of him who is presently to be ordained have invested this Ordination with peculiar interest.

Think of the past for a moment or two. The Church of England glories in the fact that she is specially called to be a Missionary Church. Yet her history in this land for one hundred years has been that of a Church apathetic to the needs and the claims, the degradation, the ignorance of the heathen into whose possessions we have entered, upon whose ground we have built Churches and Schools for our own people. Occasionally, as in South Australia, Victoria, and under the auspices of the C.M.S. in this Colony, some desire was manifested to render service unto these the least of our Lord's brethren. Such manifestations were the oases of effort in the desert of our indifference. We might well cry "Let the dead past bury its dead," but that it is necessary from time to time to uncover the dead face—that a glance at it may bring tears of penitence to our eyes, and sense of responsibility for present opportunity to our hearts.

Memory brings us down to our own day. And we remember the singular devotion of John Gribble at Warangasda, his heroic attempt in West Australia to gather in the heathen to the fold of Christ; and then there rises fresh in our minds at this moment the story of intense enthusiasm which was undaunted by difficulties, which refused to be chilled by unchristian coldness, which was not destroyed by sickness, which burned brightly in the hour of death, the intense enthusiasm which impelled and guided the veteran Missionary to take the first steps towards a Mission among the blacks of the far North of this great Island Continent.

It seemed to many of us when the way was being prepared for that commencement, that the Master was setting before the Church perhaps for the last time, a wide open door of opportunity.

But it appeared doubtful whether she would enter in. The Missionary died—the Church was largely indifferent—the son who at a moment's notice went to take his father's place, worked on alone, yet not alone for God was with him—blessing his work, directing the heart of his people—sending one and another to make up a little band of men whose hearts God had touched.

And to-day we give that missionary son of a missionary father the Church's Commission to go and prosper in the work to which God has called him.

And so I ask—"What mean ye by this Service?" This service means recognition, on our parts, of responsibility and opportunity, of duty and privilege in regard to the fragments which remain of the aboriginals of this continent. We may no longer treat them with indifference, we dare not argue that they are so low as to be beyond the reach of the grace of God, outside the influence of the Gospel. There is forced in upon us the conviction that Christ was thinking of such as these when He declared—"In that day the Son of Man shall say—For as much as ye did it unto the least of these my brethren, ye did it unto Me."

It means a determination to be loyal and devoted to our Church in her missionary aspect. To help her so to let her light shine before men, that they may see her good works and glorify our Father in Heaven. There is a sense in which to-day we start a new chapter in the history of Australian missions. We shall not forget New Guinea, and the islands of the Southern Seas, we shall not be heedless of the alien heathen people located within the borders of the continent. God grant that we may ever be practically pitiful for Christ's poor brethren from China, from Melanesia, from Japan, from Java, to be found in ever increasing numbers among us. But at Belenden Ker the Church will lengthen her cords, and strengthen her stakes, breaking forth on the right hand and on the left, and before long a line of Mission stations through our dark con-

tinents shall testify to the Church's invincible resolve to tell it out among the heathen that the Lord is King.

This service means that we wish this our brother to know that just as we kneel here in prayer for him, just as we with reverent interest are eye witnesses of his solemn setting apart to the work of the Ministry, so we shall follow him with our prayers, cheer him by our sympathy, help him with our gifts. I speak not of what he has borne, or what he has done, let his own works praise him—but we mean by this Service that he is going forth again to do work which the Master has laid upon us to carry out, that he goes to his work in his Master's name, commissioned by the Church—but our representative also. We resolutely intend in God's name, that so far as we are concerned, the work at Belenden Ker shall go on—that he and those who labour with him shall never have it to say that we sent them to the work and left them alone. And so may God's abundant blessing rest upon them all—upholding them in weakness, guiding them in difficulty, refreshing them in weariness, crowning their labours with success.

The Litany was then said and Hymn 483 was sung. The Very Rev. the DEAN read the Epistle, and the PRIMATE the Gospel. Hymn 121 was sung. The Ordination service was then proceeded with, followed by an Administration of the Holy Communion.

On Sunday last an Ordination for Priests was held in the Cathedral when the MOST REVEREND THE PRIMATE admitted the Rev. James George Fenton to the Order of the Priesthood. The PRIMATE preached upon the occasion.

The Priests who assisted in the laying on of hands were the VERY REVEREND THE DEAN, Rev. B.A. Schleicher, Principal of Moore College, Dr. Manning, and the Rev. G. D. Shenton.

Mr. Murray who was to have been Ordained was prevented by the death of his mother, which obliged him to attend her funeral.

MELANESIA.

The Southern Cross arrived in Auckland Harbour on December 11th, after a voyage of 15 weeks, in the course of which all the stations had been visited, and some workers deposited and others picked up, and 114 scholars collected and brought to St. Barnabas, Norfolk Island. It had been a trying voyage, through failure of trade winds, heavy weather, rain, etc.; but the Captain reports the Bishop as having been to the fore all through, and in good health, thank God. Mr. Browning is recovering from fever; Mr. Culwick poorly, others all well. So much steaming had to be done that the ship returned with her bunkers empty, she is at once to be caulked and re-coppered, and returns to Norfolk Island about January 4th, to bring the Bishop and party to the General Synod; after which the Bishop will take her round the ports of N.Z. From the Missionaries' reports we cull the following: Rev. A. Brittain says, "God has brought us safely back after a very successful voyage, with many blessings to record, and with very much for which to thank Him. . . . I had only nine weeks ashore among my three islands (Aurora, Whitesunite and Sepen I.), and was very busy all the time. . . . the most encouraging time I have known. We have a boy from an entirely new part of Opa, to which I was invited. Word was sent to the nearest school, a long distance off, that the people wanted to see me, and to learn something of the faith. Went and stayed two nights and found everything most favourable. We chose a site and they began at once on a schoolhouse, and fortunately I have a teacher I can spare for them. A scholar was chosen and we have brought him with us. I have another boy to whom is owing another new school at Raga. He had been staying at a Christian village, and was really fired with a desire to learn all he could. He was from the bush, miles inland, and after learning he went back to his own place and stirred up the people there. They built a house, asked for and got a teacher, and have been schooling for six months; that boy, the beginning of it all. I have brought him here on his own entreaty, that he may himself qualify for a teacher. For the first time adult baptisms this year reach 100. I have had the greatest joy from one place on Raga, where 57 adults received baptism—most of them married couples; 15 of their children also receive the rite—70 altogether. I do not care for numbers as a rule, but in this case they are useful as signs of a general movement instead of individual conversions."

B.T.D.

CORRESPONDENCE.

THE OMITTED COMMA.

(To the Editor of the Australian Record.)

Sir,—In reply to Church Association Member may I be allowed to say that I have not the least doubt in the world as to the fact that a fully ordained Clergyman of the Church of England is both Minister and Priest. I do however doubt whether C.A.M. read the whole of my article in your last week's issue, or, reading, understood it. I can hardly accept his dogmatic assertion as answer to my question, especially as he entirely ignores a most important point, viz.: the teaching of the rest of the Catechism and the Articles on the subject of Sacramental Grace, about which also there can, to any ordinary reader, as to myself, be no doubt.

Yours, etc.,—D.

ECHOES.

FROM THE EXETER CHURCH CONGRESS.

May we not conclude without presumption, but with humbling confession of our past shortcomings, that God has destined and disciplined the Church of the imperial Saxon race for Missionary work, and has committed to our trust as a nation the Gospel of His Kingdom?

I was sitting as a young man, some fifty years ago, by my father's side in a great educational meeting at Norwich, when an advocate for secular education harped on the words "Educate, educate, educate," as the one panacea for all our social ills; I well remember my father turning to me and saying in a loud whisper, "Let them educate the children ever so much without religion, they will never make them so clever as the devil!"—*Bishop of Exeter.*

Thus the distinctive ideas of the Cathedral system are simply these—a large and stately Church to be used for Diocesan purposes; constant and dignified services as a pattern and a refreshment; a body of Clergy free from the responsibility of direct cure of souls, that they may maintain the Church, perform its services, and help the Bishop. These are objects which belong to all times; indeed they are more important in our own day than ever before.

I am afraid that there sometimes exists a kind of jealousy of the Cathedral in the mind of the active Parish Priest. He complains that popular services in the afternoon or evening have the effect of detaching congregations from their own Parish Church. Now, every one will sympathise with a Clergyman's desire to see his Church filled with a regular and devout congregation. But I think that this praiseworthy result must be attained by his own zeal and fervour rather than by the removal of competition. Granted that some prefer to go to the Cathedral, there are others who go nowhere. What he loses at the top he can replace at the bottom. As a matter of fact I know crowded Churches standing under the shadow of a Cathedral. There is ample room for both.—*Bishop of Peterborough.*

As to this at least we may be certain and sure, that the Old Testament existed before the New, and that whatever the unknown secret of its growth, it possessed sufficient vitality to prove the germ out of which sprang the New Testament, with its yet more glorious luxuriant, and beneficent growth of foliage, flower, and fruit.—*Rev. Stanley Leathes, D.D.*

There are books of the Apocrypha which describe one of the most heroic chapters in the world's history. The student of the history of that time must turn to Ecclesiastical to find there the picture of daily life and its social weaknesses; to find maxims of commercial and domestic virtue; to see the scribe installed in his place of honour among the people; and to recognise the importance attached to habits of prayer, of charity, or almsgiving, of purity and truth.—*Rev. H. E. Ryle, B.D.*

Then with regard to the Sunday-school. See that your children learn the Sunday-school lesson before the Sunday comes round. I always think it a good plan if, at least from time to time, the father, on some one evening in the week, should undertake this. God has put two people over the children; why should the mother do everything. And, in addition to this, I am inclined to think that your good husband will be helped by his own little children coming to his knee and saying the lessons that he used to say when a boy. It will be very likely to pull him up, and make him think, and leave its mark upon his own life.

"Do as I tell you" is all very well, but "Do as I do" is a great deal better. There are two matters against which, I think, we ought certainly to warn children—one is impurity, and the other intemperance.

When God calls, and calls in vain, to a mother to love the higher life, I think He sometimes comes and takes away one of the little lambs of our fold. Of course, this is not always the reason when we lose our children, but I think it is sometimes.

The great Shepherd of the sheep Himself comes to our home and takes one of our lambs in His own arms across the narrow stream of death, and puts it down on the green pastures of the Paradise of God, and oh! how the little one seems to call us? How it seems to say, "Mother, live a holy life—mind your prayers, your Bible, your worship, your Communion—so that you and I may be together another day, for ever before the throne of God." Ah! how many a mother has been helped in this way by what seemed to be such a terrible visitation.—*Canon Bowers.*

He who, whether he be rich or poor, can see nothing in Christianity except its other-worldiness, will do well to start afresh and re-study the whole question from the beginning.—*Rev. S. A. Alexander.*

Most men have a low opinion of women, and this low opinion is as harmful to men, or even more so, as it is to women.

We need a worthier ideal of marriage and of home life, and this cannot be realised so long as people drift into marriage simply because there is nothing else to be done. If society is to progress, women must believe in the goodness of men, just as men must believe in the goodness of women. It is only ignorance that can disbelieve in the possibility of purity in men.

I must add here that I think, despite their many obvious merits, high schools have a deal to answer for, and chiefly in the way of leaving children too little leisure at home. There is not enough space left for that indirect education which requires a margin of apparent laziness for its cultivation.—*Miss E. Wordworth.*

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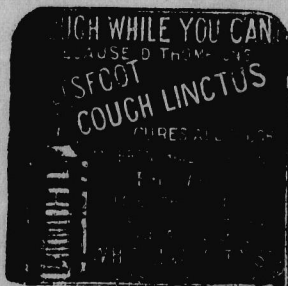
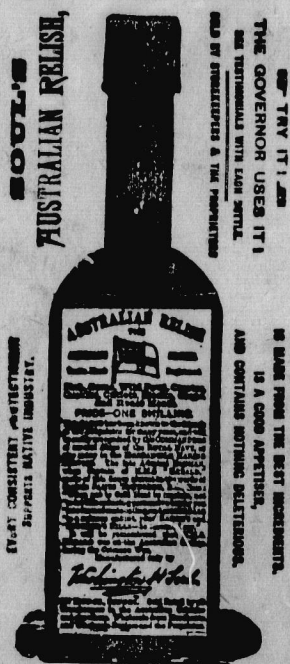
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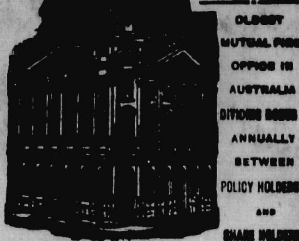
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