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NOTES AND COMMENTS.

Personalia. The MOST REVEREND THE PRIMATE attended a meeting held at Lambeth Palace on Tuesday last, at which the ARCHBISHOP OF CANTERBURY presided. The BISHOP OF BRISBANE was also present. The Venerable ARCHDEACON STRETCH has resigned the Archdeaconry of Melbourne and Geelong. The resignation will take effect on the 30th inst. Mr. TUSSELL has been appointed by the BISHOP OF NEWCASTLE, Lay Reader in the Parish of Dungog. The Rev. JAMES CLARKE on the occasion of his marriage has been presented by his parishioners at Sans Souci, Rockdale, and Kogarah with a dining room clock and a set of dessert knives and forks. The Rev. J. SWINDELLS, of Taralgon, died on Monday the 21st ult. The Rev. J. C. LOVE, of Lorne, has been appointed to fill the Incumbency of Ballarat and Canterbury, Diocese of Melbourne, rendered vacant by the appointment of the Rev. R. STEPHEN, M.A., to St. Andrew's, Brighton. The Rev. J. CARRINGTON has been appointed to Taralgon; Mr. L. ABRAMOWITZ to have temporary charge of Norwin; Mr. J. BAGLIN is appointed to Orbest; Rev. H. J. HARVEY to the Incumbency of Foster, the Rev. B. S. HAMMOND to Ormo, and the Rev. P. PRESSWELL temporarily to Bruthen all within the Diocese of Melbourne. The new Bishops of the Spanish Reformed Church who are to be consecrated by Irish Bishops are Senor J. B. CABRERA, a native of Spain, and formerly a Roman Catholic Monk, and the Rev. THOS. PEMBRIDGE POPE, M.A., ex-Sch. T.C.D., Consular Chaplain at Lisbon, and Hon. Canon of Gibraltar. Mr. POPE has Irish Orders, and formerly served in the Diocese of Dublin. The first-mentioned Clergyman is Bishop-Elect of the Reformed Church in Spain, and the latter is President of the Portuguese Synod of the Reformed Church in that country. Archdeacon COOPER resigned the Incumbency of Hamilton and commenced his duties in the Archdeaconry of Ballarat on the 1st inst. Rev. F. W. McDONNELL, who has held the position of Curate of St. Thomas', Narrandera, for the past two-and-a-half years, has been presented with a purse of twenty-five sovereigns on the eve of his departure for Colombo, Ceylon. The Bishop of Brisbane preached in St. Paul's Cathedral, London, on Sunday last. Legacies have been left by Mrs. ELIZABETH STRATTON to the Church Society of the Diocese, and to the Church Buildings Loan Fund. The Rev. E. C. BECK, A.K.C., the Executor has paid to each of these Funds the sum of £231 14s 2d. The Rev. OWEN WILSON, Bishop-Elect of Melanesia, arrived at Albany, per R.M.S. Austral on Saturday evening at 8 o'clock, and at Adelaide on Wednesday. Should he arrive in Sydney in time he will probably be the preacher at St. Andrew's Cathedral to-morrow afternoon. Miss MENIA MASPERO gives herself to the work of the Belenden Ker Mission for the first twelve months without salary. The Rev. FRANCIS JAMES HARRIS has been registered for the celebration of marriages. Residence Mudgee, Diocese of Bathurst.

A Lecture in aid of the Church Home. The interest taken by Miss FRENCH in the Church Home is well and widely known. Every opportunity to advance the welfare of this excellent institution Miss FRENCH instantly uses. As Mr. ARTHUR FRENCH, who is Secretary of the Diocese of Melbourne, is about to pay a short visit to Sydney, Miss FRENCH knowing how deeply interested her brother is in Temperance work, has happily obtained his promise to deliver a lecture on Monday evening next, in the Chapter House, the proceeds to be applied in aid of the Church Home. The subject of Mr. FRENCH'S lecture will be "NATIONAL PROVERBS" (their wit and wisdom). In the hands of Mr. FRENCH we are sure "National Proverbs," which has been defined as the science of practical philosophy—will be treated with such admirable skill that his hearers will have in concrete form what the wisest men in bygone days have proved to be the truth in the most practical aspects of life. The BISHOP OF MELBOURNE, who presided upon the occasion of the delivery of the lecture by Mr. FRENCH in the sister City, has spoken of it in highest praise. The object in view, the subject of the lecture, and the generous feelings which have prompted its delivery, should command a large audience. We earnestly hope that a crowded Chapter House will show that the value of the work done by the Committee of the Church Home is highly estimated, and at the same time evidence, by the cordial welcome given to Mr. FRENCH, that they appreciate the efforts which are being made to assist the institution in its noble work.

Bishops who have died. The Daily Telegraph is, unfortunately, in error, at times led into serious error. It is always anxious to supply Church News, and is to be commended for the ready help it gives to advance religious and philanthropic work; but there should be greater accuracy. A short time ago one paragraph, bearing upon an important ecclesiastical matter contained five mis-statements. On Saturday last it tells us in connection with the death of the BISHOP OF RIVERINA, "it is noteworthy that three Australian Bishops have passed away within the last twelve months." This is true. Then it proceeds to tell us that the BISHOP OF BALLARAT, consecrated in 1875, is the senior Bishop. That is correct. But it proceeds to state that by the death of BISHOP PARRY, BISHOP KENNION, who was consecrated in 1882, is next in seniority. Here it is in error. How about the BISHOP OF NEWCASTLE, who was consecrated in 1878. Then it tells us, "Until the death of BISHOP MESAC THOMAS, none of the Australian Bishops had died in Australia." How about WILLIAM TYRELL, the first and devoted Bishop of Newcastle, who, for thirty-two years laboured incessantly, and died at Morpeth in 1879? How about WILLIAM COLLINSON SAWYER, the first Bishop of Grafton and Armidale, and how about HENRY HUTTON PARRY, who died at Perth last year? These all died in Australia.

Newspaper Reports. We beg to enter our protest against correspondents forwarding us newspapers from which they desire us to carve out a report of some Parochial gathering. Last week we had a paper sent about a Parish Tea Meeting which filled two columns of the local paper, and we were expected to boil it down, write the report, and give general satisfaction to everybody that took part. We tried to do our best, and at last gave it up in despair. Only recently a Clergyman sent us a paper, and desired us to reprint an account of a presentation, and said, "If you insert it please forward me a copy of the paper, and send the account at the same time." Think of it; an account to be sent for threepence, one penny to be spent in postage and a second in sending a receipt, for that would surely be needed. Another in the imperative mood says, "Insert this just as it stands; don't cut out a word—if you do, stop my paper." Horror of Horrors! Editorial life is too short for it to be used up in this way, and while we welcome Church News—the fresher and crisper it is the better—all lengthy newspaper reports which go in for details as to who provided the crockery for the tea meeting, who accompanied on the pianoforte with marvellous ability, and gives the gratifying information that the whole entertainment—including Jarley's waxworks and side shows—was a pecuniary success, will henceforth be thrown into the waste-paper basket. Let us have something about the spiritual side of the work, about Church progress, and a column is at your disposal; but for newspaper reports a fortnight old not an inch.

The Bishop Designate of Melanesia. The Rev. OWEN WILSON M.A. Bishop Designate of Melanesia, is a passenger by the "Austral" which arrived at Adelaide on Wednesday. We are authorized to say that should the Bishop Designate arrive in Sydney by Sunday next, he will probably be the Preacher at the afternoon service at the Cathedral.

The Melanesian Missionary Notes says:—The yearly report of the Melanesian Mission is to hand, and gives information of much cheering progress and hope for the future. It is neatly and clearly printed, and contains a great deal of interesting and readable matter. From it we gather that there have been over one thousand baptisms during the year, mostly adult; that there are about four thousand scholars under Christian instruction, mostly taught by native teachers; and that the Christian population in the several islands numbers many thousands. Everywhere the outlook is promising and cheering, and the advent of a new Bishop is not the least cause for which to thank God, and take courage. The prayers of all Church people are desired for him, and for the great work to be undertaken of which he is now proceeding.

The Brotherhood of St. Andrew. An article signed by BISHOP ANSON St. Andrew, appears in the Lichfield Diocesan Magazine on the Brotherhood of St. Andrew, the object of which is to "reach, get hold of, and keep in the service of Christ" the young men. The Brotherhood has two rules—first, to "pray daily for the spread of Christ's Kingdom among young men;" and second, "to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church and the Church's organization." Referring to this article, BISHOP LEGGE says:—"The growth of the Brotherhood proves that the need of such an organization was great, and is a pledge of possibilities which one cannot but contemplate with thankfulness. I have learnt from those who have had opportunities of observing its work that it is genuine and effectual, and for the sake of our young brothers in the Church I rejoice to think that there is a prospect of our receiving from the sister Church in America the gift of so sound an organization. Its spread amongst us will not entail any additional labour on the Clergy, nor add to the institutions needing support in the Diocese. I am grateful to BISHOP ANSON for offering to give any help he can towards the establishment of branches in this Diocese. I heartily commend the Brotherhood to our Church people, and I pray for the success of the effort to make our young men realize their high calling in Christ Jesus."

Shakespeare and the Bible. BISHOP WORDSWORTH, in his Shakespeare and the Bible, finds in the poet's works, according to a writer in the Nineteenth Century, more than 550 Biblical quotations, allusions, references and sentiments. "Hamlet" alone contains about eighty, "Richard the Third" nearly fifty, and "Henry the Fifth" and "Richard the Second" about forty each. SHAKESPEARE quotes from fifty-four Biblical books, and not one of his thirty-seven plays is without a Scriptural reference. Genesis furnishes the poet with thirty-one quotations or allusions, the Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, St. Matthew St. with sixty, Luke with thirty, and Romans with twenty.

Matrimonial Agencies. In a Sermon upon Marriage at St. Paul's, Kyneton, delivered a fortnight ago by Dr. STACEY CHAPMAN, he spoke warmly upon the manner in which the Ordinances of Marriage is being degraded, and its duties and responsibilities were being ignored. His remarks were evidently prompted by the recent criticism of the Chief Justice of Victoria, whilst sitting as the Judge in Divorce, and to which we referred last week. Dr. CHAPMAN read advertisements of Matrimonial Agencies which he condemned as degrading the Rite of Marriage by making easy ties which may be as easily snapped by Divorce. He continued,—"Yes, if a gentleman wishes to risk a sovereign on a race, and he avail himself of a machine that will prevent him from being cheated, we lift up hands of holy horror. It is as bad as General TULLOCH standing by whilst half-a-dozen boys run a race on Sunday afternoon. The totalisator we cannot do away with, yet we stand idle and apparently compliant whilst the State, with its Registrar-General and all its other Officers and machinery, is legitimizing immorality, through not at once arresting a practice which is undermining the foundations on which Society rests."

The Court of Russia. The Court of the Emperor of Russia (says one of the St. Petersburg papers), consists of one chief chamberlain, five chief court masters, one chief gentleman-of-the-table, one chief hunting master, one chief court-marshal, one chief carver, one chief stable master, thirty-five court masters, seventeen stable masters, six hunting masters, one director of the Imperial theatres, two chief masters of ceremonies, eight assistant hunting masters, nine assistant masters of ceremonies, 173 chamberlains, 249 assistant chamberlains, twenty-four court physicians, twenty-three court priests, ten ladies in waiting, four ladies of the bed-chamber, and 180 assistant ladies in waiting.

A Typical Case. An article appears in the March number of the Forum on "The Religious Analysis of a New England Town." The fifteen Churches of this town in the eastern part of Massachusetts—see represented as degenerated into so many clubs for social entertainment. Each tries to draw a paying crowd. The most attractive programme prevails. Denominational competition runs down into sensationalism and secularism. The writer of the article is a Clergyman, and not an unfriendly witness.

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NEWS OF THE WEEK.

Friday, May 25.

Open-Air Service within the Cathedral Gates 1.15 to 2 p.m. Rev. T. B. Tress.—St. Paul's Young Men's Union met.—Concert given by the members of St. John's Darlinghurst Literary Institute in aid of the funds of the Institution.

Saturday, May 26.

Holy Trinity Miller's Point opened for Divine Service 1844.

Sunday, May 27.

The Preachers at the Cathedral were:—11 a.m., the Proctor; 8.15 p.m., Canon Taylor; 7 p.m., Rev. R. J. Read.—At St. Saviour's Cathedral, Goulburn, 11 a.m., Rev. E. P. Hood; 7 p.m., the Dean.—At St. James', Croydon, morning and evening, Rev. C. J. Byng.—At St. John's, Darlinghurst, for the Church Society, morning and evening, Archdeacon Gunther, M.A., and at St. John's, Parramatta, for the Church Society, morning and evening, Rev. A. W. Pain, B.A.—At St. David's, Surry Hills, 11 a.m., Rev. F. M. Dalrymple.—At St. Philip's, Church Hill, 11 a.m., Rev. J. Dixon.—At Macdonald Town, 11 a.m., Archdeacon Dunstan, M.A.; 7 p.m., Rev. J. Howell Price.—The twentieth Anniversary of the opening of St. Thomas', Balmain, was celebrated. Preachers, 11 a.m., Rev. J. D. Langley; 7 p.m., Rev. G. E. Gibbs.—At St. Andrew's, Summer Hill, the Rev. J. Dixon preached at the evening service.—Mrs. Harkaway, wife of the Incumbent of St. Paul's, Laneaston, Tasmania, suddenly expired during morning service.—Masonic Choral Service held in St. Saviour's Cathedral, Goulburn, in memory of the late Canon Dr. D'Arcy Irvine, P.M., P.G.C. Canon Puddicombe was the preacher. The offertory amounting to £21 will be devoted towards the erection of a memorial tablet in the Cathedral.—At St. Paul's Cathedral, London, the Bishop of Brisbane, appealed for aid to complete his fund to relieve the Church in Queensland from the misfortune of the floods, and the total amount required by the Bishop is £50,000.—The Bishop of Grafton and Armidale administered the Rite of Confirmation at Hillgrove.

Monday, May 28.

Open-Air Service within the Cathedral Gates 1.15—2 p.m., Rev. J. Dixon.—The Standing Committee of Synod met under the presidency of the Dean at 4 p.m.

Tuesday, May 29.

Open-Air Service within the Cathedral Gates 1.15—2 p.m., Mr. W. H. Dibley.—The Council of the Church of England Grammar School met at 4 p.m.—First Bishops of Victoria (China) and Rupert's Land Consecrated 1849.—Mrs. Wicken gave a demonstration in plain cooking in connection with the Working and Factory Girls' Club. Forty-nine girls and some mothers were present.—The Bishop of Grafton and Armidale met and welcomed by the Parochial Council at Glen Innes. A Conversation at which an address was presented, was held in the Town Hall in the afternoon, and the Bishop preached in the Church in the evening.—Synod opened at Newcastle. After Administration of Holy Communion in the Pro-Cathedral, the Clerical and Lay Representatives met in the School Room, and the Bishop delivered his opening address.—All Saints' Petersham Communicants' Union met. The Revs. C. Baber and C. H. Cole were present. Subject: "Self-examination."

Wednesday, May 30.

Open-Air Service within the Cathedral Gates 1.15—2 p.m., Rev. J. H. Mullens.—First Bishop of Sierra Leone consecrated 1852.

Thursday, May 31.

Open-Air Service within the Cathedral Gates 1.15—2 p.m., Mr. Daunt.

Friday, June 1.

Open-Air Service within the Cathedral Gates 1.15—2 p.m., Rev. T. B. Tress.—Opening of the Church Missionary Association Depot on the first floor, Strand Arcade, 8.30 p.m.—The Diocesan Corresponding Committee of the Board of Missions met at 4.30 p.m.

NEXT WEEK.

SUNDAY.

SECOND SUNDAY AFTER TRINITY.

Lessons: Morning, Judges 4; St. John 14. Evening, Judges 5 or 6 v. 11; Hebrews 10 to v. 19.

THE CATHEDRAL.—11 a.m., THE DEAN.

3.15 p.m., Archdeacon Gunther.

(Or, should he arrive before Sunday, the Bishop Designate of Melanesia).

7 p.m., The Proctor.

Holy Communion at 8 a.m. and 11 a.m. ST. SAVIOUR'S, GOULBURN.—11 a.m., THE DEAN; 3 p.m., Rev. E. P. Hood; 7.15 p.m., THE BISHOP OF GOULBURN.

MONDAY.

Lessons: Morning, 2 Chronicles 15; St. John 15. Evening, 2 Chronicles 16 and 17 to v. 14; Hebrews 10 v. 19. Committee, Church Society, 4 p.m.

TUESDAY.

Lessons: Morning, 2 Chronicles 19 to v. 31; Hebrews 11 to v. 17. Committee Lay Helpers' Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning, 2 Chronicles 20 v. 31 and 21; St. John 16 v. 16. Evening, 2 Chronicles 23; Hebrews 11 v. 17.

THURSDAY.

Lessons: Morning, 2 Chronicles 23; St. John 17. Evening, 2 Chronicles 24; Hebrews 12. Council The King's School, 2.15 p.m. Cathedral Chapter, 4 p.m.

FRIDAY.

Lessons: Morning, 2 Chronicles 25; St. John 18 to v. 28. Evening, 2 Kings 26 and 27; Hebrews 13. Executive Council Board of Missions, 3 p.m.

SATURDAY.

Lessons: Morning, 2 Chronicles 28; St. John 18 v. 28. Evening, 2 Kings 18 to v. 9; James 1.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

The Diocese of Sydney suffers a great loss by the departure of the Rev. T. B. Tress, who has so long been in charge of St. Peter's Woolloomooloo. Evangelistic work of all kinds will also miss an earnest worker. But what is lost by one Diocese will be gained by another, so that it is only a natural—and I think a laudable—feeling of local patriotism that makes us regret the change. On the general question as to whether such changes from one Colony to another are good for the Church, there is much to be said on both sides; but, on the whole, the weight of evidence is in favour of having similar transfers occasionally. They will probably become much more frequent when federation is an accomplished fact, and already we have learned to look round about all the Colonies, and not only in our own when a Bishop has to be chosen. The great difficulty is as to what weight should be given to the claims of those who have served long and well in the same Diocese, and that subject (which was, if I remember rightly, dealt with to some extent in the columns of the RECORD last year) deserves a full discussion. In the case of the Bishop of Goulburn's nomination of a successor to Canon D'Arcy Irvine, this question does not come before the public at all in my judgment. When the power of nomination is given to any person, it is entirely a matter for himself as to what arguments he may be influenced by; and to attempt to influence his decision by public meetings, or in any way, is really to try to take away the power which the law has given. So with Synod and Parochial Nominators. To formally give them power of appointment, and then practically to take that power into other hands by influencing them by petitions, by the opinions of influential parishioners, or in any other way, is an absurdity. The nominators, if they are men worthy of their position, will assuredly find out what public opinion is, and give it all the weight that rightly attaches to it, before they make their choice: and the electioneering tactics which are now and then resorted to on such occasions are unworthy of the Church.

With reference to the use of the Revised Version in Church, I believe that Bishop Barry announced that he would not interfere if any Clergyman adopted such a practice. One Incumbent in the Sydney Diocese certainly availed himself every Sunday of the permission, and others perhaps, like myself, have done so occasionally, as when the first seven verses of Isaiah ix are read on Christmas Day—in those verses the Revised Version makes much intelligible which cannot be understood in the Authorized Version. Some of us, also, have made a practice of reading the words of our texts as they stand in the Revised Version, whenever the two versions differ. But the truth is that the Revisers have, with all their learning and all their labour, satisfied nobody. The high-and-dry Tories are indignant at the whole thing; the Liberal Conservatives, if I may so call them, dislike the too numerous alterations in the New Testament, the rhythm of which has often been spoilt, as is unanimously agreed, by a species of English-Greek which few sixth-form boys would have allowed to pass; the Liberals are indignant at the ultra-Conservatism of the treatment of the Old Testament; while the Radicals complain that "they haven't gone far enough." So the poor Revised Version has few friends and many enemies, and while its non-adoption seems an absurd result after so much labour, I greatly doubt whether our Church, either in the Colonies or in England, will be induced to adopt it as the Version to be regularly used in public service. By-the-by, is it wise to pursue the plan which I have found in use in various places—of making occasional alterations in the Biblical text, following (after the illustrious example of St. Paul, I confess) neither Revised Version nor Authorized Version, but a mixture of both with a little perhaps of the private scholarship of the Clerical reader?

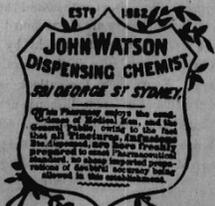
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OPEN COLUMN.

An Object Lesson.

The history of the "New Australia" expedition is one of the best object lessons that have been given to this generation to meditate upon. It is too much to hope that men generally will understand its teaching but some few have, and these may will; and the hope of humanity always lies with the few. The world is witnessing a new experiment; one never ventured on before the days of the French Revolution; unless we except the Tower of Babel era. The prevailing political idea is to govern without God. The notion that the people are the fount of authority notwithstanding the Divine word, power is from above finds its expression in the unreasoning tyranny of majorities—the fetish of these days. The framework of the coming Socialistic "Frankenstein," numbers in addition to such fallacies as this some sound theories among its articulations. It is a trick of the day to take from Christianity what suits each man's particular idiosyncrasy, rejecting all that is inconvenient and unpalatable. So the new political movement lays its hands on "brotherhood" and proposes straightway to realize the idea by the application of sundry and manifold arbitrary enactments—all relating to conduct. The "New Australia" enterprise is an example ready to hand of the inherent weakness of a system which attempts to bring men into unselfish relations and into universal well-doing without the religious basis. Happily this experiment has been made on a small scale, but it is only too likely that by and by it will be tried on national dimensions. It is a singular repetition on secular lines of the religious community idea of monasticism—going out of the social and political world in the delusion that so we shall not be of that world. But here comes the failure—the kingdom of the world is within you! No community, large or small, can be maintained in anything approaching to right relations except by Power. The power may be moral; or it may be positive, but one or the other must be present; otherwise we have anarchy. In "New Australia" there was neither moral nor positive power. There was neither the rule of Love nor the rule of the "Iron Rod." The leader issued orders which short-sighted selfishness refused to obey and there was no power to enforce them—hence came schism. This will be the history of all such attempts whether made by the many or the few. As it is almost certain that before long something similar will be attempted on a large scale, we have awaiting us such disasters as probably have not been equalled in the history of the world. Socialism with its theories of equality, brotherhood, enfranchisement of women, and other such, is building up a fair-seeming arch over the troubled waves of this wicked world, but it will not carry the crowd that throngs to pass over, for the keystone is lacking. Call it morality, religion, unselfishness, righteousness, love—what you will, it is all one—God. God in Christ and Christ in man—is the only true foundation for all communities on earth or in heaven; His love shed abroad in our hearts by the Holy Ghost is the only possible bond of unity and the only guarantee for general prosperity, and the sooner Christian men and women begin to live out our Faith thoroughly, neither adding nor diminishing, the better it will be, if not for all yet for those who are open-eyed and open-hearted enough to recognize and receive truth and goodness when plainly and unmixedly put before them. It is an idle thing to hope to bring all men to see that their real interests, whether the interests of the British nation, or of the individual Briton, lie in the direction of losing all things that they may win Christ, but there are some who may be thus persuaded, especially if the persuasion comes from the sight of the real thing,—and not from merely much talking about the real thing, and with "some" rests the hope of the future. At any rate it is not too much to expect that many who are in the main on right lines will by this last signal failure of man's vain imagination be more deeply convinced of the futility of all mere political panaceas, such for example as the enfranchisement of women, or the total prohibition of strong drink, to bring about the reign of righteousness. Things good in themselves, divorced from their true motive power and associated with Philistine allies are apt to become as energetic agents for evil as they might and ought to have been otherwise. The era of Woman, if not in Christ will prove to be "in" something or someone very much different, and Socialism without Christianity is bound to be the most disastrous failure of all human schemes for the regeneration of the race; or it may possibly prove to be the last.



CORRESPONDENCE.

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

Correspondence must be brief.

MEMORIAL TO THE LATE BISHOP OF RIVERINA.

TO THE EDITOR.

Sir,—Will you kindly grant me a brief space to bring this subject before your readers. As you are well aware his lordship was cut short in his work while on a visit to Broken Hill, the most distant and difficult part of his Diocese. There was no work dearer to the Bishop's heart than this. During the past five years nearly three thousand pounds have been spent in building Churches and Schools; toward this the Bishop contributed £100 himself. We have still a debt of about £500, and for part of this his lordship was guarantor. It would be a discreditable and ignoble thing to allow the burden of this, which was voluntarily undertaken for the Church's good, to fall upon his widow and children. Might I ask those who knew and loved the good Bishop for his noble and holy life and quiet, thorough, unostentatious work to contribute towards a fund we are starting, the whole of which will be devoted towards discharging the liability his lordship so generously incurred. I am sure were he able to express a wish, he would desire anything done in his memory to take some such form as this.—Yours faithfully,

ALFRED J. WHEELER, VICAR OF ST. PETER'S, Broken Hill. Streyncham, Stanmore, May 28th.

THE COUNCIL OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Sir,—We feel that a word or two about the position and work of the Council of the C.E.T.S. might be useful at this time to some of our Branches. We have recently learned that its functions and work are not quite understood by some of our friends in one or two Parishes.—Under a heading of "Constitution of Diocesan Branch in the C.E.T.S. Manual we find the following:—

- (1) "The principal objects of the Diocesan Branch shall be to form and maintain Parochial Branches; to arrange for Sermons, either simultaneous or otherwise; to organise Meetings in central places, and an Annual Festival; to take measures for the diffusion of the Society's publications, and other temperance literature, and generally to take measures for the extension of the Society's work." (2) "On the 30th June, or within a month thereof, all affiliated Branches, both adult and juvenile, shall send in a return showing the number on the roll at date, and such other particulars as may be required by the Diocesan Council, and shall at the same time pay all monies due to the Council."

We can hardly imagine any one who knows anything at all of organised work, and especially of the character of the C.E.T.S., questioning for one moment the necessity for central organization. Our experience has taught us that very little aggressive work indeed would be done, and very few branches probably maintained if there were no Central Management, and no head to the Society.

All the aggressive work, or nearly so, that has ever been done, has been mainly owing to the efforts of the Central Council. The Annual Report of last year stated that seven new Branches had been formed during the year, and ten other Clergyman had definitely promised to take up the work as soon as possible.

Only within the last two or three weeks correspondence has been received from several places outside the Diocese of Sydney, asking for information with a view of starting Branches of the C.E.T.S. We trust that in time these Branches in other Dioceses may form the nucleus for the formation of Diocesan Organisations of their own. In the mean-time they remain under the wing of the parent society in the Sydney Diocese. The Central Council plays an important part in maintaining and strengthening the Branches already existing, and of urging them from time to time to more aggressive work.

All the Branches have been informed that the Central Council will be pleased at any time to send deputations, and arrange for speakers (either ladies or gentlemen) to visit their Branches if the Secretaries will only be good enough to communicate with us. For the Council however to do its work thoroughly and effectively it must receive the loyal support of the branches. A constant stream of correspondence must be kept flowing between the Central Council, and the various parishes urging the claims of this great society, and the tremendous importance of our Church of engaging in this work of Temperance Reform.

We mourn that we cannot accomplish more than we do. But we can only do just that proportion of work which the money sent us by subscribers, and the various Branches will enable us to do.

As we have said again and again let the Council have more money, and as an organisation, it can do a really useful and abiding work throughout the whole Colony. It should not be forgotten that the Central Council represents the Church of England as a whole. With regard to the temperance question what a shame it would be for this great Church to ignore, or neglect, this great social question! As it is she has much to be ashamed of when compared with the work other bodies are doing. We may thank God, however, that something has been done through the instrumentality of the Central Council. It has petitioned Parliament from time to time; it has been represented on deputations to Ministers of the Crown in the interests of Temperance Reform; it has its Representatives on the Local Option League's Executive Committee; and in the Press from month to month its voice is heard.

Inside the Church, too, the Council has arranged for sermons throughout the Diocese once a year, and special sermons on other occasions. Last year, e.g., the Gospel Temperance Mission was a decided success, and the means of much real good. The Annual Meeting and Festival in Sydney during the month of August every year, stimulates workers in this great cause to renewed effort. We are rejoiced to say a steady work is going on, and if only all the Clergy of our beloved Church would understand the far-reaching importance of this great question and earnestly lay to heart the evils of the liquor traffic, our Society would soon be in New South Wales what it is in the Mother Country—one of the greatest and most useful of England's philanthropic institutions.

Yours faithfully, EDMUND A. COLVIN, Hon. Cler. Sec. CROSBIE BROWN, Hon. Lay Sec.

PROPORTIONATE GIVING.

Sir,—Retrenchment is the order of the day, and very properly so when persons have been living extravagantly or where altered circumstances will not allow of expenditure on the same scale as before without injustice being done to those having claims on us. I fail, however, to see that retrenchment can be justified where contributions to the cause of religion and charity are concerned, unless in some few very exceptional cases. Retrenchment in these directions has been so general and so long continued that people have for the most part lost sight of what is required of them, at any rate as professing Christians. Whence, I would ask, do they get their ideas on the subject of giving? How few can claim to be guided by the teaching of Scripture? I fear among the regular adherents of Christian Churches, especially of the wealthier class, scarcely one in a hundred gives anything like a tithe of his income to the advancement of Christ's Kingdom and to the relief of his needy brethren. And yet such part is the smallest proportion ever claimed as God's due. The Patriarchs gave a tenth. Under the law a tenth was devoted to the support of the ministering tribe of Levi alone. And we know that a God-fearing Israelite gave probably not less than a fifth or even a third of his income. Should Christians be content to do less? Did not the early Christians do much more? Take as a single instance the case of the Churches of Macedonia, of whom we read that "how in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power," says the Apostle Paul, "I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift and take upon ourselves the fellowship of the ministry to the saints. And this they did not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Ah! here we have the secret of their liberality. They counted themselves not their own; they knew they had been bought with a price, even with the precious blood of Christ. What then to them was their silver and their gold when it might be employed in His service! What was want a consciousness of indebtedness and loving hearts eager to evince their gratitude. Silver and gold we have in abundance. Who dare say to the contrary with an expenditure of £50,000,000 in ten years by a portion only of the community on the one gratification of drink! Claims innumerable there are on our liberality, but the means also we have of meeting them and all that is wanted is to learn the lesson of giving a little deeper into our pockets, and getting rid of those idle excuses with which we have become so familiar that when we urge them we almost persuade ourselves we are speaking truth.

It strikes me, Sir, that there is scarcely any lesson which the Christian Church needs more to learn in the present day than that of Systematic Liberality and Proportionate Giving, and the learning of which will be attended with more blessed and far-reaching results. Under this conviction I venture to send you these lines, hoping that the subject may be taken up and fully discussed. I would like to see a column permanently devoted to its consideration, until those who now give copper find it as easy to bestow silver, and those who now offer silver gladly lavish gold. We shall then hear no more of crippled resources, needy institutions, and dire distress. The Lord will open unto us the windows of heaven and pour us out a blessing that shall not be room enough to receive it. Giving, enriches, but never yet impoverished any.—Yours, etc., S.L.P.G.

May 28, 1894.

THE CHINESE MISSION.

Sir,—May I appeal through your paper for the Chinese Mission in Sydney. £100 is urgently needed. Will every reader send a subscription and so help the Heavens at our door. What an opportunity is thus afforded every Christian of obeying Matt. xxviii. 19, 20. Do not miss it then! I am, etc.,

W. A. CHARLTON, Hon. Sec.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debeham, 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.

We often deplore the fact that so many of our teachers are but young people themselves, only a few years older than the scholars they teach, and we who are older, and, as we suppose, far wiser, and far more competent to teach, are apt to forget that this very fact of the youth of the teacher has its uses as well as its objections. I copy the following from an American paper:—"Sympathy, appreciation, a keen and loving sense of the scholar's position and feeling and needs, is an important and potent factor in the work of a teacher. This it is which often makes a younger person a far more effective and successful teacher than an older person: which gives a certain teaching advantage to one who has less knowledge than his fellow-teacher. He who knows a great deal is liable to forget how far removed he is from his scholar in knowledge of the subject in hand; and so to fail in completely bridging the gap between himself and his scholar. The younger and less well-informed person is more likely to see the necessity of making clear to his scholar points which an older and better-informed person would take for granted were already understood. In this way an elder brother or sister is often of the highest service in teaching a little one in the household; getting down alongside the child, as even a parent could not hope to do. And just here it is that the Sunday School has an element of power in the fact that so many of its teachers are young persons, although this very fact is a not uncommon ground of complaint against the Sunday School. It would be a sad day for the Sunday School when only fathers and mothers, and those of middle life, or of advanced years, were deemed eligible as its teachers. Such persons have indeed a place in this work; but they can fill their places only by remembering that the younger they make themselves in their feelings, and thoughts, and methods, the better fitted they are to do their work as teachers."

"The common standard for teachers of any age is the standard of loving, personal sympathy with the scholar; the being alongside the scholar with an appreciative understanding of that scholar's modes of thought and feeling—and so of his needs; and this standard is more easily attained by a younger person than by an older one. It is as foolish for a teacher to suppose that he is a better teacher because he is an older person, as it would be for a grandmother to suppose she was better fitted to care for and train her daughter's children than her daughter is. The young mother is a better mother for not being a grandmother; better, indeed, for being a young mother rather than an old one. The grandmother cannot do so well by her grandchildren now that she is a grandmother, as she did by her children when she was only a mother. Let no young Sunday School teacher regret his or her youth, nor count it a barrier to successful work in the Sunday School. Let no older teacher pride himself on his superior years or wisdom as elements of teaching power; neither let him be discouraged because of them. If he will humble himself in childlikeness, and keep himself in the child-spirit, he can hope to teach children, whatever his age may be; otherwise he cannot be a really good teacher." J.W.D.

Talking about giving, remember now is the time to do it. After you are dead nobody will go to the graveyard to ask you for money. Simple faith in Christ; close walking with God; in these lies the secret of a happy life.

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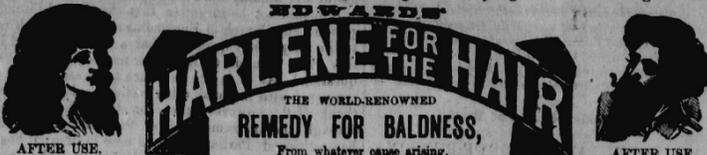
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The Australian Record.

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SATURDAY, JUNE 2, 1894.

THE CHURCH HOME.

AN appeal on behalf of the "Church Home for the Inebriate and Fallen" has been issued, and states that "owing to the general depression and other circumstances, the Institution is sadly in need of funds, and it is imperative that a sum of money should be raised with as little delay as possible." We earnestly hope that the relief desired may speedily be obtained. The good work which has been done by the Church Home and the good work it is now doing, should command the support of every member of the Church. The object it has in view—that of raising the fallen and recovering those who have yielded to sin—is Christlike. It has been truly said that he preaches Christ, and they live like Christ who protect women and children. Those who plead for friendless, fallen, helpless women, are uplifting the Cross of Christ. It would be unworthy of the Church if she failed to take notice of those who have wandered from light and truth and beauty, virtue, honour and nobleness. And the Church should therefore maintain those Institutions which give shelter, employment, and opportunity for return to a better life to those women who are weary of sin and well-nigh driven to despair. The evils of intemperance are many—blighting life, character, home and business,—but when drink lays its hand on woman, it is then that its foulness, and its damning power are most vividly seen. The sight of a man under the influence of drink is painful. For man, originally created in God's image, after His own likeness to be turned into a drivelling idiot, a chattering ape; this is sad enough to make the angels weep, but sadder still—a hundred times

sadder—when its subject and its slave is woman. The man who pleads that drink is necessary in business—fatal specious plea though it be, and no one knows more fully its hollowness than he—that man turns away in agony of mind from the sight that meets him should his wife have yielded to intemperance. That place which should be to him the sweetest and most sacred spot on earth—that place for which there is only one name and that name is compassed by a single word—home—is robbed of its glory and stripped of its beauty. For woman, God's last creation, God's gift to man to become the victim of intemperance is a sight which fills the soul with grief and dismay. To some persons who are strangely constituted sympathy with a woman who has yielded to intemperance appears sentimental. They like to hear the sins of other people denounced and thus eke out their own virtue. But these persons forget that you cannot have any great life without sentiment. Life is not all cold logic. CHRIST pitied, CHRIST wept, and CHRIST loved, and if we have the Spirit of CHRIST, the ninety and nine may be safely folded, but we must care for the one who is out on the mountains far away, we must search for her, must seek for her, and only return when she is found. CHRIST'S severity was always against sin, never against the sinner, and the more fiercely we hate sin, the more loving shall we be towards the intemperate and fallen, in order that we may lead them to the true Shepherd who came to seek and to save the lost. If the doors of the Church are to be kept open at all hours so that the tired may rest, and the prayerful pray, surely the doors of the Church Home should be kept open night and day all the year round, so that the prodigal may return. If God is good and gentle towards the soul that can weep over its own guilt and its own sorrow, and is ready to say, "I have sinned,—make me as one of Thy hired servants," surely we should make the way of return easy and give a welcome to the penitent. We believe that where there is a broken heart, where there is a contrite spirit, where there is a desire to come home again, there is joy in the presence of the angels of God, and with this belief, we should assist to maintain a Home where the penitent is encouraged, assisted, and led to the Cross of CHRIST, where she may taste the sweets of Divine forgiveness. Here is a work in which we may all engage, and where the CHRIST-like passion of love may dominate,—purify and glorify the whole life. We shall never have unity of opinion. There is no unity of opinion in business in architecture, in art, or in politics. But with all our diversity of opinion, when we get to the Cross, and understand more of its love, we forget all that is partial, little, and individual, and in the arms of trust, brotherhood, and generous comradeship, seek to rescue the perishing and care for the dying. It is a blessing to society to have within our City such an institution as the Church Home. It is a saving element in our social constitution. It is an educational force in morals. We may regret that it is not as extensive; but while there is a need for it we must keep its doors open, and not turn away from the woman who is a sinner. The self-righteous man, the self-satisfied woman; those who believe they are perfect and upright, and regard the fallen as the filth and offscouring of the race, may be greater sinners than those who have yielded to passion and evil, and may at the last have a poor account to render—an account that may bring to CHRIST'S sweet face a flash of righteous anger. The Church Home—the conjunction of the two words should stir up our noblest feelings, our most earnest endeavour. The Church should be the one inclusive society—the sanctuary, the school, the reformatory—the home for all. The Church Home for the Inebriate and Fallen. A Home for the homeless and those who cannot help themselves. It means hospitality—welcome. Hope is written over its open door. Do not condemn those who seek its shelter, for in many cases our own virtue has often been so feeble that only by associating with the best men have we escaped the reputation of being vicious. CHRIST healed those who stood in need of healing, and if there are any who stand in need of the touch and love of CHRIST surely it is the inebriate and fallen—those who have been dwarfed and crippled by sin. When we consider that these, by the ministrations and discipline of restoration, may be made true, generous, loving disciples of CHRIST the Lord, our sympathy should be large and our compassions wide. We say in our songs that men will fight for hearth, and home, and liberty. These are chivalrous words. They cannot but touch the heroic nerve in every soul, but the louder and sweeter psalm should be "O Lord I will praise Thee." "Thou hast revealed Thyself unto me, make me therefore a channel of life and influence unto others." In the presence of so much sin, who that bears the name Christian dares be silent; in the presence of legislated vice who should refuse to arrest the wild torrent of intemperance; in the presence of women once pure and sweet, but who have been ruined by man's sensuality, who dares to withhold help from those who would return and be saved, "as brands plucked from the burning?" The Master is asking a large harvest because He has sown a wonderful seed; and shall we hide the treasure put at our disposal, shall we rob ourselves of the joy of acceptable service by hiding the Lord's money in the earth? No! We believe better things of our fellow-Churchmen and Churchwomen. We believe they will help the Church Home with their money in its hour of need, and that they who have the gift of prayer will seek to lift those whom it shelters right up to heaven's gate, so that CHRIST may say, "Herein is my Father glorified, that ye bear much fruit."

ORDINATIONS.

By the BISHOP OF MELBOURNE in St. Paul's Cathedral, on Trinity Sunday.

PRIESTS:

REV. FREDERICK HERBERT GIBBS, B.A. REV. GEORGE POYNTER. REV. WILLIAM THOMAS ROACH.

DEACONS:

MR. JOHN CARRINGTON. MR. ALFRED JAMES COLE. MR. ROBERT BRODRIBB STUART HAMMOND. MR. ROBERT LEOK, B.A. MR. WILLIAM DAVID VILLIERS REID. MR. FREDERICK WILLIAM WRAY.

By Letters Dismissory from the BISHOP OF BALLARAT.

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MR. EDMUND RICHARD CLOUGH. MR. CHARLES HUDSON.

THE CHURCH HOME.

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"Australian Record,"

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Acknowledgement will appear in the order the contributions are received.

Australian Church News.

Diocese of Sydney.

DRUMMOYNE.—On Tuesday evening, the 22nd ult. St. Bede's Church, Drummoyne, held a most successful Concert and Coffee Conversations in aid of the Church Fund. The visitors and residents by their liberality, talents, and enthusiasm, produced a most successful programme, which was greatly appreciated by the audience, and the Rev. John Elkin made an appropriate speech at the close, after which the gathering dispersed.

ST. PETERS, COOK'S RIVER ROAD.—The Anniversary of the Sunday-school in connection with the above Church was celebrated on Sunday, the 13th ult. The Rev. H.T. Holliday preached at both services to large congregations. The public meeting was held on the following Tuesday evening in the schoolroom, which was unusually crowded. The Incumbent, the Rev. E. D. Madgwick, presided, and the Rev. H. T. Holliday delivered an interesting address. The arrangement of the programme was left in the hands of Miss Madgwick, who had been untiring in training a large juvenile choir for the occasion. As a result, some highly creditable choruses were rendered, and recitations interspersed added interest to the proceedings. Miss Madgwick accompanied on the pianoforte. During the evening Mr. Witcombe was presented with a centre-piece of silver appropriately engraved on behalf of the teachers. The recipient suitably responded, his remarks being heartily applauded. The annual Distribution of Prizes took place in the Schoolroom on the following Sunday. Mrs. Madgwick made the presentations which were numerous, and in the form of handsome books.

AUBURN.—The Annual Festival in connection with St. Philip's (Auburn) Branch of the Church of England Temperance Society was held in the Cumberland Hall on 22nd ult. The Hall was densely crowded, and a splendid temperance programme was much appreciated. Stirring temperance addresses were delivered by the President, the Rev. E. A. Colvin, Miss Hogg, the Revs. John Dixon and Robert Rook. The large gathering showed that this Branch has done good work in the community, and exercises much influence. The sale of tickets brought in a considerable sum which is to be devoted to the relief of the poor of the district.

Diocese of Newcastle.

SYNOD.—This met on the 29th May, and was opened with Divine Service and Holy Communion in the Christ-church Pro-Cathedral. All the various particulars of the business have been for some time in the hands of members,

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and there does not at present appear to be anything forthcoming of a specially important nature. The Report of the Diocesan Council does not strike one as encouraging, and shows no record of any great work accomplished during the past year. Several changes are contemplated. It is proposed to make the Treasurer and Secretary of Synod ex officio members of the Diocesan Council, the numbers of which will thus be increased to fourteen. A clause will probably be added to the Presentation Ordinance giving every existing Parish a right to elect Parochial Representatives on the Presentation Board. Two or three alterations are contemplated in the Rules of the Aged and Infirm Clergy Ordinance. These alterations are in the interests of the members. A new Standing Order is to be brought forward with regard to the Elections and Qualifications Committee.

DUNGOO.—Mr. Tussell has been appointed by the Bishop of Newcastle Lay Reader at Dungoo.

Diocese of Bathurst.

WYALONG.—This goldfield which is partly in the Dioceses of Goulburn, Riverina, and Bathurst, promises to be of a permanent character. Church of England Day Schools have been established at the surveyed township and the main camp. Qualified teachers have been secured. There are no Public Schools on the field. It is estimated that there are between five and six thousand men on the field. Assistance is urgently needed towards the expense of buildings which may serve for Divine Service, Sunday and Day Schools, three organs or harmoniums are wanted also, Sunday-school Service books, Catechisms, Prayer Books, Hymn Books, and Bibles. And aid towards the establishment of a Church of England Girls' School. A set of rules for debating society, C.E.T.S. cards and alms with mission hymns, Communion Plate are also required. The articles or contributions towards the obtaining of any of the above will be thankfully received by J. M. Sandy, Esq., 271 George-street, Sydney, G. H. Olayton, M.I.C.E., 116 Pitt-street, Sydney; or Mr. J. W. Broughton, Bank of New South Wales, Wyalong. The Wyalong Star says:—"The Rev. Mr. Evans, preached his first sermon here on Sunday evening last to a large and attentive congregation in Perry's Circus tent. Mr. Evans is an able preacher and was listened to with much attention. A full choir was in attendance, and the hymns and chants were nicely rendered. No harmonium being available, Mr. Thomas accompanied the singers with a violin. On Tuesday evening a meeting of the Members of the Church was held at Dr. Greaves' surgery, when a number of matters connected with Church affairs was discussed. Dr. Greaves was appointed Secretary, Mr. J. W. Broughton, Treasurer, and Mr. J. T. Hill Superintendent of Sunday-school. Dr. Greaves also consented to conduct Sunday-school at the surveyed township. A vote of thanks to the Rev. Mr. Evans for presiding brought the meeting to a close.

Diocese of Goulburn.

GERMANTON.—On Tuesday, the 5th ult., a Choral Service was held in the Church, and a Tea Meeting and Concert in the School of Arts. Members of St. Matthew's Choir, Albury, assisted at the Service, and the Concert was given solely by the visitors. The Rev. A. R. Shaw, Incumbent, thanked the visitors for their kindness.

Diocese of Grafton and Armidale.

GRAFTON.—The Bishop is expected here on the 2nd of June; active steps are being taken to give His Lordship a hearty welcome on his arrival here. Three or four addresses are to be presented to His Lordship on Tuesday night—one from the Parochial Council, one from the coastal Clergy, and one from the Sunday-school teachers and children.—The Annual Sunday School Picnic is to take place on June 9th, at the Racecourse. The Social in aid of its funds, held in the Grafton Rink on the 17th ult, was a great success. Three or four choruses being sung by the local Water Brigade in full uniform, and one or two Scotch dances in highland costume, added greatly to the success of the social.—The Archdeacon returned to Grafton on the 28th ult., after a week's absence on Diocesan business.

LISMORE.—A Juvenile Entertainment was recently held by a number of juniors, assisted by several adults, in aid of Missionary objects. Mr. J. Newell very kindly gave the use of his hall gratis. Miss Newell took the chair, and a very good programme was gone through. The attendance numbered about 60, and the takings amounted to 14s 9d—the charge of admission being only threepence. Our young friends deserve great praise for the entertainment.

CORAKI.—A Children's Floral Service was held on the 20th ult., being the first ever held here in this town. It proved a great success, the Church being very prettily decorated.

ULMARA.—A Concert in aid of Church Funds was held here on Monday, 21st ult., when a good programme was gone through to a large house. It is not yet known what the proceeds will amount to.

AMONGST THE MAGAZINES.

Being Afraid of the Bible.

DR. WASHINGTON GLADEN IN THE "ARMA."

Does the Bible indeed contain a veritable revelation of the truth of God? Is it the bread of life which satisfies the hunger of the human soul? So I believe; and if this be so, the solicitude of some good people about the Holy Book is quite superfluous. The Bible is in the world, it is in the hands of hundreds of millions of men and women of all kinds and tongues; it has entered into the very life and thought of the foremost nations of the world; it can no more be put out of the world than gravitation can be put out of the world; and being here, and possessing such powers, does anyone imagine that it can be prevented by the arguments of critics from exercising them? There is the sun in the sky; certain theories are held of its origin, of its present constitution, of the nature of the force of which it is the magazine. Suppose that these theories should be successfully assailed; suppose that it should be proved that the sun did not originate in the way we have been taught; would that blot the sun from the heavens or weaken his power over the earth? Should we not still see and feel his genial might, breaking the fetters of the frost, kindling life in the clouds, clothing the fields and the forests with verdure and fruit, painting the lily and the rose? How much difference would it make with the light-bringing, life-giving empire of the sun if the physical theory of his origin were overturned?

Is not the case of the Bible something like this? If the life and the love of God are in this book will they not make themselves known? Can unbelief hide them? Can any mistaken criticism shut them out of the hearts of men? The people who have this Bible in their hands, and who know that it brings to them wisdom, hope, and strength—will they not bear testimony? If life and healing and comfort are in the Book, and men and nations are finding them there every day, how can that fact be concealed? It seems to me that those who are in constant panic for fear that the influence of the Bible will be impaired, show themselves to be profoundly sceptical as to the real worth of the Bible. The Bible is its own best defender. Men's theories about it may change; men's theories about the starry firmament have often changed since the creation, but Sirius is just as bright to-day as when Adam walked in Eden, and Orion's Belt and Cassiopeia's Chair have lost none of their lustre since Abraham watched them from the Mesopotamian hills.

The Religion of Robert Browning.

The Rev. M. J. Savage, in the Arma, writes interestingly on this theme, and is strongest in his treatment of Browning's

VIEW OF LIFE.

Browning did not believe that anything was essentially or permanently evil. It follows that he believed that, through the strange, dark or bright, processes of life all souls were, somewhere and somehow, to be developed. He believed, then, in a full, strong active life. He held it better and more hopeful that all the powers and possibilities of a soul should be brought into full and active play, even though misdirected, than that the life should be negative and undeveloped, even though innocent. For the positive active man becomes something, and gets somewhere. Though wrong at first, he becomes a power, and power is capable of good when the good is found; while weakness is not only incapable of good, but may get in the way and become, negatively, the cause of more evil than are the strong in their misdirected efforts. Whatever the doubts or speculations of our poet, one great faith runs, like a keynote, through all the harmonies and discords of his life. This faith he utters in the famous song in "Pippa Passes"; and it rings out like the clear tones of some unseen bell:

"God's in His heaven,
All's right with the world."

Victor Hugo on the Future Life.

We call the following from the "Notes and Comments" in the Humanitarian. Victor Hugo said many good things, but perhaps the best of all was the following expression of his belief in the future life. It may be commended to the latter-day disciples of Schopenhauer and Leopardi: "I feel in myself," he said, "the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever; I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses—as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama,

romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn. I improve every hour because I love this world as my fatherland, and because the truth compels me. My work is only a beginning. My monument is hardly above its foundations. I would be glad to see it mounting and mounting for ever. The thirst for the infinite proves infinity.

A QUAIN OLD CROSS.

Blow they who seek
While in their youth
With spirit meek
The way of truth.

To them the Sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given;
To make them heirs of bliss in heaven.
And e'en on earth the child of God can trace
The blessings of his Saviour's grace.

For them he bore
His Father's frown
For them He wore
The thorny crown;
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part;
Nor e'en refuse
The Lord thy heart,
Lest He declare
"I know you not."
And deep despair
Should be your lot.

Now look to Jesus who on Calvary died;
And trust in Him who there was crucified.

CHURCH RAFFLES.

The Council of the Churches has issued the following:—

To the Christian public of New South Wales.—Concerns of your interest in matters relating to the moral welfare of the community, and urged by a strong sense of duty, the Council of the Churches desires to draw your attention to a great and, it is to be feared, a growing evil, and that is the practice of gambling. It is needless to say that the habit of gambling has established itself amongst all classes, and that its pernicious influence has spared neither age or sex. The least part of the damage done by it is the waste of the material resources of the country. The injury thus done it is for economists to consider. It is for us, as Christians, to recognise the spiritual mischief which ensues upon the relaxation of moral fibre caused by gambling. But the point to which the Council of the Churches wishes to direct particular attention is this, that if the testimony of the Churches against a national vice is to be clear and powerful, precept must be backed up by example. It is to be feared that this testimony has been weakened by the practice which some of them adopt of tolerating raffles and lotteries at bazaars and sales of gifts. While sympathising deeply with those who, during times of financial straits, have found increasing difficulty in obtaining means for the maintenance of Christian work, the Council is of opinion that there are the gravest objections to lotteries and the like as methods of Church finance. It will be impossible, at any rate in most minds, to establish a difference between a raffle at a Church bazaar and a sweep on a racecourse, and those who protest against the one will be expected as a matter of consistency to abstain from the other. One thing to be noted in this connection is that gambling at Church bazaars is often for small sums. In this way it becomes possible for young people to take part in it. It is beyond question that there is much gambling amongst the young, and this the Churches should surely do nothing to help and everything to hinder. The Council would, therefore, respectfully urge upon the Churches to take no means of carrying on the Master's work which are against the Master's will. "Let us never do anything for religion which is contrary to religion."

In conclusion, the Council would ask the careful consideration of the Christian public to what has been advanced and would express the earnest hope and prayer that in regard to Church finance, as in regard to all other matters affecting the Church of the living God, we may seek to obey the inspired direction:—"Whatever things are true, whatsoever things are honourable, whatsoever things are lovely, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any, virtue, and if there be any praise, think on these things."

On behalf of the Council.

JOHN WALKER, Hon. Sec.

WM. ALLEN, Assistant Sec.

25th May, 1894.

LAY HELPERS' ASSOCIATION.

On Tuesday evening, the 32nd ult., the Rev. B. A. Schleiher, M.A., Principal of Moore College, delivered in the Chapter House the first of the Winter Course of Lectures under the auspices of the Association. The Very Reverend the Dean presided. The attendances was large. The Reverend the Principal said:—

Can Modern Criticism Rob us of our Bible?

This is a question which is being anxiously asked by many at the present time. Into the simplest Christian lives have penetrated disquieting rumours of a mysterious something, called "Higher Criticism," which has laid sacrilegious hands upon the Scriptures, and shattered all our most cherished convictions concerning them. Numerous self-confident retailers at second hand of the destructive results alleged to have been obtained have been busy in newspapers and magazines, and the more or less probable theories and hypotheses of learned specialists have been widely paraded by their less cautious followers as well-established certainties. As a consequence, there is an uneasy feeling abroad among Christian people that somehow or other it is being proved that "the Bible is not true."

Now the question which I would like to ask, and, with God's help, to answer, in this lecture, is simply, whether there is any reason for such a fear? Are the proved results of Biblical criticism really such as to overthrow, or even seriously discredit, the Divine authority of the Scriptures? Must there be war to the knife between the Church of God and modern critical research? Supposing the alleged conclusions of the "Higher Criticism" to be irresolutely demonstrated, shall we be compelled to abandon our belief in the Bible as the Word of God?

And I hope to make it plain, that such anxious questionings can, thank God, be met with a confident and emphatic "no"; and that no sober and reasonable criticism can possibly touch the life of the Scriptures, because it cannot in any way affect the grounds on which an intelligent Christian faith receives them as a Divine revelation.

Sober and reasonable, indeed, the criticism must be, which the Church may thus recognise, and even welcome. She can have no truce with that Critical School whose whole system is based on an avowed denial of the supernatural. How can she seriously entertain the claims of men who start with the perfectly gratuitous assumption that miraculous Divine interpositions and predictions are impossible, and that, therefore, historical books containing miraculous narratives—as, for instance, the portions of the Books of Kings relating to the ministry of Elijah and Elisha—cannot be regarded as reliable accounts of the events to which they refer; and, similarly, that striking and accurate predictions of future events, like the prophecies of Daniel, must be the work of a pious forger who lived long after the times of which he writes. Of course, it may be admitted that these conclusions are also supported by other arguments of a different nature, but, after all, an implied denial of God's supernatural dealings with man is the real foundation on which they ultimately rest. I emphatically repeat that with criticism of this kind the Christian Church cannot hold even a moment's parley; for its principle strikes at the very truth of which she is the appointed earthly witness. She is bound to oppose it at whatever cost, and she need not fear the result. Weak through its inherent want of logic, weak through its intimate association with those shallow materialistic views of the universe, which are now fast losing their hold upon thoughtful men, this criticism will not long survive the century that gave it birth.

But with that more sober and genuine school of "Higher Criticism," which neither proceeds upon faithless and unwarranted assumptions, nor oversteps its own proper limits—which is simply a reverent enquiry into the historical, literary, and philological phenomena of the Scripture—the Church can surely have no quarrel. To dread it, or denounce it, is only to display our own lack of faith in that Book which we profess to regard as Divine. For if we really believe in it as the inspired record of a supernatural revelation, why need we shrink from courting for it the fullest investigation, so long as that investigation is fairly conducted? On the contrary, we should look forward with eager expectancy to the results of an enquiry, which must help us to a better and fuller understanding of the grand old Book, and which may reveal new and wonderful aspects of God's dealings with man. What did our PRIMATES tell us at the late Church Congress? "The Higher Criticism," he said, "is necessary and useful," and we should "abstain from opposing criticism, simply because it is criticism. Historical investigation is a duty, and it must not be shunned as if it were a danger."

What, then, are the principal conclusions of this enquiry which are now being widely accepted as at least highly probable by men whose loyalty to the faith cannot for a single moment be questioned? Well, not very many, nor very destructive of anything save a rigid and narrow theory of verbal inspiration such as no thoughtful Christian has ever held. In the first place, it has been made to appear, not indeed certain, but very likely, that the Pentateuch, in its present form, is not entirely due to the authorship of Moses, but that various Divine commands and directions respecting sacrifices and ritual—enacted perhaps by later prophetic teaching—have become incorporated with it, and that the whole has been repeatedly revised, re-edited, and, so to speak, brought up to date, as the authoritative law book of the theocracy, by holy men undoubtedly inspired by God for the work, and that Moses himself may have used various documents and currents of tradition distinguished respectively by the use of different names for God in composing his narrative of the patriarchal period. Any more revolutionary inferences than this, in my opinion, entirely unwarranted by the facts. But even if we accept some such view, it will in no wise weaken the Divine authority of the book. The later additions are still the work of inspired prophets of Jehovah, and the Pentateuch as a whole is still the book of Moses—a "revised and enlarged" edition indeed, but still essentially his work. And this no unbiased criticism will deny, that by far the greater part of the book must date back to the time of Israel's great lawgiver, since the narrative of the exodus mirrors too closely in all its minutest details and most incidental allusions the actual condition of Egypt at that particular period—as testified by the most eminent Egyptologists—and the story of the wanderings in the wilderness, as well as the bulk of the legislation, is too "racy of the soil" of the Sinaitic desert, to have been composed by any but an actual eye witness of the events. That our Lord quotes the Pentateuch as the work of Moses, will seem quite natural, even if this view be received, since He, in accordance with the Jewish custom, also quotes the book of Psalms as the work of David, though the Scripture assigns only a considerable portion of it to the sweet singer of Israel. Again, only to mention a few more of the results generally claimed by this critical school, the book of Isaiah is regarded by many as a combination of two different prophecies, the earlier of which only belongs to the son of Amos, while the latter is ascribed to an anonymous prophet commissioned by God to comfort His people under the profound discouragement of the Babylonian captivity. It should be added, however, that though a number of strong arguments are put forward in favour of this theory, it is quite as staunchly disputed by other scholars of considerable standing. Then, a greater or less proportion of the Psalms are thought by different critics to belong to later dates than those implied in the names of the authors claimed for them in the superscriptions—which latter, however, have never been seriously supposed to possess canonical authority. In the New Testament, critical research has, amongst other things, thrown considerable doubt upon the Petrine authorship of the so-called Second Epistle of St. Peter, and has rendered it almost certain that the Epistle to the Hebrews was not composed by St. Paul, but most probably by Apollon or some other companion of the great Apostle.

Now let us again ask the question with which we started. Supposing that the progress of Biblical investigation should tend to raise these and other critical theories from probabilities into certainties, would such a consummation oblige us to abandon our belief in the Scriptures as a Divine revelation? Again, we answer "no"; for critical conclusions simply affecting the authorship and literary composition of the Sacred Books must leave untouched the real grounds of our faith in the Divine authority of the Bible. These grounds are threefold:—

(1) The continuous witness of the Church to a body of truths identical with those found in the Scriptures.

(2) The witness of prophecy.

(3) The witness of the Divine consciousness in spiritually-minded men which intuitively recognises the Divine authority of Scripture.

(1) With a significance far deeper than is generally apprehended, St. Paul describes the Church of the living God as "the pillar and ground of the truth," the "Church being understood in the widest sense as a continuous and organic society of faithful men, both under the Old and the New Covenants. It is not only that each one of us has received the truth through the immediate teaching of the Church by the voice of one or more of her living members—and that not merely in the form of a printed volume, but as a faith throbbing and pulsing through every part of the Body of Christ. Rather, we may say, that from the earliest times, the Church has from age to age borne corporate witness to the body of essential truths contained in the Scriptures. This is true of the Church of ancient Israel whose living voice from a very early period attests with no uncertain sound the chief features of the Law, belief in one God, a high moral code, a theocratic constitution, and a system of sacrifices, and also the most striking incidents of the Divine dealings with the chosen people in its earlier national history. These are already referred to as well-known facts in the brief works of Hosea and Amos, the earliest writing prophets (about middle of 8th century) concerning whose date and genuineness no critical question has ever been raised; they are manifestly assumed as the very groundwork of the whole body of subsequent prophetic literature; they appear in the works of the Alexandrine period, known to us chiefly as the Apocryphal books of the Old Testament, and they evidently formed the belief of the Jewish Church in the time of our Lord. In the same way, the principal facts of the life of Jesus of Nazareth, the characteristic outlines of His Divinely human Personality, and the substance of His teaching and institutions are exhibited—quite apart from the fourfold Gospel record—in these four Pauline Epistles universally acknowledged to be the genuine productions of the great Apostle, as even at that early period the generally accepted faith of the Christian Church. The very same body of truths is witnessed to as the object of the Church's belief by the

writings of the Apostolic Fathers in the next generation; and is abundantly displayed as the inspiring conviction of the great Christian society in the works of Justin Martyr, and the early Apologists. This carries us down to the middle of the second century; and from this point of time to the present age, we have a continuous succession of writers who all proceed upon the same facts which we find in our Bible, and never mention any others. Nay, the rise, progress, and influence of the Church herself are a standing marvel which nothing will adequately account for but the events recorded in the New Testament. Whatever, therefore, a fair and reasonable criticism may have to say as to the date, authorship and composition, of this or that book of Scripture, cannot affect that continuity of the Church's witness to Scriptural truth, which is one of the main grounds of our belief in the Bible as the record of a Divine revelation. Of course, I do not for a single moment wish to suggest that this corporate testimony of the living Society could under any circumstances satisfactorily supersede the written Word. Tradition by itself is too liable to gradual deterioration, and, therefore, stands in constant need of correction by means of authoritative documents. Its real value consists in the proof which it furnishes that, quite independently of disputed questions of literary criticism, our canonical Scriptures most certainly embody the primitive faith both of the Jewish and of the Christian Church.

(2) The second witness on which an intelligent belief in the supernatural character of the Bible must rest, is that of prophecy. By this I mean not merely the fulfilment of this or that isolated prediction, but the marvellous completeness with which the whole scheme of Old Testament worship, history, and prophetic aspiration has found in the New a realisation "exceeding abundantly above all" that could have been asked or thought. The numerous points of graphic detail in which the Old Testament writers accurately forecast, both by ritual and historic type, and by express prophecy, the earthly mission of the Messiah, are in themselves sufficiently amazing. But the wonder of wonders is that absolute correspondence between the two dispensations which shines out with more striking vividness, the more closely it is studied, and which shows a unity of purpose, unconscious to the writers themselves running through the successive ages of sacred literature, from Genesis to Revelation, such as God alone can have wrought. Now, there is not the least reason to suppose that any of the Old Testament books belong to a date later than the fourth century. But even, if we concede for a moment the most extravagant surmises of modern criticism, they must all have been in existence by at least, the beginning of the second century B.C., that is to say, at an interval from the Birth of Christ corresponding to that which separates our own time from the great Civil War—and yet they present the most complete and detailed anticipation of a series of events belonging to a remote future, that the world has ever seen. This witness, then, is independent of all possible questions affecting the date and authorship of the various Old Testament writings. Whatever we may think of the Pentateuch, for instance, will not explain away the fact that it speaks of the woman's Seed that should bruise the Serpent's head, of the seed of Abraham in whom all the nations of the earth should be blessed, and of a second and more authoritative Law-giver, whom God would raise up for the people of Israel from among their brethren. Whether David wrote the 22nd Psalm or not, whether the 53rd chapter of Isaiah is his own utterance or that of some unknown prophet, makes no difference to the fact that he describes, with inspired foresight, the sufferings of Christ. The argument from prophecy in its widest and most comprehensive sense triumphantly vindicates the supernatural claims of the Bible in a manner which no criticism can invalidate.

(3) But the most potent reason by which Christian men are led to believe that God speaks to us in the Scriptures, still remains to be mentioned. It is the impress of Divine authority which is stamped upon the Sacred Volume, and which, to the sincere and earnest conscience carries with it its own evidence. The light is instinctively, but none the less positively, known to be light, because it shines. St. Paul claimed acceptance for his teaching, because it "commended itself to every man's conscience in the sight of God." One greater than Paul laid down the principle that all who were "of the truth" must "hear His voice." This self-evidencing power of the words of Scripture, when brought home to a heart taught and enlightened by the Spirit of God, forms part of the inmost experience of every believer, and, therefore, criticism can no more wrest it from him than it can shake his belief in other matters of intuitive conviction. On this point we "speak that we do know, and testify that we have seen," and no amount of critical reasoning will argue us out of it. Whatever legitimate discoveries may be made as to the particular way in which the words were committed to writing, we still have this faith, "sure and steadfast as an anchor of the soul," that the words are no common words, but that they are spirit and life. Our views of the nature of Inspiration may be modified by the progress of Biblical enquiry, but the conviction of the spiritual faculty in regenerated men as to the absolute Divine authority of Scripture will outlast all mere intellectual argument.

There is, however, one important objection to which I must endeavour to give a careful answer before I conclude. Briefly stated, it is this: "Perhaps the most obvious result of Old Testament criticism is the proof which

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It has furnished that Revelation was progressive; not only as regards a deepening insight into the character of the Christ and His Kingdom, but also with reference to the knowledge of Jehovah and the moral code; and the question may be fairly asked: Does such a conception agree with the teaching of the Bible itself? It is certainly not in accordance with our preconceived notions which would degrade the written record of God's Revelation of Himself to man, into a mere storehouse of proof texts to be drawn with equal propriety from any part of it, but it is, I fully believe, in perfect harmony with the account which the Book itself gives of the matter. That Jehovah revealed Himself more fully to Moses than to the Patriarchs is clear from His words, "I appeared unto Abraham, unto Isaac, and unto Jacob as 'God Almighty,' but by my name (i.e., character) of Jehovah did I not make myself known unto them." And who can doubt that a juster, profounder, and more spiritual conception of the Divine character may be found in the prophetic writings than in the earlier portions of the Old Testament. God spoke to His people, as Jesus afterwards did to His disciples, "as they were able to receive it." So our Lord Himself tells us that part of the Mosaic legislation, notably the law of divorce, embodied only so much of the absolute rule of right as "the hardness of their hearts" allowed of being imposed on the people at that stage of their development. Polygamy, slavery, and the private avenging of blood, were permitted, not because they represented the final will of God on these points, but because legislation in advance of men's power of spiritual and moral reception would have defeated its own object, and God's plan was rather to soften the harshness of existing customs so that they might at length be removed, or disappear of their own accord. What, it may fairly be asked, can be meant by the six-times-repeated declaration of our Lord in the Sermon on the Mount, "Ye have heard that it was said unto them of old time, but I say unto you," except this, that the moral teaching of the Old Testament was necessarily rudimentary and incomplete, and needed to be not abolished indeed, but fulfilled and realised in the teaching of the incarnate Son of God. Whatever impressions some of us may have gathered from other sources, the *New Testament* view of the Old, is undoubtedly that of a long morning twilight brightening into the glorious sunrise of the Incarnation, a heavenly "lamp shining in a dark place, until the day should dawn, and the day star arise in men's hearts." We may boldly say, therefore, that, on this point, criticism, so far from being antagonistic to Biblical teaching, has restored a Scriptural truth which has become partially obscured, and furnishes us with a key to the solution of the so-called "moral difficulties" of the Old Testament.

What, then, is the conclusion of the whole matter? That the Divine Book, which has weathered the storms of so many centuries, and has stood unmoved amid the wreck of empires, and the decay of civilizations, and systems of thought, has nothing to fear from the most searching examination to which it may be subjected, by a fair and judicial criticism. Such criticism will perhaps destroy some traditional theories about the Scriptures which are not really countenanced by the Scriptures themselves. If these ideas can be "proved" to be wrong, we must be glad to let them go. The effect can only be to remove hindrances to the progress of Christ's Gospel among thoughtful and intelligent men. But the life of the Scriptures, and the real grounds of our belief in them will not be touched. Modern criticism cannot rob us of our Bible. It may overthrow our poor, feeble, ignorant human imaginings and prejudices, but the things which cannot be shaken must remain. "The Word of the Lord endureth for ever."

A unanimous vote of thanks was passed to elector and the Dean pronounced the Benediction.

I Wouldn't Do That, Would You?

SOME people live upon past achievements. I wouldn't do that, would you?
 Some people never prepare for to-morrow. I wouldn't live that way, would you?
 Some people sigh when they ought to be singing. I wouldn't do that, would you?
 Some people guess when they ought to be certain. I wouldn't do that, would you?
 Some people rest when they ought to be climbing. I wouldn't do that, would you?
 Some people fret over the slightest misfortune. I wouldn't do that, would you?
 Some people preach what they never will practise. I wouldn't do that, would you?
 Some people groan when they ought to be laughing. I wouldn't do that, would you?
 Some people scold from morning till evening. I wouldn't do that, would you?

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

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HOME LETTER.

(FROM OUR OWN CORRESPONDENT.)

The excitement caused by the Navy scare having died away, it remains to pay the bill. A Radical government have infinite pleasure in imposing this agreeable duty on those classes who are Imperialist and cultured. The Chancellor of the Exchequer promptly puts another penny on the Income tax, at the same time exempting all incomes under £500 a year from any increase. In the graduated death duties again he bids for support from the middle classes by burdening the landed interest. A further tax on beer and spirits is also thrown into the gulf, and the deficit is removed. It appears that the money spent on beer in 1892 was more than ever before, and amounted to £80,000 above the expenditure of the preceding year. Strong wines show a large decrease and spirits also, a fact said to be due to the hot weather of the past summer. Tea has been more largely drunk than ever by six million pounds, but coffee and rum accompany one another in a steady decline.

Lord Rosebery's first ecclesiastical appointment, like Mr. Gladstone's first, has been made on political lines: it appears that Lord Leigh was offered a step in the Peerage, but could not accept it, so his brother, who is an advanced Radical, and a member of the Eighty club, was raised to the Deanery of Hereford. As he married a daughter of Fanny Kemble he is of independent means, which seems to be the first thing required in a nominee in these days. Apart from the obtrusively political element the appointment may turn out well, as the state of affairs in Hereford Cathedral needs a man of strong and independent mind.

The storm raised by the proposals of Mr. Acland, and his Executive acts, has alarmed him, or more probably his colleagues, for he has materially lightened the heavy hand he had laid on the Voluntary Schools. I believe that the probable expenditure caused by the falling of numerous schools on the public purse alarmed the Chancellor of the Exchequer, who is now the most important member of the Government. The peculiar attitude of our Premier towards some questions cannot be better illustrated than by the motion made in the House of Lords to refuse a scheme of intermediate education, because it made the teaching of religion in boarding-house schools illegal. To this he replied, that it was in accordance with Welsh sentiment, and besides he had asked some lawyer, and they were unable to say whether the clause would have that effect or not! Surely this is opportunism run mad when a result, deliberately aimed at the Church by the persecuting party in Wales is to be left to chance and Chancery. And what will the Welshmen say to this Cavalier fashion of treating their most cherished prejudices.

It is not often that a Marquis dies a pauper, but such was the case with the late Marquis of Ailsbury, who died suddenly in an obscure spot where he was, unknown to his wife and sister. Unbounded desires combined with shortness of purse led to his becoming a scoundrel, as with so many of less notoriety. At the same time a note of warning ought to be raised as to the neglect of parental responsibility so prevalent among the rich and which leads to more sin and extravagance than anything else. Left from their earliest years to the care of servants and dependents who are often valuable but often find it to their advantage to humour the children, they do not even learn the *rudissima oblige* which is sometimes all that their parents can teach them; the neglect of Sunday deprives them of the appeal to religion; until the unhappy parents find too late that their child has no principle—not even that of behaving like a gentleman.

Two Bishops have just left our shores for their respective dioceses—Trucker, and Cecil Wilson, the new Bishop of Melanesia. The latter has had an affectionate leave-taking with his late parishioners, who have presented him with tokens of their respect and affection. I see that in Africa a Bishop has been appointed to a Missionary sphere, by the South African Church, who has as yet not a single clergyman in his Diocese. This is certainly departing from modern usages, but it is impossible to say that it is not the right one, since he is almost sure to be followed by others. The name of this new Diocese is Lebombo.

The London Diocesan Conference has pronounced in favour of the famous Circular of the School Board, so valiantly fought for by that doughty champion, Mr. Athelstan Riley. The Discussion evoked a decided expression of opinion from the Bishop that the attempt to keep the board teachers up to giving Christian teaching was foredoomed to failure; and in fact they bitterly resent it, and have gone so far as to pray the Board to have them excommunicated. There are no doubt a large number of unbelieving teachers under the Board, to whom the duty of giving this kind of teaching would be unbearable but who would hesitate before publishing their opinions.

The bad times have hit the Societies hard; I see the C.M.S. will be £12,000 to the bad, the Pastoral Aid, £13,000, and the A.C.S. still more.

Touch the heart of childhood if you would turn it to God, just as you bend the tender sapling so that you may train the tree.

There are two commodities for which the demand never falls away, be the money market stringent or amply supplied—cradles and coffins.

If keeping holy the seventh day were only a human institution it would be the best method that could have been thought of for the polishing and civilising of mankind.

AMONGST THE POETS.

SWEET WILL OF GOD!

I worship thee, sweet will of God!
 And all thy ways adore,
 And every day I live I seem
 To love thee more and more.

Thou wert the end, the blessed rule
 Of Jesus' toils and tears;
 Thou wert the passion of His heart
 Those three-and-thirty years.

And He hath breathed into my soul
 A special love of Thee—
 A love to lose my will in His,
 And by that loss be free.

I love to kiss each print where thou
 Hast set thine unseem feet;
 I cannot fear thee, blessed Will!
 Thine empire is so sweet.

Ill that He blesses is our good,
 And unblest that is ill;
 And all in right that seems most wrong,
 If it be His sweet Will!

PAIN.

Who is the angel that cometh?
 Pain
 Let us arise and go forth to greet him:
 Not in vain
 Is the summons come for us to meet him,
 He will stay
 And darken our sun:
 He will stay
 A desolate night, a weary day;
 Since in that shadow our work is done,
 And in that shadow our crowns are won,
 Let us say still, whilst his bitter chalice
 Slowly into our hearts is poured,
 Blessed is he that cometh
 In the name of the Lord.

HEART HUNGER.

O Thou to whom we pray!
 Show us Thy perfect way,
 Lead us from day to day,
 Nearer to Thee!

May we all sin defy,
 Dare to resist or do,
 Whene'er the foe is nigh,
 Strengthened by Thee.

If clouds our daylight hide,
 Be Thou our Light and Guide,
 And whatsoever betide,
 Lead us to Thee!

And when this life is o'er
 May we for evermore,
 Safe on the heavenly shore,
 Live, praising Thee!

SHARED.

They say the bread we earn is sweet,
 But sweeter seems the bread we eat
 The while our hands a portion break
 For feebler ones, for love's dear sake.

In need and gift a link is seen
 In that strong chain that runs between
 All lives whose tenderness is found,
 Wherewith may heart to heart be bound.

The gift, the joy, the thought we share
 Become of all our gifts most fair,
 Of all our blessedness the best,
 Of thoughts the richest, loveliest.

Our task itself were long and drear
 But for the weaker ones a-ear
 For whom we toil, for whom we win
 The strength that stirs our hands within.

EVIL SPEAKING.

- 1 I will speak no unkind or harsh word of any one.
- 2 I will repeat no unkind remark I hear of any one, and discourage others, as much as possible, from saying unkind things.
- 3 I will judge my neighbours leniently, remembering that my own faults are probably far greater.
- 4 I will never say one thing to others, and yet think quite differently: this is hypocrisy. "Deceive not with thy lips."
- 5 I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."
- 6 I will put the best construction on the motives and actions of all my neighbours.
- 7 I will act peacefully, peaceably, and forgivingly, obeying my Master's command, "Love one another."

THE CLAIMS OF HOME AND FOREIGN MISSIONS.

(A PARABLE.)

Once, in a great City, there arose a mighty famine. This city was in the domains of a king, wise and good, always ready to supply the needs of his subjects. No sooner did the cry of the starving masses reach his ear than he sent bread to that City—bread enough and to spare—with the command to his servants there: "Go to every house; give bread to every creature"—a command short and concise, but clear enough to convey his exact wishes to his servants. So we should say; and yet some time passed ere the servants fully realised that the command and the work were meant for them. Indeed, they seemed to be asleep until the cries of the starving could no longer be ignored.

Then they rose up in a great hurry and began rushing about with bread. But they made a great mistake; instead of spreading their forces and distributing their bread equally throughout the City, they collected in one small district and commenced to deal out the bread most liberally to its inhabitants, and soon they were all very busy indeed. Occasionally one would suggest that bread might be needed in other parts of the City, but they were hushed up by the reply that they could spare no workers; the other parts of the City were dirty, low, and disagreeable. Besides, several were not quite sure that the King intended them to go to the other parts of the City; at any rate, he had not sent them an individual message. So they went on, growing more energetic, pressing everyone into their service, until actually among so many workers some houses were left without bread because each one supposed some one else had called there.

After a while they formed themselves into bodies and labelled their bread with their various names, and each body praised their own bread and thought little of that of the other bodies, and then they fairly came to open quarrel, for they were so numerous that they go into one another's way and were very jealous lest any of those they visited should taste any other bread than theirs. At first the people were confused, not knowing whose bread to take; many ending by taking some of all. Finally, many of them had so much that they grew tired of it, complained that it was stale, they must have new; others wanted it spiced and sweetened, or so thickly spread with jam that the bread could no longer be tasted; and the end of it all was, that many declared that bread was no longer fit food for their children and they kicked it out of doors.

Meanwhile the cries of the starving ones became louder and more pitiful, and many among the workers felt that they must no longer close their ears; that the King did mean every house and every creature, and that his commands were as distinctly to them, as His servants, as though he had called them personally by name. And so they went in little bands, very few at first; more in time, as others recognised the call and as the pioneers came back to plead for more helpers and related the pitiful state of the starving masses. But they did not always come back, for many of the starving people had become mad through neglect, and, unable to distinguish friend from foe, they murdered many of those who came with the bread in their hands. Others more intelligent, who knew what was going on in the favoured part of the City, asked—"Why did you not come before? Do you not care that we starve? We hear that those people are tired of bread and will not even give it to their children, while we have not had a chance of a crust for ourselves or our little ones."

And oh! that was the hardest trial of all that these pioneers had to endure. But their example stirred up others, and as they fell, one by one, by the mad hands of some starving wretch, or by the more hidden dangers that infested those parts of the City, there were always others ready to fill up the gaps. At first they met with but scant sympathy from the mass of those busy workers. Loud were the grumblings when they suggested taking some of the bright young helpers back with them; many solemn utterances of that oft-quoted proverb—"Charity begins at home," but there they always stopped and did not go any farther, quite forgetting that the rest of the proverb is—"but should never end there."

Many a fair young girl cast wistful glances to the far-off neighbourhood of the starving, was chilled by the frowns of her mother, who bade her be content with carrying a few loaves occasionally in her own immediate neighbourhood. Many a brave, talented youth, burning with zeal to rush off to the heart-rendering appeals for help, was argued down by cool, sarcastic, sometimes half-plausible remarks and reasonings about "buried talents," "casting pearls before swine," "brilliant prospects at home," and "letting his light shine where it would be appreciated."

Some of them even began to take a pride in those small, but increasing bands, going forth from time to time; and as they bustled about, treading on each other's heels, often with scarcely anything in their baskets, but rushing on their rounds from mere force of habit, they would smile complacently at each other, and say—"See what grand things we are doing over there!" But it never occurred to any of them that they ought to have been there too.

And suddenly the King came. As the busy workers paused expectantly to hear the words of approval and commendation they looked for from His lips, slowly and solemnly came these words: "This ought ye to have done, and not to have left the other undone."

CHILDREN'S CORNER.

The Magic Oil-Can.

"You are just as selfish as you can be!"
 "Well you want everything your own way, and I shall not play any longer!"
 "Ernest, Rose! come here a few moments, please."

It was mother's voice that called from the sewing-room. The children obeyed the summons reluctantly.

"I thought you would like to see me oil my sewing machine. It began to creak and groan some moments ago, and here, just in the midst of a long seam, one stubborn little wheel refuses to turn at all."

"Which one is it, mother?" asked Ernest snatching the oil-can. "I'll fix it for you in a jiffy."
 "Not so fast, my boys. Set the can down until I have removed my work. I think the stubborn little wheel is on the under side, but first we will put oil in all the holes above."

"O, let me do it, mother, please!"

"Not just yet, dear. You shall watch me and see how I drop it in; then, when we find the wheel that says 'I shan't play,' I will let you set it in motion. There, you see I press the bottom of the can gently, and just a tiny drop comes out, and falls into the hole, and spreads itself where the machinery needs it, and not a drop is wasted. Now let us see if the machine will turn easily—no; the creaking is gone, but that one little wheel refuses to turn, and the whole big machine has to wait for it to be coaxed out of its pet. It is, as I thought, on the under side."

Mother raised the cover, and the children peered eagerly in.

"This is the one, I think. Now, Ernest, put just a drop right there."

"It's so very stubborn, don't you think it ought to have two drops, mother?"

"Let us try first what one will do. There! now I will put down the cover, slip the band on, and see if it will turn."

She did so, and the minute her feet touched the treads the wheels all went spinning rapidly around, with a soft, busy hum, as though they had never thought of stopping. Ernest clasped his hands and danced on one foot crying,

"O, Rose! did you ever see anything so funny? Just that one teeny weeny drop of oil to do all that?"

"Oil must be very precious stuff, I should think," responded Rose eagerly.

Yes, indeed, it is, children; and now, shall I tell you a story about a magic oil-can?"

"O, a fairy story, a fairy story! Please, yes, mother."

By the time mother had finished the long seam and sat down by the window to do some basting, Rose and Ernest were curled up on the rug at her feet ready for the story.

"Once upon a time there lived in a valley, called Happy Hollow, a family by the name of Peacejoy. There was Papa Peacejoy and Mama Peacejoy, and four little Peacejoys. And they loved each other—O, dearly, dearly. And while Papa and Mama Peacejoy worked peacefully all day to get something for the little Peacejoys to eat and wear, and books for them to study, the children played together in the beautiful valley, when lessons and tasks were over, and would have been perfectly happy but for one thing."

"Now, there were fairies living in this Happy Hollow, and I am sorry to say that they are not all good fairies either. There were two especially who delighted in lurking near where the Peacejoy children worked and played, and slipping into their hearts if they found them unguarded a single moment, and scattering sand and dust amongst the wheels of the wonderful machine of brotherly love which worked such wonders in Happy Hollow. The names of these wicked fairies were Strife and Selfishness. At length these wicked spirits grew so bold and troublesome that the children could bear it no longer and they sent a petition to the King of the good fairies to come and help to rid them of their enemies."

"Now this King loved the Peacejoy children very much, and he only needed to be asked to come promptly to the rescue. He met them one day down in a little grotto called Dreamland, and gave each one of them a tiny golden oil-can."

"These cans," he said, "are full of precious oil called love. It is made up of separate drops of different kinds of oil, and when you press it, sometimes one kind comes out and sometimes another. All you have to do is to think what kind you want before you press, and the right kind will always come. Now, whenever you find that these wicked fairies have been at your machine, just think a moment what kind of oil is needed, and press the can gently and let out a single drop, and all will be well. Sometimes it will need a kind word, sometimes only a smile, sometimes the least tiny drop of patience, or a bit of silence. Keep the cans always by you, and never forget to use them, and the wicked fairies will soon get tired of troubling you."

"And so they obeyed the king of the good fairies, and used his magic oil-cans, and lived happily forever after. And now my basting is done, and my machine is all in order, and—you'd better run and finish your play."

As the door closed behind them, mother heard Ernest say: "You may keep store now, if you want to, Rose."

And Rose answered:

"O, I don't care much; I'd just as soon be customer."

Mr. Peter Vermett, Hoehelaga, P.Q., writes: "Canadian Healing Oil cured me of Rheumatism after I tried many remedies to no purpose. It is a good medicine." Just think of it—you can relieve the twinges of Rheumatism, or the most painful attack of neuralgia—you can check a cough and heal bruised and broken skin, with a bottle of Canadian Healing Oil, costing but a small amount.

Girls of the Right Sort.

"My daughter, unless you can work the ship off the coast, she will soon strike the rocks, and we shall all be lost."

So said the captain of a fine merchant vessel to his daughter. He was right; it was their only chance. The barque *Anina*, 700 tons, was bound from Oxbay to Rio with a general cargo. She had scarcely left port when the captain was disabled by a broken leg. A mutiny followed. Under threat of bad weather the *Anina* anchored in a bight of a bay on the dangerous coast of Cornwall. Here the officers and all of the crew deserted. A furious cyclonic south-west gale arose. The anchors dragged, and the girl burned a flare on deck. "The life-boat responded, but was staved against the ship's side by a sea. All the boat's crew were lost except the coxswain, who gained the deck. He was not a sailor, yet, with him alone under her orders, this girl, who was a sailor, cut both cables, set some headsails, and got out into the open. It was touch and go, but true grit won. Three weeks longer the girl commanded before help came. Yet it did come finally, and so did the wedding of the handsome young coxswain and the captain's beautiful and heroic daughter.

And yet there are some fools who say we must look to men chiefly for courage and intelligence. Stuff and nonsense! Any woman will scream when she sees a mouse (that's most nervous), and ten minutes later she will meet disaster or death with a quiet smile. Then, too, women have a genius for throwing in a suggestion exactly when it was wanted.

A man writes this way:—"I came home dejected," so he goes on, "and didn't know what to do; but my daughter said—"

But wait a minute. Before we hear what his daughter said, let's have his story from the start, shippage and Bristol fashion. He says: "In December, 1890, I was suddenly taken one day with an excruciating pain in the pit of the stomach, and in the right side. For over twelve hours I could neither sit nor lie down. The medical man who examined me gave me some medicine, but on the second day jaundice set in, and from that time I suffered from a similar attack about once in every three weeks. Every remedy was tried without a result; nothing did the slightest good. The kidney secretion was something frightful, being a mass of matter, blood, and bile."

"This continued five months, and I grew weaker and thinner every day. My friends thought nothing could save me. Many urged me to have further advice, as at this time the secretions were much worse, and the motions resembled white clay. Another attack came on, and as I was daily getting worse, I said, 'I will see the doctor first, and if he can do me no good, I will seek further medical help.'"

"Accordingly I went to see him, but he was from home, and would not return until late at night. I came home dejected and did not know what to do, but my daughter said, 'Why don't you try Mother Seigel's Curative Syrup? We hear it has cured so many. If it does you no good, it will do no harm.' 'Well,' I said to her, 'I will try a bottle.'"

"I then began to take it, and oh! how thankful I afterwards was, for on the third day I could see such a change. The secretion, instead of being nothing but corruption, became clear, and the motions a healthy colour. From that time I daily gained health and strength, and in a short time I was as well as ever in my life, and have had no return of the disease."

"I can therefore speak of this medicine in the highest terms, for, under God's blessing, it cured me when nothing else had the slightest effect."

The above communication is from a business man of high character in the county of Brecon. For special reasons he desires his name to be withheld for the present, but we freely pledge our own reputation for the truth of his statement. The date is February 12, 1892.

The attacks which would probably have soon ended his life were of severe kidney and liver congestion, growing out of profound indigestion and dyspepsia. His system was flooded with bile and poisons, and he may thank Heaven for having a daughter who made the right suggestion at a critical moment. In courage and good sense she is like the other noble girl who saved her father's ship from wreck while he lay helpless in his cabin. Success attend them in their own life voyages, say we.

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