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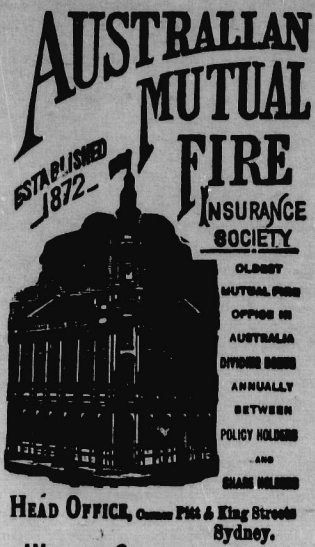
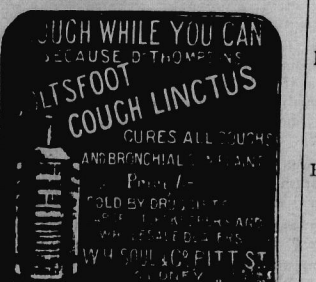
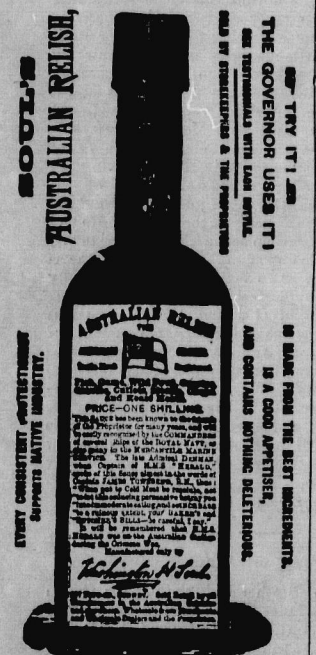
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 ache, and all pains. Gives instant  
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**BREBETON, Chemist,**  
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Three Pounds worth sent free to all Rail-  
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**20** PER CENT. BONUS  
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Rheumatism (Acute or Chronic), Chalky Gout, Gout,  
 Rheumatic Fever and its effects, Sciatica, Lumbago, Neuralgia,  
 Pains in the Head, Rheumatic Affections of the Eyes, Indigestion,  
 Flatulence, Dyspepsia, Liver and Kidney Disorders, Bright's  
 Disease, Chest and Pulmonary Complaints, Nervous  
 Exhaustion, and all Blood and Skin Diseases  
 (hereditary or acquired), &c., &c.

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DEAR MR. THULINIUS,—

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 attack of Bronchitis and Indigestion, but, thanks to the medicine, I completely got over same, and can  
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I can strongly recommend anyone suffering from similar diseases to give your Remedy a trial.

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I am, sir, yours thankfully,

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 SPECIAL NUMBER  
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 People of Australia

THE CHRISTMAS NUMBER  
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 season of the year.

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 immensely popular. We are printing an  
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 containing an Address from the Clergyman or  
 Superintendent, or an Account of the School,  
 or a Programme of Work for the New Year,  
 can be inserted for an extra charge of Ten  
 Shillings.

WRITE EARLY  
 To the MANAGER,  
 264 Pitt street, Sydney.  
 Nov. 9, 1893

MONUMENTS & HEADSTONES.  
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 MARGARET ST., WYNARD SQUARE, SYDNEY

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# The Australian Record

Registered at the General Post Office, Sydney, for transmission by  
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NEW SERIES, No. 412.]

SYDNEY, NEW SOUTH WALES, SATURDAY, MAY 19TH, 1894.

[THREEPENCE.]

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 DETECTIVES always ready. Follow  
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 CLARENCE STREET (next to the Grand  
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 Where is to be always found a choice selection  
 of Wedding Cakes, Ornaments, Fancy Boxes,  
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The New Tea Rooms for Ladies Now open.  
 The best cup of tea in town. Ladies, try it

Cakes Packed for Country by experienced  
 hands. Country and Shipping Orders executed  
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GAS STOVE, Raleigh, in order, 50/-  
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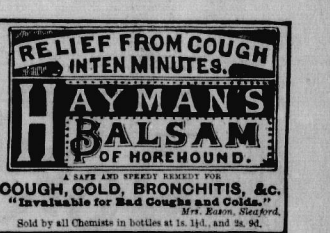
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 Exceptional facilities are offered to youths who  
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Boys with promising voices have a good  
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 A SAFE AND SPEEDY REMEDY FOR  
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THIS SIDE OF THE GLOBE.

I have in constant use 900 superficial feet of  
Oven Room, thus surpassing anything previous-  
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At great expense I have re-constructed my Waterloo Factory, and made some modern im-  
provements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO  
SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for  
employment, it is not my intention to introduce Labour-Saving Machinery, and there has not  
(up to date) been any machine invented for making bread that has the slightest advantage for  
the consumer. My Bakehouses are manned with COMPETENT, CLEAN AND RESPECT-  
ABLE WORKMEN ONLY.

### MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public.  
Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND.  
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Horse and Cattle Medicines.

JOHN BEHAN'S well-known Remedies have  
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ney Agricultural Society, 1891; 2 First  
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Grassie Heels, Sores, &c., Enlargements,  
Spinal, Malignant, and Sprains.  
John Behan's Ointment—Never fails; ac-  
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John Behan's Worm Powders—Expelling  
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John Behan's Condition & Urine Powders—  
For Debility, Hindrance, Coughs, Colds,  
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best substitute for Firing Horses.

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tion known for Fattening Horses and In-  
creasing the Milk Supply of Dairy Cattle,  
and for Destroying Worms in Horses.

These Medicines may be obtained Wholesale at  
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121 cases of Pinkeys successfully treated.

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Sec.: Rev. F. T. Whittington.  
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Sydney, and C. H. Gooch, Charles-street, Balmain, Sydney.

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.

### LABOUR HOME, 557, HARRIS STREET.

Friends are requested to notice that men can be engaged  
for various kinds of work, and practical help is offered to  
working men. Contributions received by the Rev. J. D.  
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the Works.

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J. S. ABRAHAM,

THE LABORATORY

434 GEORGE STREET, SYDNEY.

# The Australian Record.

SYDNEY, SATURDAY, MAY 19, 1894.

## NOTES AND COMMENTS.

**Correspondents.** As Thursday next week is "Queen's  
Birthday, and will be loyally observed  
Public Holiday, we shall have to go to press one  
day earlier than usual. Will our correspondents, therefore,  
make a note of this and forward their articles so as to reach us  
on Tuesday morning. Short paragraphs will be received up to  
Wednesday morning.

**Personalia.** The BISHOP OF RIVERINA, who had been suffering  
from a severe illness, died in Melbourne on  
Tuesday evening last. The remains of the deceased  
Prelate were interred at Borondara Cemetery on  
Thursday.—ARCHDEACON WHITE, of the Diocese of  
North Queensland, is devoting himself to Mission  
and Diocesan work without Parochial charge, superintending  
the studies of Candidates for Holy Orders, and visiting various  
districts at the discretion of the BISHOP.—THE REV. J. PIKE,  
formerly a Primitive Methodist Minister, has been inducted to  
the cure of St. Peter's, Townsville, N.Q.—THE REV. G. B.  
STEPHENSON, has taken charge of the Georgetown District,  
N.Q.—THE BISHOP OF NEWCASTLE has promised to visit his  
old Diocese on the return from England of the MOST REVEREND  
THE PRIMATE.—BISHOP STUART has had an interesting inter-  
view with the C. M. Society Committee at Salisbury Square.

—BISHOP BARRY was one of the speakers at the Annual  
Meeting of the East London Church Fund.—The Church  
papers announce the arrival in England of the DEAN OF  
HOBART.—THE REV. F. GOUGH died in Prince Alfred  
Hospital on Monday last.—Rev. T. B. TRESS, of St. Peter's  
Woolloomooloo, has been nominated by the Patronage Board of  
St. Stephen's, Richmond, Melbourne to the Incumbency in suc-  
cession to the late CANON PERKS.—THE REVS. CANON SHARP  
and A. YARNOLD, Chaplains to the PRIMATE were present at the  
installation of the Bishop of Grafton and Armidale.—THE  
Rev. SEPTIMUS HUNTERFORD, who for twenty years was In-  
cumbent of St. Peter's, Armidale, was also present.—The will of  
Bishop of Riverina died at Dr. FITZGERALD'S hospital in  
ROBERT ATKINSON, late of Kenilworth, near Port Fairy, Victoria,  
has been lodged for probate. The testator leaves £300 to the  
Church at Port Fairy.—Rev. T. UNWIN, Chaplain at Rook-  
wood Cemetery and Sydney Hospital, apparently quite restored  
to health, resumed his accustomed duties on Sunday last. Rev.  
J. P. OLLIS officiated during Mr. UNWIN'S illness.—THE REV.  
H. HIRSCOCK has been appointed to the Parochial District of  
Mooroopna, Diocese of Melbourne.—MR. J. T. BAGLIN has been  
appointed Reader at Foster, etc., in the Archdeaconry of Gipps-  
land.

The Rev. T. B. Tress. The Patronage Board of St.  
Stephen's, Richmond, Melbourne, has  
nominated the Rev. T. B. Tress, of St. Peter's, Wool-  
loomooloo, as their Incumbent in succession to the late Canon  
Perks. We offer our hearty congratulations to Mr. Tress on this  
expression of confidence and honor, yet we are sure that we  
are only voicing the feeling of hundreds in Sydney when we say  
that his departure from the Diocese will be a serious loss. Mr.  
Tress, in addition to his devotion to parochial duty, has been so  
long and honorably associated with so many Diocesan and  
philanthropic movements that it will be difficult to fill his place.  
The Church of England Temperance Society, the Church Home,  
the Open-Air Mission, the British and Foreign Bible Society,  
the Evangelical Alliance, and other Societies will lose an  
ardent worker and unwearied friend. We have not heard  
whether Mr. Tress has accepted the offer or not, but we  
are sure he will seek the guidance of God, and whatever may  
be the issue, we hope that God's blessing may attend his future  
ministry, and that his path may shine more and more unto the  
perfect day.

**A Hymn 2000 Years Old.** A Hymn of Apollo, more than 2,000 years  
old, which, with its musical setting, was dis-  
covered some little time since, has been rendered by a male  
choir at a festival in Greece. The method of transposing the  
ancient notation was discovered some time ago, so that it is  
possible now to reproduce this old music, in modern notation.  
The King and Queen of Greece were so pleased with the effect  
that the hymn was repeated at their request.

**C.E.T.S. Police Court Mission.** Through the agency of a Police-court Mission  
the Church of England Temperance Society

in London is doing splendid preventive and rescue work. An  
experienced agent is attached to each Metropolitan police-court,  
and gives special attention to first offenders, who, by judicious  
treatment, may be saved from a criminal career. A boys'  
shelter has just been opened in Bethnal Green, to  
which lads are taken from the court and detained a few weeks  
to test their sincerity; ultimately the boys are either restored  
to their parents, or placed in situations. Further developments  
are contemplated in the direction of a training farm for boys.

**Chopping Yard and Laundry.** The Society does not confine its attention  
to the young, but seeks also to elevate the  
men and women whose faces are so well known to the  
magistrates. There is already in working order a wood-chopping  
yard to which men are sent who are desirous of working, and  
another labour yard will be shortly opened. Women are the  
repair of the London courts; but the Church of England  
Temperance Society is providing a laundry, at which they can  
work for fair wages and recover their self-respect. The  
magistrates are warm supporters of the Police-court Mission.  
Sir John Bridge recently saying, "There is no charitable  
mission which does so much good and prevents so much crime  
as the London Police-court Mission."

**Chicago.** According to a correspondent of the *Washington  
Star*, they are paying rather dearly in Chicago for  
their magnificent World's Fair, which has left the City in a  
deplorable economic condition. It is estimated that there are  
175,000 men idle, "practically on the streets of the town."  
These include all classes, so that "men in patent leather shoes  
and silk hats have been put to work as labourers on the drainage  
canal and in cleansing the streets; and I venture to say that  
every profession is represented by the men who have thus been  
given an opportunity to earn a bare subsistence." As a result,  
crime stalks abroad in the city. "A man whose appearance is  
in any way prosperous displays his wisdom in walking through  
the darker streets of Chicago at night by taking the middle of  
the road, with a gun of large calibre in his right-hand overcoat  
pocket ready for use; and thousands of the most solid citizens of  
Chicago are carefully following this rule for self-preservation."

**New Railway in Palestine.** Every student of the Bible will hear with  
interest that it is proposed to make a new rail-  
way in Palestine, running from a point near Mount Carmel, on  
the coast, through Jerzeel, to Damascus, with a branch line by  
the shores of the Sea of Galilee. It will be known as the  
Acre-Haifa-Damascus Railway. For this purpose the Syria  
Ottoman Railway Company, Limited, has been formed. The  
Directors anticipate that a section of 55 miles from Akka and  
Haifa to the River Jordan will be opened before the end of  
September next, and the whole line to Damascus by the early  
part of 1896. Several miles of permanent way on the first  
section have been laid, and the work is proceeding in the direc-  
tion of the River Jordan. The main line of railway is about 150  
miles in length. At one end is a fine deep-water port, and at  
the other the City of Damascus, with a population of about  
250,000. The immediate object of the Company is to connect  
the two by rail, and to improve the Akka-Haifa harbour.

**The Hulsean Lectures for 1871.** It is curious to find the Hulsean  
Lectures of 1871 published for the  
first time in 1893, and that too, in a somewhat imperfect state,  
although Dr. HORT died only a short while ago. How this has  
come about is explained by DR. WESTCOTT, Bishop of Durham,  
in a prefatory note to *The Way, the Truth, the Life*, a volume  
of apologetics of rare interest and suggestiveness, such as can  
hardly fail to prove helpful to many who are ill at ease from  
doubts. It is one of those books that disarm criticism and cap-  
tivate the reader in spite of himself. In the inmost heart of  
experience reveals itself. "As in water face answereth to face,  
so the heart of man to man." An entire absence of dogmatism,  
the tenderest regard for the integrity of conscience, the pursuit  
of truth for its own sake, with no attempt to be positive, or to  
win an argumentative victory, beyond what a scrupulous regard  
for evidence justifies—such are some of the characteristics of a  
really beautiful book, a very helpful one to the earnest soul that  
is in perplexity.

## OFFICIAL.

At the request of the VERY REVEREND THE ADMINISTRATOR  
of the Diocese, the REVS. Canon W. Hey Sharp, M.A., and  
Alfred Yarnold, Chaplains of the MOST REVEREND THE  
PRIMATE, attended the Service held in the Cathedral,  
Armidale, on Tuesday last, for the Installation of the  
Bishop of Grafton and Armidale, as representing the  
Diocese of Sydney.

## ORDINATION.

WHIT SUNDAY.

By the BISHOP OF NEWCASTLE in Christ Church Pro-  
Cathedral Newcastle. Preacher: Archdeacon Tyrrell, B.A.

Priests.

REV. RICHARD W. THOMAS B.A.  
REV. OLIVE T. L. YARRINGTON B.A.

## THE ARCHBISHOP OF CAN- TERBURY'S ACTION.

BY THE DEAN OF MELBOURNE.

Many seemed to think that the Archbishop of Canter-  
bury is casting an indignity on Colonial Orders by refusing  
to admit, without examination, the Archdeacon of Calcutta  
to an equality with the Clergy ordained in England. It is  
marvellous now people forget benefits, or remember them  
only as means for the attainment of some further advan-  
tage. In the year 1865 the rule was that colonially ordained  
Clergymen might be received into his Diocese by any English  
Bishop without examination or inquiry, but even if the man so  
received were appointed to an important living, and were to  
remain there unblemished and eminently useful for forty  
years, and were at the end of that time to be offered a most  
desirable change to another Diocese, the Bishop of that  
Diocese might, without examination or question of any kind  
refuse to admit him on account of his Colonial Orders, and  
even in the Diocese to which he had been admitted any  
change might be prohibited on the same grounds. I felt  
this very strongly, and when I was in London in 1865 I  
saw the Archbishop of Canterbury (Dr. Longley) and Dr.  
Tait, who was then Bishop of London, and pointed out to  
them that a Roman Catholic priest, or Methodist preacher,  
or any other respectable person was placed by the law in a  
much more favourable position than the bulk of our Clergy,  
as the former could at any time obtain full English orders,  
while no man, Bishop or statesman, could confer such a  
position on the latter. His Colonial Orders formed an  
absolute bar to his obtaining an equal position with his  
English brethren. A Colonially Ordained Clergyman must  
remain in an inferior position through his whole life, how-  
ever long and however honourable that life might be.  
These prelates fully admitted that this was a great wrong,  
and one that must be remedied, and promised to bring the  
matter before Parliament. They saw, however, that as  
long as the Church in the Colonies was rapidly growing,  
while the Church in England was a long-settled institution,  
the necessities of the case required that some of the Colonial  
Bishops must accept men, who had not the same intellectual  
training as the English Clergy were supposed to possess,  
and that therefore there must be some limit, I did not  
ascertain exactly what that limit was to be. I knew that  
good and honourable men had promised to secure that a  
Colonial Clergyman might be placed at once on terms of  
perfect equality with his brethren at home, but I did not  
enquire whether the power so to admit him were given to  
all the Bishops in England, or confined to the Archbishops.  
It is evident that this power was granted on the supposition  
that the Clergyman should undergo an examination  
of some kind, but the nature of that examination was not  
laid down. The proposal, therefore, of the present Arch-  
bishop was the result of this important concession. On  
the old system no examination would have been required,  
but the candidate's original ordination might have proved  
a hindrance to him at every turning-point in his after life.  
Does any Briton desire to see England forced to receive  
every person that the pressing necessities of a Colony may  
compel a Colonial Bishop to admit to Orders, and is the  
candidate's position made better by his colonial licence  
having been withdrawn? Or does any one desire to return  
to the old system, by which a Clergyman could be admitted  
to one cure and remain in an equivocal position? If not,  
may we not trust the amiable and singularly wise man, who  
occupies the throne of Canterbury to do that which is best  
for the Anglican Communion throughout the world?

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## NEWS OF THE WEEK.

Friday, May 12.

Open-Air Service within the Cathedral gates 1.15—2 p.m. Mr. Healy. An "At Home" was held at the Deanery this afternoon, when the Bishop of Grafton and Armidale and Mrs. Green met the members of the Standing Committee of the Diocese, the Cathedral Chapter, the Rural Deans and their wives. Afterwards a welcome meeting was held in the Chapter House, under the presidency of the Dean. An address from the Standing Committee of the Diocese was presented to the Bishop. Report in another column. A Chrysanthemum Show was opened in the Mechanics' Institute, East Maitland, in aid of St. Peter's Church. The Bishop of Newcastle declared the exhibition open in the presence of a large gathering. Speaking to-day at Thiruk, in Yorkshire, of which place he was formerly Vicar, the Bishop of Bathurst, said that real estate in Sydney formed a splendid investment for capital. He was convinced that £1,000,000 invested now would be worth £5,000,000 in a few years.

Saturday, May 12.

Harvest Festival and Sacred Concert held at Bundanoon. The Rev. R. S. Willis, M.A., delivered an address.

Sunday, May 13.

WHIT SUNDAY.

The Preachers at the Cathedral were:—11 a.m., Bishop of Grafton and Armidale; 3.15 p.m., the Precursor; 7 p.m., Canon Kemmis. St. Saviour's, Goulburn, 11 a.m., Rev. E. P. Hood; 7 p.m., the Bishop of Goulburn. The Rev. H. T. Holliday preached at St. Saviour's, Cook's River Road at morning service. At St. Mary's, Waverley, the Preachers were:—11 a.m., Rev. Dr. Manning; 7 p.m., Rev. J. Campbell, M.A. Rev. T. G. Cree was the preacher at Christ Church, St. Lawrence, and the Rev. E. C. Beck, A.K.C. at St. James', King-street, at the Evening Service. The Bishop of Newcastle held an Ordination in Christ Church Pro-Cathedral, and preached at the Evening Service.

Monday, May 15.

Holy Communion administered at the Cathedral at 8 a.m. Open-Air Service within the Cathedral Gates 1.15—2 p.m., Rev. J. Dixon. The Bishop of Grafton and Armidale and Mrs. Green arrived at Armidale. First Anniversary of St. Thomas' Balmalm Men's Class, celebrated by a social gathering. Concert held at All Saints', Woollahra, in aid of the All Saints' Benevolent Society. The Rev. F. B. Boyce lectured on "Father Matthew" in the Leichhardt Town Hall.

Tuesday, May 15.

Holy Communion administered at the Cathedral at 8 a.m. Open-Air Service within the Cathedral Gates 1.15—2 p.m., Mr. W. H. Dibley. Installation of the Bishop of Grafton and Armidale at St. Peter's Cathedral, Armidale, 11 a.m.—An Organ Recital was given in Christ Church, Enmore, by Mr. E. Massey. In the evening there was full Choral Service at St. Peter's, and the Bishop preached, selecting as his text Phil. iii. 13-14. The Bishop of Riverina died in Dr. Fitzgerald's Hospital, Melbourne. Social evening to celebrate the anniversary of the opening of St. Matthew's School Hall, Bondi, held. Annual Ball in aid of the Working Factory Girls Club held in the Town Hall.

Wednesday, May 16.

Synod of Grafton and Armidale opened under the presidency of the Bishop, at which addresses of welcome to the Bishop from the Clergy and Laity were presented. A Conversation was held in the evening. Open Air Service within the Cathedral Gates 1.15—2 p.m. Rev. J. H. Mullens. Mendelssohn's "Hymn of Peace" rendered at St. Mary's, Balmalm.

Thursday, May 17.

Committee of the Church Missionary Association met at 4.15 p.m. Open-Air Service within the Cathedral Gates 1.15—2 p.m. Mr. Daunt. Concert in aid of St. Peter's, Stockton, Newcastle, held in the Temperance Hall. The remains of the Bishop of Riverina interred in Kew Cemetery. In accordance with the wish of Mrs. Linton the funeral was a private one.

Friday, May 18.

Open-Air Service within the Cathedral Gates 1.15 to 2 p.m., Rev. T. B. Tress.

## NEXT WEEK.

SUNDAY.

TRINITY SUNDAY.

Athan. Creed, Proper Preface in Communion Service. Lessons: Morning, Isaiah vi. to vii.; Revelation i to v. 9. Evening, Genesis xviii or i and ii to v. 4; Ephesians iv to v. 17, or St. Matthew iii. The Cathedral.—10 a.m., Morning Prayer; 11 a.m., Ordination by the Bishop of Newcastle, for the Most Reverend the PRIMATE, Preacher, the Dean; 3.15 p.m., Canon Sharp; 7 p.m., the Bishop of Newcastle. Offertory at each service for the Church Society. ST. SAVIOUR'S CATHEDRAL, GOULBURN.—11 a.m., Bishop of Goulburn; 7 p.m., Rev. T. E. Owens-Mell.

MONDAY.

Lessons: Morning, 1 Kings vi. v. 25 to xiii. v. 11; St. John vii. to v. 25. Evening, 1 Kings xiii. v. 11, 2 Timothy, iv. Committee Diocesan Educational and Book Society, 4 p.m.

TUESDAY.

Lessons: Morning, 1 Kings xiv to v. 21; St. John, vii. v. 25. Evening, 1 Kings xv v. 25 to xvi v. 1; Titus i.

WEDNESDAY.

Lessons: Morning, 1 Kings xvi. v. 8; St. John, viii to v. 31. Evening, 1 Kings xvii; Titus ii.

THURSDAY.

Lessons: Morning, 1 Kings xviii. v. 17; St. John viii v. 31. Evening, 1 Kings xviii v. 17; Titus iii.

FRIDAY.

Lessons: Morning, 1 Kings xix; St. John ix to v. 39. Evening, 1 Kings xxi; Philomox.

SATURDAY.

Lessons: Morning, 1 Kings xxii to v. 41; St. John ix v. 39 to x v. 22. Evening, 2 Kings i; Hebrews i.

## JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

The Article on the "Open Air Mission" is exactly what I desired, and I feel sure that I am expressing the sentiments of very many readers of the Record when I heartily thank "A Sower of the Seed" for writing it. The article is the best possible proof that such descriptions as I have been desiring can be written most admirably by people who are on the spot, and a worker can write more effectively than any mere visitor. I hope that the result of the article will be that much more help will be given to the excellent work of the Mission, although I rejoice to read how it is succeeding already. It is twelve years ago since a meeting of the Sydney Clergy was first held on the subject of Open-Air preaching. Much that was commendatory was then said on the subject, but for want of some central organization nothing general was done, although various Parishes have done much good work in this direction. But now the Mission seems to be working wisely, well, and, thank God, successfully. And it has chosen as its two chief preaching-places the most appropriate spots—the quiet enclosure of our own Cathedral on week-days, and the crowded Domain on Sunday's. May its work extend still more, and be ever blessed more and more to the conversion of the souls of men.

We all know what is the frequent result when a request has been granted: a request for "a little more" is added. And now that Church-workers see what a pleasant, readable, helpful and encouraging article can be made out of some of the Christian efforts being carried on in Sydney, I should like to read similar descriptions of the other institutions mentioned by "A Sower of the Seed." Will he or others, please gratify and help us? And if there are among the readers of this paper any old Glaswegians who have taken part in the Sunday services of Glasgow Green or any London men who have done similar work in Victoria Park or at some other London preaching place, would they write their experiences for the benefit of Sydney workers and country sympathisers?

All lovers of Missions will welcome the Pastoral Letter of the Australian Bishops. Some will wish that it had been expressed in a more popular style, for it is rather like a Queen's speech, in preferring such sounding phrases as "an agricultural implement for triturating the soil" to the more simple word "a spade." But its sentiments are admirable, and its practical suggestion is glorious. We Church people are to clear off the debt of Australian Missions and to start them afresh with money, and with what is, I think, even more valuable than money—the sense that the whole Church, in Australia is behind them, ready to support its lonely missionary workers with sympathy, enthusiasm, prayer and help. The Pastoral Letter will show the workers that the whole Bench of Bishops is unanimous in supporting the Board of Missions and the Self-Denial period will, I trust, assure the world that the Bishops are supported by the whole Church—both Clergy and Laity. May I give the very obvious suggestion that every Clergyman should endeavour during the next few months, to inform his congregation, by whatever means he thinks best, concerning the work being done, and needing to be done, by our Australian Missions whether in New Guinea or Melanesia, Bollanden Ker or Botany.

He is the truly wise man who is ever watchful to keep his highest self out of the dirt, and having a clean conscience is strong to labour, to suffer and to endure.

Why go limping and whining about your corns, when a bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

## How to help the 'RECORD.'

Read it. Circulate it. Talk about it. Send us the names and addresses of your friends. Recommend it to all Churchmen and Churchwomen. Crisp, pithy, short paragraphs for "all classes and conditions of men."

## 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 Goddard, Morpeth.

The writer of "Sunday School News" in the *Pictorial Churchman*, who is as well qualified to give an opinion on such a subject as anyone in Australia, in commenting on the annual meeting of the Sydney Institute, says:—"The newspaper report seemed to indicate that the group of our friends in the sister diocese would probably find that group specimen lessons would create an added interest in the Institute's work. The scheme, for the suggestion of which the Church is indebted to Mr. J. H. Maddock, and one or two other laymen, has worked well here, and has added to the Association's managing body a valuable outside band of auxiliary helpers in the shape of the group secretaries, who have quietly done much useful work."

An article by Archdeacon Cornish in the last number of the *Church Sunday School Magazine* affords several paragraphs worthy of quotation. It is entitled "The Sunday School the Handmaid of the Church." I subjoin a few passages which have struck me.

"There should be regular catechising in church, and at the end of every school meeting, in the room, by the superintendent if possible. Is this latter piece of advice being carried out by any school in Australia, I wonder, and if it is, what is the result?"

"Often it is most desirable to hold the upper classes in separate rooms, in cottages or kitchens, or in any place with a roof, in summer. The open air is excellent in hot weather, but cannot be relied on. Indeed, an open-air service, passing sometimes into a missionary meeting or temperance meeting, with outsiders welcomed may often be a pleasant variation, and would help to drive off from our work the shadow of the word 'school' which is our evil heritage from the days when spelling had to be taught. For over 20 years I have had missionary afternoons at regular intervals, and they are still favourites."

"What we want is not to be told what to do so much as how to do it. It is pitiful for an earnest Clergyman to see his lads and girls slipping away, not because they wish to go, but because he cannot find time to teach them himself, or any one else who can do so. It is not that he can find no one willing, though often that is the case, but often in our country parishes no one able to do so. But let him not despair. Let him have classes not only for S.S. teachers but for those who wish to learn how to become teachers." (This plan has lately been advocated by the Rev. A. C. Hirst in a letter to the *Western Churchman*.) "Let him introduce a little social element into the work, just a cup of tea often before they begin, giving an opportunity for a little conversation one with another, and let him continue such classes while any will come. Parents are beginning to demand more for their children, more real teaching, and are beginning to inquire what our schools are really doing; all this is for the good of the Church. We earnestly desire that they should do so; the more they demand the better we shall be pleased, if they will help us to supply it by their own efforts at home."

Many readers will sympathize with the Archdeacon's protest against bribery. "We have to work in the presence of a system of bribery which is passing all bounds. I have no sympathy with those who decry all rewards, and consider that every prize must necessarily demoralise. Prizes honestly earned do real good, though not so much good as prizes unearned do harm. 'Tommy' under a masterly distribution of his time amongst schools (with treats) of various denominations—he is no bigot—and the various calls which fine afternoons necessarily bring with them, gains during the year 41 marks out of 50, and his indignant mother promptly removes him because he has not had a prize, and puts him triumphantly to a school where every child gets a prize without any inquisitorial reference to behaviour or attendance. This however is rather a favourable case, oftener neither father nor mother care where their children go, and each is left to choose his own school, which often means his future faith, influenced entirely by treats and prizes."

"Sunday-schools should be judged rather by the number present for Confirmation than by the numbers on the books, or the length of the procession on the Feast Day: poor-spirited indeed is he who will not do honor to his School on such an occasion as that. Let us open our doors wide to all, but do not let us sacrifice our discipline to keep them."

"Look at the sickly Sunday afternoons of some of our professional men—with nothing on earth to do, and tired of doing it. If they would lose their afternoons they would find them. A new motive power would enter into their lives if they ever felt that the lives of young fellows just entering on the temptations of life, were vibrating to the touch of their efforts and were being built up by their prayers, and thoughts, and words."

J.W.D.

## OPEN COLUMN.

Hobart Church Congress.

The General Church Congress of representatives gathered from Churches under the Southern Cross was held at Hobart towards the end of January of this present year. No fewer than sixty nine readers and speakers took part in the proceedings dealing with eleven different subjects of great importance and interest. Twelve Bishops were present and amongst them was the Most Reverend the PRIMATE of Australia and Tasmania. Though the Congress opened on Tuesday, January 23rd, visitors had gathered up during the week before and on the Thursday preceding the opening of the Congress, the new Chancel of the Cathedral and the Chapel in the South aisle dedicated to the memory of the first Bishop of Tasmania, Bishop Nixon, were solemnly dedicated in the presence of a congregation which filled the sacred building in every part. Immediately before the opening Service as the procession was about to leave the Town Hall for the Cathedral the Nonconformist Ministers presented an address of welcome to which the Bishop of Tasmania suitably replied.

The men's meeting which was held on Thursday evening in the Town Hall was one of the most striking features of the Congress. The Hall was filled with all sorts and conditions of people, but chiefly with working men.

It is a matter for regret that the speeches delivered at this meeting are not on record. Among so many important subjects treated by so many various speakers, all or most of them, men of mark in their respective Dioceses there must be much to command our attention.

What for instance is agitating a certain class of mind more at the present time than recent Biblical Criticism? What at the same time can be more reassuring than our PRIMATE's calm and well-weighed deliverances upon this subject. All the Criticism in the world cannot take the Bible away from us.

"I venture to say, says the PRIMATE, that the moral and spiritual use of the Old Testament Scriptures is not seriously affected by the modification of views concerning its literary composition and edition."

When so many of us older Clergy have been, it may be, thirty or forty years in Holy Orders it is time we troubled ourselves neither with apologetics or the "higher criticism." As the PRIMATE says in this paper of his it should be our business to "teach and press home, the moral and spiritual realities of the Bible as concentrated in Jesus the Incarnate word of God." Let the Saviour Himself teach us. We do well to "Search the Scriptures," to search them diligently, reverently, thoroughly, and thinking rightly, that in them we have eternal life—for they are the writings which testify of Christ."

Another important subject treated at the Congress was "The Relation of the Church to National Life," and this soon brought up the question "What is the reason of non-attendance at Church?" This is a question which concerns us all. Among some of the reasons given are "isolation" and "indifference." No doubt "indifference" has all to do with it, but how does this indifference spring up? One reader says through want of pastoral visitation. It is certainly good for us Clergy to have these things brought before us that we may cross-examine ourselves upon our own doings and see what charges of short coming we are open to. I would earnestly commend to the readers of the Record the papers read at Hobart under the head of "The Churches Work among Non-Church-goers."

The whole Congress must have been most improving to those who had the privilege of attending it and suggests the enquiry whether more frequent gatherings on a smaller scale might not be found very conducive to the awakening of a friendly, earnest and pastoral set of feelings over a more limited area by means of Archidiaconal, Ruridocanal, or Clerical meetings. At any rate we may fairly conclude that the recent Church Congress at Hobart was an unqualified success and that its services to the Church and to the community at large have been great and will be permanent.

A Large and Variegated Class. A recent Confirmation Class in New York included one Jew, one Baptist, two French Protestants, three Unitarians, three Congregationalists, seven Methodists, nineteen Roman Catholics, twenty-eight Presbyterians, and fifty-two Lutherans, in addition to a number of Candidates who had been brought up in the Protestant Episcopal Church. A large and variegated Class indeed!

The Average Man. A notable object of interest is described by the *Scientific American* as among the contents of the National Museum, Washington. It is an exhibit "showing the ingredients which go to make up the average man weighing 154lb. A large glass jar holds 98lb. of water which his body contains, while in other receptacles are 3lb. of white phosphorus, a little less than 10lb. of pure glue, 34lb. of fat, 34lb. of egg, a little lime, 1lb. carbonate of lime, 3oz. sugar and starch, 7oz. of fluoride of calcium, 6oz. phosphate of Magnesia, and a little ordinary table salt. The same man is found to contain 97lb. of oxygen, 10lb. of hydrogen, 3lb. 13oz. of nitrogen, and the carbon in such an individual is represented by a foot cube of coal. A row of bottles contain the elements going to make up the man, these being 4oz. of chlorine, 31oz. fluorine, 3oz. phosphorus, 34oz. bromine, 24oz. each of sodium, and potassium, 1-10oz. of iron, 2oz. of magnesium and 3lb. 3oz. of calcium."

## 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 responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

ECHO FARM FARM.

TO THE EDITOR.

SIR,—Some weeks ago a story of "Echo Farm," entitled "Saved at Last," was copied into several religious papers and created much interest and sympathy in our work. I have now to report another soul from Echo gone to rest, at peace with God and man! He had been a pleasure loving merchant of this City, but had lapsed into poverty, and went down to "Echo" a year ago. A few days since he was taken to the hospital and died there, on Sunday last, of peritonitis. He had been a room-mate of "Saved at last," who prayed much on his behalf and sent him sweet messages during the last weeks of his life. The answer came quickly, and now both our friends are with their Saviour. A dying message was sent to the Echoites, many of whom are profoundly, and I believe, convincingly impressed with the happy ending, through a Saviour's love, of their former comrades. Such lessons are most encouraging, and we are deeply grateful to our Heavenly Father for permitting us to experience them in this anxious and responsible Rescue Work.

The prayers of our Christian friends are asked for a continuance of blessing and guidance in the work at Echo Farm Home.

Yours obediently,  
COURTENAY SMITH.

15 May, 1894.

## CHIPS.

Each man may have a heaven for himself.  
By having God within.

We go to Jesus not to be made better than other people, but better than ourselves.

Like sunlit cliffs beheld afar at sea.  
So does the good man glimpses catch of heaven.

A silent hour under the stars may whisper to your soul great thoughts of eternity.

The exhortation of a holy life  
Is always eloquent. O! to have more  
Of this persuasive preaching!

A conscience enlightened, honest and tender is at once a clear and steady torch in life's rugged way, and an ever-flowing fountain of inward tranquility and peace.

Blessed are they who die for God  
And earn the martyr's crown of light;  
Yet he who lives for God may be,  
A greater conqueror in His sight.

The best evidence that the Lord has lit our candle is that we let its light be seen.

To dwell within the "secret place,"  
Hid closer hour by hour;  
Ah, sweeter safety who can trace?  
Where find a mightier tower?

Within us and around us there lies a heaven if the fierce blaze of passion would only permit us to see it.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.  
Beautiful feet are those which go  
On kindly ministries to and fro,  
Down lowly ways if God wills it so.

Be courageous enough to resolve that you will never do things by halves. This halting method of work makes many a life a failure. If a thing is right in itself, do it promptly, boldly, thoroughly; if wrong, it had better be altogether left alone.

Thou art as much His care as if beside  
Nor man nor angel lived in all the earth;  
The sunbeams pour alike their glorious tide  
To light a world, or wake an insect's birth;  
They shine and shine with unexhausted store;  
Thou art thy Saviour's loved one—seek no more.

To know one's ignorance is the doorstep to the temple of knowledge.

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plaid Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the mercenary article.—ADVT.

## DEATH OF THE BISHOP OF RIVERINA.

MELBOURNE, Tuesday.—The Right Rev. Sydney Linton, D.D., the Bishop of Riverina, died at a very late hour to-night in Dr. Fitzgerald's Hospital. The Bishop was taken suddenly ill at Broken-hill, and last week started for Melbourne for medical treatment. He arrived on Tuesday afternoon, and died almost immediately after being admitted to Dr. Fitzgerald's Hospital. Telegraph.

The deceased Bishop was the son of the Rev. Henry Linton, Rector of St. Peter-le-Bailey, Oxford, and was born in 1841. After graduating at Oxford he was ordained Deacon in 1867, was Curate of St. Mark's, Cheltenham, up to 1870; Vicar of Holy Trinity, Oxford, from 1870 to 1877 and Vicar of St. Phillip's, Norwich, from 1877 to 1884, in which year, on the formation of the See of Riverina, he was appointed first Bishop. Bishop Linton was created an honorary D.D. of Oxford in 1884. He arrived in New South Wales, and took up the duties of his new bishopric in March, 1885. In 1877 he married the daughter of the Rev. Prof. Hentley, Canon of Christ Church, Oxford.

## THE HOME.

WOMEN TO BE SHUNNED.

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 being 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 unfavorable impression against her own self for a sweeping condemnation of a sex which contains innumerable examples of all that is beautiful and worthy in human character.

## THE MOTHER'S CRADLE SONG.

[The following beautiful song is a translation from the "home songs" of Sweden. It is crooned by the mother as she is putting her little one to sleep:]—

Oh, little child, lie still and sleep;  
Jesus is near, thou need'st not fear;  
No one need fear whom God doth keep  
By day or night.  
Then lay thee down in slumber deep  
Till morning light.

Oh, little child, be still and rest;  
He sweetly sleeps whom Jesus keeps;  
And in the morning wake so blest  
His child to be.  
Love everyone, but love Him best—  
He first loved thee.

Oh, little child, when thou must die,  
Fear nothing then but say "Amen"  
To God's demand, and quiet lie  
In His kind hand,  
Until he say, "Dear child, come, fly  
To heaven's bright land."

Then when thy work on earth is done

Thou shalt ascend to meet thy friend;

Jesus the little child will own.

Safe at His side;

And thou shalt dwell before the throne,

For He hath died.

## BURDEN-BEARING IN CHILDHOOD

In nine cases out of ten a man's life will not be a success if he does not bear burdens in childhood. If the fondness or vanity of father or mother has kept him from hard work, if another has always helped him out at the end of his squabble, if what was light always fell to him, and what was heavy to someone else, if he has been permitted to shirk until shirking has become a habit, his life will be a failure. On the other hand, if a boy has been brought up to do his part, never allowed to shirk legitimate responsibility or dodge work, whether or not it made his head ache or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of wood his choice, the elements of success are his, and at some time, in some way, the world will recognise his capacity.

## THE COMMISSION TO WOMAN.

"Go work in My homestead, my daughter,  
Unknown to the world and to fame;  
Go train ye the babes yet untainted,  
And teach them to lip My great name;  
This be still thy work through the ages,  
To fashion young hearts to My mould,  
Who, gazing on purity's image,  
Shall follow thy lead to My fold."

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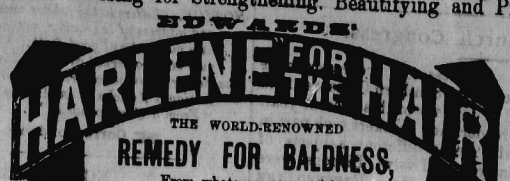
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"THE SAME LORD,"—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/-, posted 4/8.

Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-.

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-, posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6.

Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 21/-, posted 22/-.

The Christian Certainties, John Clifford, D.D.; 3/4, posted 4/-.

Homespun, Annie S. Swan; 1/-, posted 1/3.

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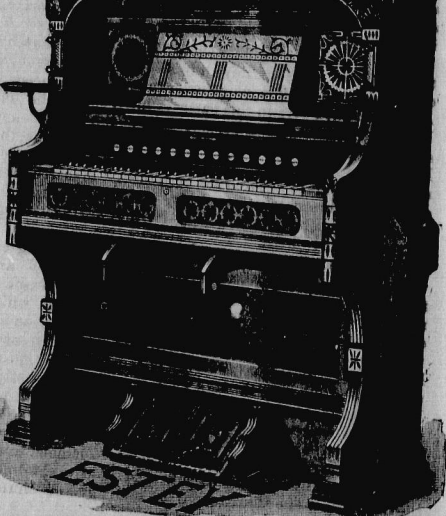
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MAY 19, 1894.

THE installation of the BISHOP OF GRAFTON AND ARMIDALE on Tuesday last, is an event of more than ordinary importance, not only to the Diocese over which he has been called to preside, but also to the Church in the Province. It is of importance to the Diocese, for now it will have that Episcopal oversight which is essential to its good government and well-being. As the third Bishop of the Diocese, the new occupant of the See is successor to two whose names will be lovingly remembered by the Australian Church; that of WILLIAM COLLINSON SAWYER, whose Episcopate was short, and JAMES FRANCIS TURNER, whose Episcopate covered nearly a quarter of a century. These Bishops were consecrated in England, but the present Bishop occupies the unique position of not only being consecrated in the Colonies, but of being the first Bishop who has been wholly educated in the Colonies, and has graduated in a Colonial University. The Diocese of Grafton and Armidale is not richly endowed, but it is said to have within it all those elements which, if wisely developed and lovingly controlled, may place it in a foremost position in the Province. The experience gained in the neighbouring Colony will be of great value to the Bishop inasmuch as he will find it easier to adapt

himself to the circumstances which surround him than one from England who has to gain a knowledge of Australian Church life. Fourteen years spent in the Church in Australia, six years as a Curate, and eight as an Incumbent, the latter four of which as ARCHDEACON OF BALLARAT, will have given the BISHOP some clear idea of the ministry and rule that are needed in order to secure the loyal service of the Members of the Church. All the energy he possesses, all the ability with which he is endowed, will be needed, together with the help of God, to grapple with the many difficulties which are sure to face him. There is no reason why the Church of England in New England should not occupy the position which numerically and spiritually is hers by right, and we are confident that the Bishop, if he wins the confidence of the Laity, and they find that he is loyal to the Church, and, above all, loyal to Jesus CHRIST and His Gospel, they will give him their hearty and generous support. We do not believe that there is a greater field for the work of the Church than in the Diocese over which the Bishop now presides. And if the Gospel of CHRIST is preached, if the Clergy are faithful ambassadors, and witnesses, the victory will be on the side of the Captain of our Salvation. The Laity are looking to the new Bishop for guidance and help, and many are praying that he may by the "HOLY SPIRIT" have a right judgment in all things, and evermore rejoice in His holy comfort." It was very cheering to hear the Bishop on Friday say that his desire would be to strive to strengthen the bond of unity, and especially with the mother Diocese. That is what we want. We need to be more united. The people are tired of our controversies and contentions. While we are quarrelling over trifles, men and women are living in ignorance, and dying in sin. There are hundreds who believe that Christianity is the only power which can save the world, but they turn away from it when they see those who profess to be its teachers, caring more for a candle, than for a soul; fighting over a rubric, but neglecting God's message of grace and truth; very anxious to follow the teachings of the Fathers, but less concerned to be like CHRIST "going about doing good." We need not be so anxious to know what men did in the second and third centuries, we have to deal with men of the nineteenth, and to combat the forces arrayed against us, we need to be faithful soldiers and servants of the LORD JESUS CHRIST, with one aim, animated by one hope, and trusting in the saving power of that Lord, knowing there is none other name under Heaven whereby we may be saved. "When the Day of Pentecost was fully come," we read "they were all with one accord in one place." Unity would bring us another Pentecost. If there is "one LORD, one Faith, one Baptism, one God and FATHER of all, who is above all, and through all, and in you all," there should be unity, and every member of the Church should endeavour "to keep the unity of the Spirit in the bond of peace." Any man who seeks to destroy this unity, or rend the Church by division, is worse than an infidel, a liar, or a thief. Instead of fighting with and against each other, let us resolve to fight more earnestly the devil, the world, and the flesh, and we shall find our time very fully occupied. Unity of purpose and of aim would impress men of the world in a way in which could not be gained and shew them that the Church is in serious earnest and seeking to fulfil her mission by "preaching the Gospel to every creature." The question has often been discussed in public and in private, at Congresses, Conferences, and Synods—What more can be done to win the people for CHRIST? Some, in answer to this question, have adopted methods which lose their popularity as soon as they cease to be novel. To our mind there is only one answer, and it is that we should be united as one man in "the grace of our LORD JESUS CHRIST, the love of God the FATHER, and the fellowship of the HOLY GHOST." In this holy union, we should gain our highest successive aggression, and as a Church we should be solidly and remarkably prosperous. If the Members of CHRIST'S Church would only obey the Apostolic exhortation, what wonderful results might be secured in the Colony. "Giving all diligence, add to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." That is a sweet little sum of simple addition in Gospel arithmetic which we should all learn. And with that knowledge, what unity there would be; and with these combined, how CHRIST would use us for His glory, and the salvation of our fellows. In thinking about the present, and looking to the future, our aim, as a Church, should be to strengthen everything which makes for inward spiritual life. If the power and influence of our BISHOPS, and our CLERGY, and our COMMUNICANTS were given to this, what a blessing there would be in store for the Church and the world. Where the inward life abounds, the outward work will surely follow. That is certain, for we have the promise of CHRIST. With this increase of spiritual life many things which seem of importance to the zealot and bigot would be set in their proper place, and our Parishes would become centres of earnest and aggressive work. We believe that time of refreshing is near at hand; we believe that—

"Peace, gentle peace, is on its way,  
And holy love this earth to sway;

Let all Christians therefore pray—

Hasten, O Lord, that glorious day,  
Thy Kingdom come"

## DEATH OF THE BISHOP OF RIVERINA.

THE announcement made on Wednesday morning that the Bishop of RIVERINA had died on the previous evening created widespread and profound sorrow. A fortnight previous to his death he was present at the consecration of the Bishop of GRAFTON and ARMIDALE, two days afterwards (Ascension Day), he preached in the Melbourne Cathedral, and then proceeded to discharge Episcopal duty at Broken Hill. Here he was taken ill and returned, via Adelaide, to Melbourne, for medical advice, and to undergo an operation. He arrived in Melbourne on Tuesday by express from South Australia, and in the afternoon entered Dr. FITZGERALD'S hospital, and died the same evening. The Bishop was consecrated in 1884, and for nearly ten years discharged his Episcopal duties with unwearied diligence and self-denying toil. The Diocese is one of vast extent, involving incessant travelling and prolonged visitation tours. This, no doubt, affected the health of the deceased Prelate, together with the anxiety inseparable from developing Diocesan and Parochial organisations in a Diocese of such enormous extent. His whole life and ministry was a constant endeavour—persistent, courageous, and hopeful—to maintain, in fullest efficiency the organizations of the Church and Diocese over which he was called to preside. This, he accomplished in a large way when the difficulties which he had to overcome are taken into consideration. He fulfilled his ministry in the spirit of a Missionary Bishop, and sought to cultivate the spirit of unity, truth, and love. He gained for himself the esteem and affection of not only the Members of the Church of his own Diocese, but also throughout the Colonies, and in Sydney and Melbourne he had many attached and warm friends. He took a deep interest in the proceedings of the General and Provincial Synods, and in his own Diocesan Synod watched with care every Ordinance which was presented for consideration. His work as a Bishop was characterised by quiet efficiency. The welfare of the Church and the deepening of its spiritual life were objects he kept steadily and continually before his view. The Diocese has suffered a great loss by his unexpected decease, and it needs our prayers and sympathy. How wonderful indeed are "the ways of God." On Tuesday morning the vacancy on the Episcopal Bench in the Province caused by the decease of the second Bishop of GRAFTON and ARMIDALE had been filled by the installation of the third Bishop of that Diocese, and within a few hours another vacancy in the Bench of Bishops is caused by the death of the Bishop of RIVERINA. May God, who knows the difficulties of His Church, give to it the Spirit of Prayer, and of Faith. These times of sorrow and bereavement teach us, that as members of the flock of the great and good Shepherd, we should be sympathetic and loving, and in close communion with one another. It is only by clinging lovingly and with growing intelligence to the LORD JESUS CHRIST that we can understand how very merciful and gracious is the way of God in the dispensation of affliction. This unexpected sorrow which has fallen upon our brethren in Riverina should lead us to pray that they may accept it with loving submission and tender trust, so that it may consolidate their faith, and brighten their hope. May they, as a Diocese, be enabled in worship and confidence to say "In the shadow of Thy wings will we make our refuge, until these calamities be overpast." They have lost the leadership, and the companionship of one whose Episcopate of ten years, with the quality of the character that was behind it, and the largeness of heart which characterised its administration, will be remembered so long as memory retains and discharges her happy function, but their Chief Shepherd lives, and His promise that He "will bless His people with peace" should make them calm and hopeful. Their Church life may thus be made richer by showing the spirit it the high heroism and noble patience of men who have entered into the love of CHRIST. One by one, God takes His servants for higher service, for

Death is another life. We bow our heads  
At going out, we think and enter straight  
Another golden chamber of the King's,  
Larger than this, and lovelier.

## Australian Church News.

Diocese of Sydney.

THE LABOUR HOME.—The meeting of the Committee was held on Thursday afternoon 10th inst., at 557 Harris Street, Ultimo.

ROCKWOOD.—The Anniversary of St. Stephen's Sunday-School, Rockwood, was commemorated on Whitsunday. Rev. A. R. Bartlett, M.A., conducted an interesting children's Service in the afternoon in the Church. The Annual Tea Meeting was held in the Schoolroom, which was tastefully decorated for the occasion. At the subsequent meeting, Rev. R. Rook presided. The Secretary, Mr. D. Kimberley read a carefully prepared report from which it was evident the school is ably and efficiently conducted. The music rendered by a choir conducted by Mr. Peek, was highly appreciated, and Rev. J. P. Ollis presented the valuable and well selected prizes awarded to the pupils who had obtained the highest number of marks, during the year.

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## Diocese of Newcastle.

## ADDRESS TO ARCHDEACON BODE.

On Thursday evening the 6th inst., the Annual Parochial gathering of friends and parishioners of St. John's, Newcastle, took place in the spacious schoolroom. There was a very large attendance, fully 300 sat down to tea in relays of about 100. It had been resolved by the Churchwardens and friends to take advantage of this opportunity to present the Incumbent, the Rev. F. D. Bode, with a testimonial, not only expressive of their esteem for him as their pastor, but in congratulation of his having lately been appointed Archdeacon.

The Chairman warmly expressed the gratification he felt at presiding over such a large gathering.

The Bishop of Newcastle, who had a splendid reception, said it gave him great pleasure to address their worthy Incumbent, by the title of Archdeacon. He dwelt in a very humorous yet appropriate manner upon the pleasant friendship which might arise from members of the Church frequently meeting together and conversing upon its prospects.

Mr. Nichol then requested Major Bolton, as the oldest member of the Church, to make the presentation to Archdeacon Bode.

The testimonial consisted of a tastefully illuminated address (the joint handwork of Miss Annie Nichol and Mr. A. J. Hunter, of Newcastle) enclosed in a magnificent gilt frame. It was placed upon an easel and was unveiled upon the platform to the admiration of the audience. The address was read by Mr. Nichol, and ran as follows:—

"To the Venerable Archdeacon Bode.—Venerable and Dear Sir,—It is with feelings of extreme pleasure that we, your parishioners, address you by your new title, and congratulate you upon the well-merited dignity by which the Lord Bishop of this Diocese has distinguished you and honoured us. For a quarter of a century you have lived and laboured amongst us. We have thus enjoyed abundant opportunities of knowing one another under every variety of circumstances; and if we refrain from dwelling in detail upon the many estimable qualities which have endeared you to us in our social and spiritual relations, it is because a considerable reserve in your presence in the expression of our respect and affection is that form of tribute which we know will be most grateful to your feelings. Beyond the more limited sphere of parochial duty you have long taken a leading part in the Councils of the Church in her General, Provincial, and Diocesan Synods, and we are pleased to observe that your influence and ability have been duly and publicly acknowledged. By your elevation to the position of Archdeacon we recognise the impartiality of the Bishop, and we must be allowed to say that he has made a wise and understanding choice, for among the many excellent Clergy of the eastern Archdeaconry we believe no other selection would have given equal satisfaction. With the earnest hope and prayer that you yourself, Mrs. Bode, and family may long be spared to continue your beneficent work amongst us, and assuring you that we are firmly purposed to be fellow-workers together with you in advancing the interests of our beloved Church by every means in our power.—We remain, dear Archdeacon, your sincere and affectionate friends and parishioners. Signed on behalf of the congregation of St. John's Church by the office bearers."

In presenting the address, Major Bolton dwelt at considerable length upon the pleasure he felt at being the medium of making the presentation to one whom he so highly esteemed. He had been a resident of Newcastle for fifty-six years, and knew it when all around them was nothing but bush. He had known Archdeacon Bode for twenty-five years, and could not speak too highly of him as a minister, and a man. He was glad to see so much enthusiasm displayed in this matter. It showed the affection of the congregation to their Pastor, and he hoped Archdeacon Bode would be spared many years to minister to them.

Archdeacon Bode felt overwhelmed at the kind expressions of good feeling which had fallen from Major Bolton, and which also appeared in the beautiful address presented to him. Still he was only the representative of the Parish, and whatever honour was done to him it reflected also upon his parishioners. In conclusion he thanked Major Bolton for making the presentation, Mr. A. J. Hunter and Miss Nichol for delineating the address, and all who had assisted in making the gathering such a great success.

After a very enjoyable musical programme had been carried out, the proceedings closed with the National Anthem and Benediction.

PRO-CATHEDRAL, NEWCASTLE.—At the Pro-Cathedral on Whit-Sunday forenoon, the Right Rev. Dr. Stanton, Bishop of the Diocese, ordained the Revs. Richard W. Thomas and Olive T. L. Yarrington to the Priesthood. The Service commenced with a processional hymn, after which Archdeacon Tyrrell preached the Ordination Sermon. A voluntary was then rendered, during which the Archdeacon presented the Candidates to the Bishop. The Rev. S. C. J. Grime intoned the Litany, which was followed by the Ordination Hymn. The Holy Communion office then commenced, and the Ordination took place, the Bishop, Dean Selwyn, the Archdeacon, and the Rev. S. C. J. Grime laying hands on the Candidates. A pause for silent prayer ensued, and the congregation sang an impressive hymn while kneeling. When this was concluded the Holy Communion Office was continued. The Rev. R. W. Thomas has

filed the Curation at Muswellbrook for some time, and is the son of the Rev. A. C. Thomas, Incumbent of the Church of England at Scone. The Rev. Olive T. L. Yarrington is in charge of St. Mark's Mission Church at Inlington, and is the son of the Rev. W. H. H. Yarrington, of West Maitland. In evening the Bishop preached to a very large congregation, and the choir under the direction of Mr. Edward King, sang splendidly, Stainer's "Magnificat" and Nunc Dimittis, and Mr. H. J. King's beautiful anthem, "The Lord is King."

PARISH OF LOCHINVAR.—On Sunday, 6th inst., Confirmation Services took place in the Parish of Holy Trinity, Lochinvar. There were two services—one at Lochinvar in the morning at eleven o'clock, and the other at Braxton in the afternoon at 8 o'clock. The Incumbent (the Rev. W. Tollis) presented between seventy and eighty young people to the Bishop to be confirmed, and we were more than pleased to see that, at Braxton, the majority of Candidates were young men and lads. The services were bright and impressive, and on both occasions the churches were crowded to overflowing. The Bishop's addresses were listened to with profound attention by all who had the privilege of hearing his wise and fatherly counsels. At the conclusion of the services, the Incumbent announced that celebrations of Holy Communion would be held the following Sunday—at Greta at nine o'clock, a.m., and at Braxton at 11 o'clock a.m.,—and he earnestly invited the parents and friends of the newly confirmed to join them at their first Communion.

SYND.—Mrs. Selwyn and the ladies of Newcastle have already begun to interest themselves in preparations for the hospitable entertainment of Members of Synod during the forthcoming Session which commences on the 29th May.

ST. PETER'S, EAST MAITLAND.—A very successful Chrysanthemum and Flower Show was held in aid of St. Peter's, on Friday, 11th May. It was opened by the Bishop who expressed his admiration of the Show in warm terms.

STOCKTON.—On Monday night, the 14th, a very successful Concert was held at St. Paul's Stockton, in aid of the Church Funds. Miss Lart and other friends gave various songs and recitations which were highly appreciated. The chair was taken by Dr. Hester.

## Diocese of Bathurst.

WYALONG.—The Rev. J. T. Evans, General Organising Chaplain, Diocese of Bathurst, arrived here last week. The first services in connection with the Church of England were held last Sunday at the surveyed township, and also at the main camp. Two Sunday-schools have already been established. At the Sunday Evening Service, there was a large concourse of men, who joined heartily in the service. Arrangements have been made for regular services at the three centres of population, and it is hoped that soon similar services will be arranged for at the smaller centres. The difficulties in connection with the work are many and great, but already Mr. Evans has gathered around him a large and enthusiastic band of workers. Prayer Books, etc., are much needed, as most of the men have come on to the field without them. Temporary Church buildings are to be commenced at once. There is a great work to be done, as the majority of the miners belong to the Church of England.

## Diocese of Grafton and Armidale.

GRAFTON.—At a meeting held in the Parish room on the 8th inst., Rev. W. Tait in the chair, it was decided to rescind a motion passed at a former meeting in favour of a public picnic being held to welcome our new Bishop, and to hold a conversation instead, the date being left for the Council to fix. A meeting was also held in the same room on Tuesday night. Mr. B. Marriott, our new catechist, in the chair, at which it was decided to form a Tennis Club for Church workers. A Social in aid of the Sunday School Picnic Funds is to be held in the Grafton Rink on Wednesday next, and promises to be a success.

SOUTH GRAFTON.—A very pleasant social was held in the South Grafton School of Arts in order to raise money in aid of the South Grafton Church funds. In both ways the social was all that the promoters could have wished.

TENTERFIELD.—A Literary Society has been formed in connection with the Church here. President, Rev. R. J. Moxon; Vice-Presidents, Messrs. Dowe, Clark and Thomas; Hon. Sec., F. Mathews; Hon. Treasurer J. L. Kelf. Meetings are to be held every Tuesday at 8 p.m.

LISMORE.—A Branch of the Young People's Society of Christian Endeavour and Church of England Temperance Society have been formed here.

HILL GROVE.—A Concert and Social took place on Tuesday evening last week, which was in every way a success. The proceeds—about £17 being realised—are to go for painting and repairs. The Rev. C. T. S. West, Incumbent, presided, and through his and the efforts of a number of willing assistants, everything passed off well. Many visitors from Armidale and Cooney Creek added to the success of the entertainment; several items in the programme being much appreciated. Refreshments were provided free. Mr. West, at the conclusion thanked the singers, players, and general helpers, for their valued services. This was the largest and best gathering ever held in connection with the Church of England at Hillgrove West.

Mother Graves' Worm Extirpator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

## THE EXCELLENT WOMAN.

By WILLIAM WORDSWORTH.

SHE was a phantom of delight  
When first she gleamed upon my sight:  
A lovely apparition, sent  
To be a moment's ornament;  
Her eyes as stars of twilight fair,  
Like twilight's too, her dusky hair;  
But all things else about her drawn  
From May-time and the cheerful dawn  
A dancing shape, an image gay,  
To haunt, to startle, and way-lay.

I saw her upon nearer view,  
A spirit, yet a woman too!  
Her household motions light and free,  
And steps of virgin liberty;  
A countenance which did seem sweet,  
Sweet records, promises as sweet;  
A creature not too bright or good  
For human nature's daily food;  
For transient sorrows, simple wiles,  
Praise, blame, love, kisses, tears and smiles.

And now I see with eye serene  
The very pulse of the machine;  
A being breathing thoughtful breath,  
A traveller between life and death;  
The reason firm, the temperate will,  
Endurance, foresight, strength, and skill;  
A perfect woman, nearly planned,  
To warn, to comfort and command;  
And yet a spirit still, and bright  
With something of angelic light.

The Reading Room of St. Paul's Chapter, San Diego, Cal., is doing much good. The room is used at all times during the day and evening. Many Churchmen from the country make it their headquarters while in the City. It is used regularly by the apprentices of ships lying in the harbour. Many of the ships are supplied with magazines and other literature from the Reading Room. As every magazine or paper given bears the stamp of St. Paul's Chapter, the name of the Brotherhood constantly doubles the Horn, and goes round the world. On a recent Sunday the Lay Readers of the Chapter supplied services at seven different points.

St. Luke's Cathedral Chapter, Atlanta, Ga., has a Committee of visitors and strangers, the members of which go the rounds of hotels every Saturday, and leave invitations to the Services. This work is followed up on Sunday morning by personal requests to hotel guests to attend services. Another Committee visits boarding houses. Framed invitations have been hung in hotels, boarding houses, and the McPherson barracks. The charitable institutions of the city are being supplied with suitable reading matter. Members of the Chapter carry on the Lay work of a Mission Chapel. A Mission and Reading Room for rescue work will soon be opened.

Was Adam a "Saint?" The London Echo says:—"MARK TWAIN, in one of his freaks of humour once proposed that a statue should be erected in honour of Adam. Some learned Dryadists are now debating the question whether or no Adam has a right to be reckoned as a saint. It appears that Dr. Neale, in his "History of the Eastern Church," points out that he was so honoured in the Armeno-Georgian Calendar, and also in the Ethiopian. It appears also that a Sarum Martyrology gives January 23 as the memorial day of Adam. Certain ancient Welsh and Saxon Calendars give March 23 as the day of Adam's creation, and April 1 (ominous date) as the day of his death. Nevertheless, the Church, in the wider use of the term, seems never to have set apart a day for the memory of Adam."

A Home-Thrust. The following telling anecdote is from *Christian Endeavour*:—"A story is told of an old Fijian chief and an English earl—an infidel—who visited the islands. The Englishman said to the chief: 'You are a great chief, and it is really a pity that you have been so foolish as to listen to the Missionaries, who only want to get rich among you. No one nowadays would believe any more in that old Book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish.' When he said that, the old chief's eyes flashed, and he answered: 'Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! if it had not been for these good Missionaries, for that old Book, and the great love of Jesus Christ, which has changed us from savages into God's children—you, you would never leave this spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!'"

Diet and Habits. SIR ANDREW CLARK was wont to prescribe the following regimen as to diet and habits to his numerous literary patients: General directions. On first waking in the morning sip a glass of hot water. On rising take a tepid sponge bath, followed by a brisk general towelling. Clothe loosely and warmly. Breakfast—Wholemeal bread or toast and butter, with eggs, or fresh fish, or cold chicken, or fresh tongue. Towards the close of the meal half a pint of a black China tea, not infused over five minutes. Breakfast as near eight as possible, that you may have a long forenoon's literary work. Lunch should resemble a nursery dinner—fish, meat, bread, potatoes, well-boiled green vegetables, and milk puddings or cooked fruit. Sip a small glass of plain fresh filtered water. This should be the chief meal of the day."

## THE BISHOP OF GRAFTON AND ARMIDALE IN SYDNEY.

Last Friday afternoon the newly consecrated Bishop of Grafton and Armidale was present at an "At Home," which was given by the VERY REVEREND THE DEAN, at the Deanery. The Members of the Standing Committee of the Diocese, the Cathedral Chapter, the Rural Deans and their wives were invited to meet the Bishop and Mrs. Green. The afternoon was fine and a large number of ladies and gentlemen attended who were received by the Dean and Miss French. Those present included:—Sir W. M. Manning, the Hon. E. Knox, his Honor Judge Docker, Rev. Canon Kemmis, Archdeacon Gunther, Canons Moreton, W. Hey Sharp, Minor Canon Rich, Rev. Dr. Corlette, Rev. Dr. Harris, Rev. G. D. Shenton (Precentor), Revs. J. D. Langley, A. W. Pain, C. Baber, C. F. Garney, G. Brown, T. V. Alkin and Principal Schleicher, Messrs. J. Kent, Deas-Thomson, Mrs. Walter Hall, and Miss Stephen. Refreshments were partaken of in the dining room.

## PRESENTATION OF AN ADDRESS.

Afterwards an address of welcome was presented to the Bishop of Grafton and Armidale in the Chapter House from the Standing Committee of the Synod when a large number of the Clergy, Laity and ladies assembled to wish the Bishop God speed. There were present:—The Archdeacon of Camden, the Revs. Canon Moreton, Kemmis, Sharp and Rich; the Rev. Dr. Manning, M.A., LL.D., the Rev. B. A. Schleicher (Principal of Moore College), the Revs. A. W. Pain, B.A., J. D. Langley, Dr. Corlette, Dr. Harris, W. J. K. Piddington, W. Hough, C. F. Garney, C. Baber, R. J. Read, T. V. Alkin, P. R. S. Bailey, S. Fox, E. C. Beck, H. W. Mort, M.A., W. A. Charlton, S. Hungerford; Sir W. Manning, Hon. S. A. Stephen, Hon. W. R. Campbell, Hon. T. Smith (Grafton), Judge Docker, W. L. Docker, His Honor Mr. Justice Foster, E. W. Moleworth, M.L.A., Messrs. Robert Chadwick, Robert Hill, John Kent, S. R. D. Thurston, F. W. Uther, W. R. Beaver, Jas. Vickery, J. T. Ling (Chancellor), J. Barre Johnston, G. Harrison, and others.

THE VERY REVEREND THE DEAN presided, and before reading the address said it was scarcely necessary for him to state to them the object for which they were gathered together that afternoon, as it was probably clearly understood by every one present. However, he might say that they were gathered together for the purpose of presenting an address to the new Bishop of Grafton and Armidale—welcoming him on his way to his new sphere of labour, according to the custom which had always obtained in the Metropolitan Diocese of that Province. It had always been the custom for that Diocese to welcome any Bishop on his way to the Diocese to which he had been appointed—to extend to him the hand of brotherly sympathy. He felt certain the address to be then presented voiced the sentiments of the Committee, and of everyone who was present on that occasion; and it was gratifying to them to know that the Bishop would do his utmost to promote in his new sphere, the great object of the Christian Church, and will be prompted by wise oversight and judicious action to spread the Gospel of Christ. And it was gratifying to them to know that the Bishop would, by wise oversight and judicious action, endeavour to promote the great object for which the Church exists; which was not only to make us good Churchmen but to lead true Christian lives in the relations which we hold one to another in society. Christianity was applicable to us in our daily life,—in all the transactions in which we engaged, and if they had more of that true Christian Religion amongst them, their happiness would be greatly increased. There would be more harmony and less anarchy. They had no doubt that his lordship would be most anxious to promote those principles and do all in his power for the advancement of true religion and the promotion of Christian unity among those poor whom he was placed. Believing that, they with great cordiality, congratulated him and welcomed him to the Metropolitan City. Before he presented the address, he would just add one more remark.—It was a pleasure to them to know that in matters of ecclesiastical policy, there were no prohibitive duties between New South Wales and Victoria. The Victorians received our Clergy without imposing any tax, and we received a Bishop from them free of duty for which he was sure they effect would be to draw more closely together the bond of unity, and they would all find as they advanced in years there would be more of that sympathy and unity shown which is promoted by our religion. The DEAN then read the address, as follows:—

"TO THE RIGHT REV. ARTHUR VINCENT GREEN, M.A., LL.D., BISHOP OF GRAFTON AND ARMIDALE:—My LORD BISHOP—As representing the Church in this Diocese in our capacity as Members of the Standing Committee of the Synod, we beg leave to tender you a very cordial welcome on the occasion of your visit for a brief period, to the Metropolis of the Province which includes the Diocese over which, in the providence of God, you have been called to preside. We congratulate you, also upon your elevation to the high and responsible office of Bishop, and desire to assure you of the warm interest which we are entering. We are well aware that as Bishop of the Diocese of Grafton and Armidale you hold a position

which offers no attractions of worldly emoluments or pleasurable ease, but one which demands much self-denial and earnest consecration of all the powers of mind and body which can be brought to bear upon the discharge of its solemn responsibilities; and we are equally sure that you have devoted yourself to the fulfilment of them all with earnest purpose and in full dependence upon the grace of God, and with a single eye to His glory. It is an interesting fact in connection with your appointment that the sister Colony of Victoria has in this instance supplied a second Bishop from amongst her Clergy for the Church in New South Wales—an event which is calculated to awaken a stronger mutual interest in the welfare of the Church in both Colonies, and to draw still closer the bonds of fellowship which exist between us. It will be our duty and privilege to remember you in our prayers. May the gifts and graces of the Holy Spirit be bestowed upon you abundantly. May God's richest blessings rest upon all your labors. May you be kept by His preserving care in all your trials and dangers, and may He grant you many years of happy service as an overseer of His flock. We desire also to offer to Mrs. Green our cordial greetings, and to assure her of our sincere wishes for her happiness in the new sphere which she is about to occupy."

THE BISHOP briefly replying remarked that if any man who was about undertaking new and difficult work ought to be encouraged by the kindness extended to him by numerous friends he thought it should be himself—they came to him from all parts of Victoria, and the Diocese of Sydney had now conveyed its assurance and kindness to him as he was entering upon his new work. He could not but remember that the Diocese of Sydney was the mother Diocese, and the centre of learning—theological as well as commercial—and naturally Churchmen would turn to Sydney for help, encouragement and sympathy. He offered them every gratitude and thanks for the kind wishes enumerated in the address just read. He had considered his call a providential one, and after fourteen years' labours in Victoria, he felt almost wedded to the Colony. As he said it appeared a providential call, and he had to encounter difficulties various and numerous, and it seemed hard to sever from friends. But he trusted that it might please the HEAD OF THE CHURCH to give him such strength that he would be enabled to do something towards furthering the great cause to which the Dean of Sydney had just referred. He thought they, as Churchmen, were doing much towards furthering the Federation of the Colonies. They might be sure he would do all that it was possible for him to do to strengthen the bond of unity between them. He thanked them very heartily for the address conveying so many kind and good wishes which they had presented to him.

The Bishop pronounced the benediction, and the meeting terminated. A large number of Clergy and Laity were subsequently introduced to his Lordship by the Dean.

## AT ST. ANDREW'S CATHEDRAL.

The Bishop preached at St. Andrew's Cathedral on Sunday morning. There was a crowded congregation. Amongst others present were:—Mr. Duff, and Miss Duff, Lord Kintore (Governor of South Australia), and Admiral Bowden-Smith.

The Bishop selected as his text the words of Christ to Nicodemus—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and thither it goeth. So is everyone that is born of the Spirit." It was scarcely remarkable, he said, that the Lord should typify the work of His Holy Spirit by which men denoted the Spirit of God was akin to the word "breath or wind." After touching on the widespread connection between the two ideas, "the Spirit and the wind," and illustrating their meaning in each case, he showed how the mysterious origin and course of the winds, their whence, their whither, their infinite diversity of force and of current were very naturally taken by the Lord as a symbol of the variety of operation which characterised the Spirit's work. Continuing, the Bishop said:—

## VARIETY OF METHODS.

Its variety of operation. How many of us realize this? I am not at all sure but that there is truth to-day in that view of the Spirit's work which apparently led the old Hebrew writer to speak of a clever workman because he was a clever workman, as a man "filled with the Spirit of God." Even when we have made allowance for a man's inherited qualities and his physical powers, and the size of his brain and so on, it still remains true that to be in the best sense a skilful mechanic, or a clever doctor, or lawyer, or a great writer or speaker, or a ruler of men, the man must have something in him of the inspiration of God's Holy Spirit. But putting that aside, still I say how few of us realise even in religious matters the magnitude of the breadth of the variety wherewith the Holy Spirit works. Sometimes people say, as if it were quite a difficulty to those who hold our religious position, "Just look what wonderful results are brought about in religious bodies outside what you call the Historic Catholic Church, and by means how widely different from your own." Of course it is so, and we ought to be very thankful it is so, and bless and praise God that the arm of His power and the invigoration of His Spirit are felt even where we may fail to recognize a duly accredited commission. A man who thinks that the Spirit of God works only in one communion, or by one set of methods, has yet his A B C to

learn in the school of Christ. Whence came that marvellous influence which attended the preaching of Wesley and of Whitfield four generations ago, when—I quote the words of an agnostic historian,—there was aroused "in great masses of men an enthusiasm of piety which was hardly surpassed in the first days of Christianity?" Whence comes to day the self-devotion which nerves the so-called "officers" of the Salvation Army to fling themselves upon the homes and haunts of vice, and to endure the coarsest jeers and ridicule, if by chance they may pluck but one brand from the burning—whence is this but from the Spirit of God? The methods are not our methods, the means are not our means. For us the Spirit of God is discerned, not in the earthquake, or in the tempest, or in the fire, but in the still small voice of a more refined religious system, and in methods of operation less erratic, more sober, staid, and certain. But we cannot, we dare not limit the working of the Spirit—whether it be the conversion breaking down the hardened soul as in one moment, or the steady quiet growth of a godly lifetime. The impetuosity of a St. Peter, or the thoughtful intuition of a St. John, the rugged earnestness of a street preacher, or the cultured accents of the scholar—how shall we deny to any of these the Spirit of God? Again I say we dare not.

## THE FUTURE OF THE ENGLISH CHURCH.

We can see the effects of the wind, and so can we the presence of the Holy Spirit. It is not all mystery. How can we say the Divine Spirit is with men in whose midst, morally speaking, is neither life nor vigor, nor freshness, nor purity, nor power? How, on the other hand, can we fail to take heart and go on where those things are present? And that is why I, for one, am full of confidence for the future of the English Church. Have we not, in these days, some right to say that God is with us; that He has poured forth his Spirit upon that ancient Church which for thirteen centuries has been for the vast majority of Englishmen the expression of their religious consciousness. When the history of the nineteenth century comes to be written, few things will be more remarkable in it than the new life which, from east to west and north to south, has been poured out upon the English Church. Fairer in her worship, more earnest in her devotions, more eager for her missions, more self-denying in her labours for the sick and the poor, fighting with daily augmented zeal against the enfeeblement of drunkenness, of social selfishness, of lax morality. How can we fail to recognise in this the presence with us, as a Church, of the Holy Spirit? I say as a Church; and on Whit Sunday it is right and proper to speak of the Church and her life.

## A MYSTERIOUS STRENGTHENING POWER.

Concluding, the Bishop said: Life is too varied to make it possible for us to do more than say that the work of the Spirit in the individual life is seen in an exalted nature and consecrated human capacity. There are moments which come to us sometimes, all unexpected, when it seems that we can do no more, brave no more, or suffer no more. And then there steals upon us a mysterious strengthening power, and we do and suffer as we never could have dared to hope; our powers seem to have been lifted to a loftier plane. As our day, so our strength is. And whence comes this? From Him who is rightly named the Comforter, the Strengtheners. The Strengtheners to bear hardships, the Strengtheners to plan and execute bold deeds, the Strengtheners to do one's duty—the exaltation of human capacities. Not long ago a mutiny broke out in a great Canadian convict establishment. Overpowering the guards, the mutineers obtained possession of the interior of the prison. The warden they had captured, and holding him bound before them they moved on armed with pistols, to force the other prison gates. On the wall were nine guards, with rifles; yet, should they fire, the warden's life was in deadly peril. Then cried the warden, "Never mind me, men, fire away and do your duty." The guards hesitated. The warden repeated his command, and the firing began. Sixteen convicts fell in the deadly struggle; the rest threw down their arms and surrendered; but the gallant warden fell—pierced with many bullets—and he gave his life to do his duty. Now I say this, that the resolution, the inspiration in the sudden crisis, the power to do such a deed as that, comes straight from the Holy Ghost—the Comforter. When a man can deliberately perform so splendid an act of self-sacrifice rather than forgo his duty, his powers, whether he knows it or whether he does not, are quickened by the influence of the Divine Spirit. Thank God He has not taken His Holy Spirit from us. Depend upon it the unseen but abiding influence of the first Whitsuntide works more wonders in this world of ours than we sometimes give it credit for. Perhaps we cannot all do heroic deeds, nor make great sacrifices, but we can all do live that the Spirit of God may consecrate our daily lives, so that we may be a noble example, not only to the Church, but the world around us.

Prussia and Religious Instruction. The Prussian Minister of Public Worship has announced that children whose families have no religious faith need not receive Religious Instruction in the public schools except at the request of their parents. The order, it is explained, does not apply to the primary schools; but it is the first step towards the abandonment by the State of the duty of Religious Instruction, and as such has met with loud protests both from Protestants and Roman Catholics.

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