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The Australian Record.

SYDNEY, SATURDAY, MAY 26, 1894.

NOTES AND COMMENTS.

Personalia. The Rev. T. B. Tress has accepted the Incumbency of St. Peter's, Richmond, Melbourne, and will probably enter on his new duties on July 1.—The Revs. LEA PARR, of Berry, and G. H. MUZY, of Darlington, have, with the consent of the Administrator, exchanged Parishes.—Great sympathy is felt for the Rev. T. R. and Mrs. RIGG, in their sad bereavement.—The Rev. J. H. MACPARLANE, of Casterton, has been appointed to Camperdown, Victoria.—The Rev. J. F. STRETCH, B.A., has been installed Dean of Ballarat.—The following have been appointed Canons of Christ Church Pro-Cathedral, Ballarat: Revs. H. C. E. MORRIS, R. JOHNSON MERCEUR, WILLOUGHBY FLOWER, and E. S. RADCLIFFE.—The Rev. F. T. C. REYNOLDS, who was Curate at Christ Church, Ballarat, is leaving for the Diocese of Grafton and Armidale. It is said he will be appointed to take charge of a Parish on the Queensland border.—The Rev. P. W. DOWE, B.A., was Ordained to the Priesthood, and Mr. T. OWENS-MELL to the Diaconate, on Sunday last.—The Rev. W. W. MANTELL was coming from the Queenbeyan Railway Station on Monday, and owing to a bolt dropping from the buggy the horse became restive and the vehicle was over-turned. Mr. MANTELL's collarbone was broken, and his leg much injured.—A petition has been presented to the BISHOP OF GOULBURN asking for the appointment of the Rev. E. P. HOOD, Precentor, St. Saviour's Cathedral, to the Incumbency of North Goulburn, vacant by the disease of Canon Dr. D'ARCY IRVINE.

Sunday School. The Constitution of the Institute as amended at the recent Annual Meeting has been printed and circulated. It would be well if every Sunday-school in the Diocese of Sydney affiliated with the Institute and that the teachers became members. The Affiliation Fee is so small that every School may join, and the member's subscription is so trifling that every Teacher's name should now be found upon its roll. The advantages are so many that it needs no argument on our part to emphasize them, not the least being that if a School—through its Clergyman—desires to have a Deputation from the Institute the Secretary will gladly with timely notice endeavour to make such arrangements as may be required.

Can Modern Criticism. Next week we shall publish the interesting and valuable lecture on this subject delivered by the Rev. B. A. Schleicher, M.A., Principal of Moore College, at the Chapter House on Tuesday evening last under the auspices of the Lay Helpers Association.

Easy Divorce. The many cases in which Divorce has been granted during the past few months has provoked a feeling of discontent and alarm. Whither are we tending? The facilities given by Parliament to make Marriage a civil contract is working serious disaster. Judge MOLESWORTH in the sister Colony has been speaking very forcible words respecting this matter. His Honor said the other day—"This was a case which strengthened him in the opinion that an Act of Parliament which was intended to give relief to certain deserving cases had been seriously misused. The Amending Divorce Act, he thought, was intended to meet the case of highly meritorious people who had suffered misery for a long time, and saw no prospect of being able to bring the other party into a better way of life. He was very much afraid that designing vagabonds, and perhaps designing women also, now entered into marriage only as a device to satisfy their carnal desires for a time, and without any real intention of observing its responsibilities. During the short time he had himself presided in the court he had decided several cases of a like kind, and many cases had come before other judges within the same period. He was very much afraid that a well-considered piece of legislation would be a source of disaster to this country to an extent which he thought was not fully appreciated yet. Perhaps a good deal of the mischief would be prevented if authority were given to order such men to be flogged, in cases where it was clear that marriage had been used by them as a cover for baser ends."

Temperance Fars. Twenty-five Temperance Bills have been introduced in the British Parliament since 1892.—In 1785, 7044 houses—one in seven—sold gin so cheaply that men could get drunk on a pennyworth.—Last year New York paid for its school bill \$800,000, and for its drink bill \$12,000,000.

The Living Wage. The "living wage" was discussed by the BISHOP OF MANCHESTER in a recent Visitation address to his Clergy. L. MOORHOUSE said that to gain wealth by the deterioration of man, by the wasting of his physical strength, the stunting of his mental growth, and the breaking down of his moral energy, is criminal and infamous. Man first, and wealth afterwards—this is clearly the order of the Divine purpose, and should be the aim of everyone who employs human labor for gain. But the laborer himself should seek an adequate remuneration for his toil, not in order to spend idle days or to indulge vicious appetites, but only to obtain for himself and his family the means and opportunity of a happy and worthy human existence. The greatest need is a Christian spirit in both the capitalist and the laborer.

Dean Vaughan. A pleasant story of DEAN VAUGHAN has reached the Christian Commonwealth. Lately he was officiating at Cambridge, and in the course of the service he omitted what is called "the bidding prayer," which is a Collect requesting that all present may be true and faithful members of the Church of England. Some officious body afterwards took the DEAN to task for his seeming remissness, and his reply was a study in Christian tolerance. "How," he asked, "could I offer such a prayer with the smiling face of my good friend, Dr. Moulton, in the congregation before me?"

Convict Prisons in Russia. The administration of the convict prison of Onor, in Russia, has been exposed by a Government Commission. The report says: "Instances without number are recorded of merciless beatings and lopping off of fingers and arms by sabre cuts, whilst cannibalism under stress of famine was a common occurrence, murder followed by cannibalism being also frequently committed with the sole object of putting an end to the misery of existence at Onor, and instances are related where several convicts disputed before the authorities for the guilt of a murder. During the whole of 1892 there was almost a continuous string of convoys with corpses of convicts passing from Onor to Rykovskaya, the residence of the authorities, and the bodies were so mutilated, and presented so pitiful a spectacle, that the report says the spectators could not look upon them without tears. No inquiries, however, were made, and the bodies were simply buried without further ado. Neither of the two doctors living at Rykovskaya, ever visited Onor. In 1893, if any one of a band of convicts failed in his work, he was at once put on half-rations the next day, followed by a third ration, and when he could work no more the inspector finished him with a revolver bullet and entered his death in the books as from disease."

Tatian. Some readings in the new translation of Tatian by Mr. HAMLYN HILL are worth noting. In the account of the Boy JESUS remaining behind in Jerusalem, it runs, instead of "supposing Him to be in the company," "supposing Him to be with the children of their company." Here we see the child Jesus fond of being with His fellow children. The famous passage, Mark iii. 27, is thrown back from the reading of the Revisers, "Eternal sin," into very nearly the form of the Old Version, "that shall be accounted worthy of eternal punishment." The utterance from the Cross, "My Father, forgive them, for they know not what they do," bracketed by Westcott and Hort as an interpolation, is restored.

Belgium. Who has not read Motley's "Rise of the Dutch Republic"? And what reader does not retain a vivid impression of the Duke of Alva, and the remorseless cruelty with which he carried out the commission he had received from PHILIP II. to exterminate Protestants? Reformers were hunted down and executed. In a brief six weeks some 30,000 of them were put to death. And those not executed became exiles. The light of the Gospel was extinguished in Belgium, and from then till now Roman Catholicism has prevailed. In these days Belgium is a free country. But it remains Romanist—a nation devoted to priests and convents and superstition. Out of a population of 5,000,000 there are less than 15,000 Protestants, all told. The work of evangelistic preachers is rendered more difficult than otherwise it would be by the ignorance and sensual indulgence of the people: 140,000 public-houses to a population of 5,000,000 tells its own tale.

Ancient Egyptian Language. In the grammar of the ancient Egyptian language, by DR. ADOLPH ERMAN the great German hieroglyphic scholar, just published, there is a translation given of some of the passages of the celebrated Prisse papyrus. This is more ancient than the days of Moses. In one part the writer speaks of being 120 years old. Dr. ERMAN adds as a footnote, "This is the regular expression of a long life." This in its relation to Moses is certainly curious. The passages, Gen. vi. 3, Deut. xxxi. 2, xxxiv. 7, might, if found in Egyptian, be translated "Old age." There is no need to jump at this, in accordance with new fashioned criticism, because it overturns old-fashioned notions, but it is worthy of note and further consideration.

Interesting Facts. Very interesting indeed are the remains of flowers in ancient Egyptian tombs. About 100 species have been distinguished, but the curious fact about them is this, that a large number were exotics in Egypt. In those ancient times foreign flowers were prized by the ladies, a remarkable illustration of the civilization of these days.

The Song Professor TERRY, of the North Western University, Chicago, has written an analysis of the Song of Songs, namely, Solomon's, which he aptly calls "an inspired melodrama." It is by a long way the best setting forth of a subdivision of the Good Book which has always been a mystery to most people. The fanciful analogies that have been drawn from it between CHRIST and the Church have often been most misleading and productive of inculcable harm. Dr. TERRY thinks that this poem was very probably written by a woman. He says: "Who more fitting than a female poet like the prophetess who dwelt of old under the palm tree, to celebrate the pure unwavering love of a woman's heart?" As the book of Job exhibits in poetic form the trials and triumph of a true man, so the Song of Songs extols the virtue and unchanging affection of a pure woman put to the severest test.

New Australia. The "New Australia" people (says a New Zealand Contemporary) wanted to find a place where the wind would only blow to order, and the rain would come down just when it was turned on. Needless to say, they have not found the spot. These people simply lacked self-knowledge. In Australia they fretted at the presence of a selfishness more successful than their own. But they were not aware that it was selfishness that made them fret. They thought that they were self-denying people because they were willing to share and share alike, in order, as they hoped, to improve their position. They did not see that they were simply seeking a fresh kind of monopoly for their own benefit. They thought that a few thousand miles of ocean would cut them off from ambition, grasping, and greed. But they were mistaken, simply because they took their own hearts with them.

The Jewish Population. A German computation of the Jewish population makes the number of Hebrews on the face of the globe 7,403,000 of whom 6,800,000 are found in Europe. There are still 3,600,000 in Russia, and 1,800,000 in Austria. The Jewish population of Turkey, including Syria, is only 56,000.

Mrs. Besant, a Hindoo. The Indian religious papers comment strongly on Mrs. BESANT's visit. At Bankipore a grand demonstration was held in honor of Mrs. BESANT declaring herself a Hindoo. "Mrs. BESANT partook of prosena along with the Hindoos present, all squatting on the ground in Indian fashion." It is said that her visit has not appreciably strengthened Theosophy in India; in fact, she does not seem to have been taken very seriously.

Football. The Lancet raises a warning note as to the danger of football, giving a list of the accidents, that have so far occurred in the football fields during 1894. viz.: One concussion of the brain, fifteen fractured legs, six fractures of the collar bone, one fracture of the arm, one fracture of the shoulder blade, five dislocated shoulders, one dislocated knee, and five undescribed cases necessitating hospital treatment, and five deaths have been reported; and urges that further steps should be taken to minimize the danger. We hope this will be done, but we doubt if there be more danger in football, especially as played by good amateur clubs than in most athletic sports. Fatal accidents occur in cricket, cycling, boating, &c. Youths are all the better for learning to lace a certain amount of danger, and pain without losing their heads.

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The Australian Record. "SPEAKING THE TRUTH IN LOVE." SATURDAY, MAY 26, 1894.

THE BISHOP OF NEWCASTLE, in the course of his sermon delivered upon the occasion of the installation of the BISHOP OF GRAFTON and ARMIDALE, said:—"If a Bishop was to become strong in his duties, he must be surrounded by the earnest, responsive, and loving action of his people. Unless he was so surrounded his energies would pall, his enthusiasm shrink up, and his power of doing good be thwarted. He did not know one officer in the Church who was so absolutely dependent on his people as a Bishop—he depended entirely on the fidelity, intelligence, and goodwill of his co-workers. Everything depends on the responsive, sympathetic, and ready manner in which he is assisted, and he earnestly asked them to extend that assistance to their new Bishop that he so much needed at this time. If the people were whole souled in their duties to the Church the Bishop would re-act on them." These earnest words will no doubt have their due weight with the Churchmen and Churchwomen to whom they were specially addressed. We apprehend they have a wider significance, and more than a local application. This belief is strengthened by what is reported in the daily

Press respecting the successor to the late Canon Dr. D'ARCY IGVINE. The BISHOP OF GOULBURN desires to consider the claims of the senior Clergy, and instead of being met with responsive, sympathetic, loving action on the part of those whom he serves, he has to face a demand which, if acceded to, would reverse the order of government in the Church. As Churchmen, we believe in Episcopacy. With such a belief there is attached a grave responsibility. The way in which the Clergy and Laity surround their Bishop with earnest responsive loving action will determine the quality of their work. It is a matter for deep thankfulness that there is not a Bishop on the Australian Bench but who has, we believe, the support, in the main, of Clergy and Laity. True in every Diocese, as in every Parish, nay, as can be found in every department of life, there are some who withdraw their support from Church work, either because the ways and works of their Diocesan do not run in the groove they desire, or by reason of prejudice or jealousy. This narrowness of mind, this warping of the intellect is deplorable. The person harbouring these feelings, suffers grievous personal injury, and the Church at large is sadly hindered in its work. These persons are to be found not only in connexion with the Church of England, but Presbyterian Moderators, and Methodist Presidents—Cardinal-Archbishops, and even "General" Booth himself, are all exposed to the criticism of revolutionists, or would-be reformers. The leaders of the people ecclesiastical, or political, are all called upon to suffer "the penalty of greatness." But with the victims of political or ecclesiastical dyspepsia—who live, as a consequence, in a state of discomfort—we are not concerned in this article, but rather we would seek to rouse the earnest, responsive, and loving action of those upon whom so much depends. If we believe in Episcopacy, we should give those who have been appointed over us in CHRIST Jesus our hearty, cordial, faithful, and intelligent support. And the "closer our walk with God," the more fully that support will be given. It is when our fellowship is with God and with His Son, Jesus CHRIST, that we are prepared to do all we can to promote the interests of His Kingdom; to work hand in hand with those who are His servants; that we are willing to march shoulder to shoulder with all who are soldiers of CHRIST; and, united in heart and soul charge the forces of evil that are arrayed against the Captain of our Salvation. If we expect our leaders to do splendid work for CHRIST, we must be "whole-souled in our duties to the Church," loyal to "the Head, even CHRIST; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The Church is the Body of CHRIST, and whatever is lofty, pure, noble in the conceptions of its members, is due to the Spirit of CHRIST. There must be a unity of life and of spirit, and if there is this internal structural unity, it should ever work more and more with obvious external realisation. Are there any signs of this? We believe there are. Never before was the Church so full of good works as it is in the present day. With thousands of hands it is doing the varied work of pity and love which marked the life of its Divine Founder, lifting up the fallen, staying the steps of the feeble, wiping away the tears of the sad, sewing garments for the naked, breaking bread for the hungry, leading men and women to the House of God and the place of prayer, grasping the hand of the brother and sister in the faith and giving a hearty God-speed to the pilgrim along the way to the heavenly city. An American religious journal has recently opened its columns to a symposium on the question "Is the world growing better?" The critics give their views from their own personal standpoint. The pessimist bewails, the optimist rejoices. This is just what might be expected but the summary of the arguments for and against are thus given.

"Laws are now better obeyed, public morality is better observed, crimes against the purity of the home or the sanctity of the person are more disgraceful now than then. The public conscience treats licentiousness or slavery or intemperance much more severely than it did then. It is a shame now to get drunk; it was not then. It is illegal now to hold slaves; it was not then. Our halls of legislation are purer than they used to be. A smirch on a man's name such as would not be considered at the beginning of the century, now drives him into retirement. If we have any power to read the open book of history now current before us, a sounder morality, a better instructed conscience and a more consecrated Church than the world ever before saw, are beating back the powers of evil." These are words full of hope and should come to us as an inspiration from heaven. They should provoke within us the question,—What can I do to help on this movement and quicken its flow. And we think the answer will be:—increased loyalty to CHRIST the Head of the Church, with which will follow an increase of loyalty, responsive and sympathetic—to the powers that are ordained of God. We want a more profound faith in God and an equally profound love for men; These can only be obtained at the Cross of CHRIST. Then we should be whole-souled, no duty would be left undone. The Divine power is always available; why should we not possess it? By that power we may win the world for CHRIST "The pleasure of the Lord shall prosper in His hand." Let us only throw the same business energy into the Church that is given to tunneling mountains and bridging rivers for the advance of

commerce and the song of victory will go ringing through the land. Against the infidelity of the day, the speculations of science and philosophy so called, let us entrench ourselves on the infallible Word of God as the enlightener of the conscience and the great bill of rights to the soul, and there make our stand. Every victory that has been won by the Gospel of the Grace of God is a pledge of further victories, and a guarantee of the time when "the glory of the Lord shall be revealed, and all flesh shall see it together." Human agency linked with Divine power must result in successful Gospel enterprises. There are divisions and contentions within the Church over which all true-hearted men grieve and sorrow. Many a time it has been found more difficult to adjust the disputes of 'parties' than to govern an empire. But God overrules the machinations of those who seek only for the aggrandisement of party, or the crushing of some rival, to the good of the Church. Be it ours by love, truth and nobleness of purpose to serve Christ, and

From strength to strength go on, Wrestle, and fight and pray; Tread all the powers of darkness down, And win the well-fought day. Earnestness in a right and holy cause is a mighty power. Zeal creates zeal. The prosperity of the Church depends upon its members. Let every member, every day do something for God and for man; do great deeds, speak noble words, and in whatever they do, say "I will do it for CHRIST's sake, and then the "enthusiasm" of our leaders will not 'shrink up,' nor will their "power of doing good be thwarted."

ORDINATIONS. TRINITY SUNDAY. By the BISHOP OF NEWCASTLE for the MOST REVEREND THE PRIMATE, in St. Andrew's Cathedral. Preacher: The Dean. PRIEST. REV. P. W. DOWE, B.A. By the BISHOP OF GOULBURN in St. Saviour's Cathedral. DEACON. MR. T. OWENS MELL.

OFFICIAL The Revs. LUKE PARR of Berry and G. H. MUZY of Darlington have arranged with the approval of the VERY REVEREND THE ADMINISTRATOR, an exchange of Parishes. The Rev. T. B. TRESS of St. Peter's, Woolloomooloo, has resigned, having accepted the Incumbency of St. Stephen's Richmond in the Diocese of Melbourne. The Rev. P. W. DOWE, B.A., was ordained to the Priesthood on Trinity Sunday.

Australian Church News.

Diocese of Sydney. ECHO FARM HOME.—The Committee met at Trafalgar House on Friday, 18th instant. The monthly report proved of an encouraging nature. The new building was progressing, and a quantity of material had been promised from the Colonial Architect's Department. Mr. Kean, stvedore, had very kindly taken a steam-lighter down, with goods and material, on three occasions, free of charge. Five members had been admitted, three had left, of whom one had since died, "at peace with God and man." This is the second happy death of an Echoite, and is referred to as "Cure No. 2," the great question being often asked, "How many are cured?" There are 18 members in residence, and the management is most satisfactory. A Concert is being arranged at North Willoughby on the 15th June, in aid of the funds, which are rather low. The Annual Excursion and Meeting will be held on Saturday, 28th July. Nearly 100 members have been admitted since the Home was founded in July, 1892, of whom a considerable number are now leading steady lives, but much trouble is experienced with some who have relapsed into former evil ways.

SHELLHARBOUR.—During the past week the work of demolishing the old Church has been in progress. This building was erected in the year 1865, and opened by the late Rev. T. C. Ewing, of Wollongong. The Rev. Mr. Smith was Incumbent of Jameroo and Shellharbour at the time, and took an active interest in its erection. It was the first Church built here. The site of the present township was a standing bush, and a workman was killed while engaged in clearing the land for the Church. After Mr. Smith's departure the Rev. Dr. Corlette, P. R. S. Bailey, E. A. Colvin, and the late E. Crisford were Incumbents in succession. It was during the ministry of the latter that the new Church was completed. Bishop Barry was present at the opening.—As the old Church intercepted the view of the new building and was very much out of repair, and not fit for Sunday-school purposes, the congregation, at the last Easter Meeting, authorised its removal. The Sunday-school will in future be held in the new Church though it is hoped that a separate building will be erected some day. In the meantime the work of reducing the debt on the Church is being pushed on, and it is satis-

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factory to know that during the past twelve months over £90 has been raised for that purpose. The debt has been reduced more than £400 in seven years, while all other parochial liabilities have been met.

ST. ANDREW'S CATHEDRAL.—The Trinity Sunday Services were largely attended both morning and evening. Holy Communion was administered at the 8 o'clock Morning Service, and again at 11, prior to the Ordination, which was conducted by the Bishop of Newcastle. Canon Sharp was the Preacher at the Afternoon Service, and in the evening the Bishop of Newcastle made special reference to the death of the late Bishop of Riverina. The Church, he said, had lost a good man and a splendid organiser in the departed Bishop. Only a fortnight ago they met in Melbourne, and the now deceased Bishop was then full of plans for future work in his Diocese.

St. Aidan's Church, Annandale.—Dedication Service.—A Special Service was held in St. Aidan's Annandale, on Saturday afternoon last, on the occasion of the dedication of a Memorial Window erected in memory of the late Rev. Harry Izod Richards, the first Curate in charge of St. Aidan's, and of the dedication of the new Chancel which has been erected recently. The Bishop of Newcastle performed the dedicatory ceremony, and among those who took part in the Service were the Very Rev. the Dean of Sydney, the Rev. C. Baber (Rural Dean), the Rev. Dr. Rutledge, the Rev. J. Dixon, the Rev. A. W. Pain, B.A., the Rev. S. S. Tovey, B.A., the Rev. A. R. Bartlett, M.A., the Rev. E. Clayton, the Rev. C. K. Cole, the Rev. B. Noake, B.A., the Rev. H. C. Vindin, Rev. E. Symonds, Rev. W. A. Charlton, Rev. C. S. Smith, and the Rev. F. W. Reeve, Curate in charge of St. Aidan's. A special form of Service was used. The Dean of Sydney and the Rev. C. Baber read the lessons, and there were processional and recessional hymns. During the Service the Bishop unveiled the window and dedicated it and the new portion of the edifice. The Bishop delivered an address. He said the service in which they had taken part had a dual character, for in the first place they rejoiced in the dedication to God of the extension of the Church, and in the next place they equally dedicated to His service that beautiful window which a moment before had been unveiled.

Although those two objects appeared to be somewhat distinct—the one an extension of the material Church, and the other the dedication of the beautiful memorial, erected, he was persuaded, with deepest affection in memory of one who had ministered in that Church—yet they were, on closer examination, intimately related. The extension of the Church he understood to be the handiwork, should he call it, of the present Incumbent, for in every movement there must be somebody to go first, and he was sufficiently acquainted with Church work to know that a Clergyman must inspire his congregation to put forth that energy and enthusiasm. They had then clearly before them some of the results of their present living Clergyman's work amongst them, and that beautiful window standing out before them in all its rich coloring must bring to mind the memory of one who worked amongst them not very long ago. The bulk of those present remembered him, and though it was not his privilege to know him personally, yet he was sure by that memorial window, that he worked among them faithfully; therefore the words inserted in the window were not out of place when they spoke of his piety and faithful service. They were all so apt to forget, therefore, they needed a memorial window. The Minister who had been amongst them and had gone had left his mark. He had added something to their experience and to their amount of knowledge. They had that day an extension of the Church and in the beautiful window the adornment of the structure.

Services were continued on Sunday, when the Rev. Dr. Rutledge and the Rev. A. W. Pain, B.A., were the preachers.

Diocese of Newcastle.

ST. JAMES', WICKHAM.—This Church is undergoing enlargement and extensive alterations. A Chancel has been added of large size, together with an Organ Chamber and Vestry. The East Window of Cathedral glass is a gift of the Wickham Branch of the C.E.T.S. The Chancel is enriched with a handsome, lofty, panelled reredos of Kauri pine and colonial cedar of a gothic design, the workmanship being excellent. £150 worth of voluntary labour is being expended in these alterations by friends and well-wishers of the Church. The congregation is anything but wealthy, but they are giving their workmanship, and still most nobly and generously free of charge. During the alterations Divine

Service is conducted in the Sunday School and Parish Hall, which was also built some time ago by the voluntary labour of the people. There is an active branch of St. Andrew's Brotherhood at work in this Parish, of which the Rev. W. Swindlehurst is Incumbent. Mr. Swindlehurst has also the efficient assistance of Mr. Walker as Lay Reader and in every good work.

OUR BISHOP.—At the beginning of the week of the 13th, our indefatigable Bishop proceeded to Armidale, where he preached at the Enthronement in the Cathedral of the Bishop of Grafton and Armidale. Returning to Bishop's Court, he proceeded at the end of the week to Sydney for an Ordination, for Confirmation, and for a Consecration.

PATERSON.—The Rev. J. Shaw and Mrs. Shaw have returned to the Paterson manse benefited in every respect by their six weeks' rest and change.

NEWCASTLE CATHEDRAL.—(Result of a friendly Conference.)—The Venerable Archbishop White, Messrs. Wood Gillan waited upon Mr. J. Horbury Hunt on April 6th, and for the purpose of a friendly conference, to put matters on a business-like basis, and so allow the work to be resumed forthwith. The result of this meeting has been to finally dispose of all difficulties, and to ensure the proper carrying out of the terms agreed upon. The three gentlemen above named are to continue to act in conjunction with the Architect. The fact of the Archbishop and Mr. Hunt being friends of over thirty years' standing, during which period many Churches have been built in the Diocese under their joint control, including St. Alban's, will be a guarantee to the Churchmen of the Diocese that the work will now progress to completion, guided by business discipline. A short memorandum was drawn up and signed by

W.E.W. J.W. W.G. J.H.H.

Diocese of Goulburn.

GUNNING.—In St. Edmund's on Sunday evening last, the Prayer Desk, Table, and Pulpit were draped with black, as a mark of respect to the Bishop of Riverina. The Incumbent Rev. J. H. Williams made special allusion to the deceased Prelate in the course of his sermon on Rev. iv, 8, latter part. The Bishop is remembered by the parishioners, and some two years ago this month (May), he administered the Rite of Confirmation in St. Edmund's. His simple, earnest, loving words are still fresh and green in their memories. The "Dead March" was played at the conclusion of the service, the congregation standing.

THE LATE BISHOP OF RIVERINA.

Writing with regard to the late Bishop of Riverina, the Hay Standard says that after attending the Consecration of the Bishop of Grafton and Armidale, he started by way of Adelaide to visit Broken-hill and other remote parts of his Diocese. The long journey appears to have aggravated the complaint from which he was suffering, but which apparently was unknown to his many friends. He became ill at Broken-hill that it was deemed necessary that he should at once be removed to Melbourne. When the Bishop arrived in Melbourne, and Mrs. Linton saw him, she was convinced that he could not live. The cause of death was cancer in the stomach, which must have rapidly developed during the past few weeks. It appears that for the past two years some anxiety had been felt as to his health, and he had been warned by his medical adviser that he must desist from taking such long journeys as he was in the habit of doing in visiting the outlying portions of his Diocese. As showing the unselfishness of the late Bishop's character, we may mention that on leaving England he was presented with a substantial testimonial, amounting to over £2000, all of which he generously devoted to the Church and the building of a Bishop's residence for the Diocese. To this sum Mrs. Linton's father added another £1000. Some two years ago the Bishop's father died, and bequeathed £1000 towards the building fund of Bishop's Lodge, and the Bishop himself, out of the money left him by his father, gave another £1000, which it was understood would be refunded if sufficient money was raised to pay for the building.

When God bolts the door let us take care that we do not attempt to climb through the window.

I cannot command success; but I can do even better: I can secure the tranquil and restful approval of my conscience that I have done all that depends on my own efforts.

True faith is strengthened by trial, just as a piece of steel is made brighter the harder it is filed.

There is no book on which a man can rest in a dying moment but the Bible.

The lower a man lies, the clearer, brighter, grander is the view which he gets of Christ.

Thomas Myers, Braebridge, writes: "Canadian Healing Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

BISHOP OF GRAFTON AND ARMIDALE.

SYNOD.

In the course of an interesting address delivered by the BISHOP OF GRAFTON AND ARMIDALE, on Wednesday, the 16th inst. to the Clerical and Lay Representatives in Synod assembled, the Bishop said:—

At the risk of wearying you I would refer to one or two other causes which impeded the Church's work, not here specially, but throughout our land. And I mention them that you may understand in what direction I should propose to ask your aid in work against them.

UNBELIEF.

You will all, probably, agree with me in classing high amongst these, for mischief and for difficulty, the growth of unbelief. That is, if unbelief, in us, be growing. Perhaps that which has fallen upon our community might be more correctly described as the induration of indifference, than any serious conviction that Christianity is false. My brethren of the Clergy will, I am sure, forgive me if I urge upon them the imperative necessity of acquaintance with the best works of Christian apologetics. We need them wherever our lot is cast. The anti-Christian argument is heard in the remote township, as in the crowded city, and in some way its voice is more formidable when uplifted in the former. Do let us see to it, then, that we are all able to give a reason for the faith that is in us. In making my Visitations to your various parishes I shall ask you, wherever possible, to endeavour to make for me opportunities of meeting men with whom I may hold conference on the position and claims of religion. Frankly, I do not believe that, wherever religion approves itself as a living thing, men broadly speaking, have any desire to shrink from religion. It is oftentimes religion which has shrunk away from them, and made itself the associate of pettiness and puerilities. Certainly men have no right to demand of the Clergy that they pose as sham experts in matters of political economy, or of complicated industrial relations. *Ne sutor ultra crepidam.* But we can all of us do our best to show ourselves alive to the great social questions which are so large a factor in the thought of modern man. We can try, without dogmatizing on them, to understand them. We can try to sympathise with those who are troubled by the difficult points which surround them. We can try to show how the Gospel of the Lord Jesus Christ has its message, not half spelt out as yet, for the alleviation of our social difficulties, or for the solution of our modern problems. We can hold up unflinchingly the eternal necessity of distinction between right and wrong, justice and injustice. And if we do, then, these two things, first, resolutely grasp the evidential position of our faith, and second, learn what men are pondering and questioning to-day, and what message we have for them, and if to this we add the most convincing evidence which man can offer, the sober, righteous, and godly life, reflecting, however dimly, the beauty of His life, whose we are and whom we serve, why, then, we may face, steadfast and composed, the tempest of unbelief, and certain that the heavens will grow bright once more, and that the beams of the Sun of Righteousness will shine forth with none to challenge their sovereign beauty.

THE DIVISION OF CHRISTENDOM.

However painful a subject it is, it is useless to ignore the fact that we are hampered by the excessive competition which prevails among Christian bodies, which divides into infinitesimal fragments the Christian energy of our smaller centres, and thus succeeds in stultifying the work of all of them. Very grievous is it to any heart that loves the Lord Christ in sincerity, to listen, in some tiny Australian hamlet, to the clashing bells of Church and Chapel and meeting-house, and to mark how the worshippers at each of these, few in number, and devoid of hope, or strength, or influence, cling with a pathetic pertinacity to their own form of Christian faith and worship; and yet enough in all, could they but be, in God's providence, united, to compose a vigorous congregation whose witness for God might be practically felt on all critical occasions in the community. Far be it from me to suggest that in such circumstances the Church is to retire, or that, by some compact with other Christian bodies she is to listen to the voice of that undenominational denomination which says, "Thou and Ziba divide the land." On the contrary, because our principles are what they are; because we believe, honestly and unflinchingly, in our Divine Commission, in our Apostolic Ministry, and in our unbroken continuity with primitive Christendom; because we believe that, noble as is the work which many a Christian denomination does around us, none can give to our people what we can give, through the heritage which it is our blessing, our glory, and our responsibility to have received, therefore we dare not abandon our people. But is there not a more excellent way? The repeated, and intensely painful, subdivision of English Christianity is largely the Nemesis of past generations of coldness, indifference, indolence, and neglect on the part of the English Church herself. She must be satisfied to fulfil her penalty, and through tears and prayer, through service and sacrifice, through patience and labour, to win those who were once her people back again. The right way, said good Archbishop Allen, to deal with separatist Christianity is to outpray it, outwork it, outdo it, outbear it, outlove it. Why should we not do this, all of us? Poor, indeed, must be the spiritual blessing which

has come down to us from Bede and Augustine and Anselm and Grosseteste and Wycliffe and Latimer and Taylor and Ken and Keble, if it cannot do this for us.—Set up before us an ideal so lofty, and inspire us, each in our own sphere and community, with so brave a determination to fulfil it, that in the long run the logic of hard fact avail to convince the world. If we claim to be the truest, because most ancient and most Scriptural, and the most national because most liberal exponent of English Christianity wherever Englishmen are found, then surely, *Noblesse oblige!* Let us make good our claim by a supreme example all through our ranks, of high principle, of industry, of humility, of love, of breadth, and of devotion. Once the Church has done that, I care not in what climate, her victory is won.

PARTISANSHIP.

I have a word to say upon a third general difficulty of our Australian Church work, and that is the question of party within our Church itself. I have described it as a general difficulty, but, mark, it is not universal. It is capable, under wise and strong leadership, of almost entire repression. In the Diocese, for instance, from which I have come to you, thanks to the absolute justice and evenhandedness of the Bishop, party spirit is dead. A great example has shamed it into the outer darkness. Now, I am not saying that the thought or work, or worship of the Church, can all be cast after one pattern. I am sure they cannot, and what is more, that it would be an immensely evil thing if they were so fashioned. Because we have been called on to express the devotion of a whole people of a Church, and not of a sect, therefore we might properly expect freedom and largeheartedness in our formularies and in our ritual. These we have; and Australia is certainly not the country in which we do wisely to restrict these qualities. Coming to you, therefore, as I do this day, I wish to say as distinctly as I can, that, in my judgment, a Bishop is called upon to be a Bishop of the whole Church, and not the Bishop of anything less than the whole Church. The Bishop, because he is but a man will have, undoubtedly, his own natural preferences, his own convictions on points of detail, his own code of aesthetics. But he dare not shut his eyes to the mighty call of his office, that he be lifted out of "narrower interests, personal preferences, small and individual conceptions." "Whether other men see with his eyes or not?" (I quote again the Bishop of New York) "he must for ever try to see with their eyes." And thus I would dare to hope, and to anticipate, that in this Diocese no partisanship shall ever be encouraged. Men are to be valued, not for the labels which arbitrary prejudice may affix to them, but for what they are. And no man who will work within the fair limits of the Prayer Book, and who will render good service and true, loving his Master, striving to hasten His Kingdom, and free from self-seeking ambition, need feel that he shall receive scant measure of support or sympathy. Ah! how small and insignificant by the side of the great questions of character and consistency, of prayerfulness and of fruitful, industrious devotion, are all questions which touch but the outer hem of the Christian system. May God give us truth and breadth of vision, that we may see as petty what is petty in His sight, and as of infinite value only what He values.

THE DIOCESAN FUTURE.

My brethren of the Clergy and of the Laity, I have sketched in outline the great principles upon which, if it please God to give me (as you will doubtless ask for me) sufficient wisdom, prudence and resolution, I should wish to lead the Church's work in this Diocese. For this occasion I shall attempt no review of recent events of interest in Church life or in public policy, nor comment upon the business which awaits the Synod. This week, for good or evil, we have turned a new page in our Diocesan story. God keep it pure, unruined, and unstained! Some newspaper correspondent, speaking a few months ago of this Diocese, at a time when it was much in men's mouths, described it as the "little Diocese of Grafton and Armidale." Why "little" Diocese, I do not know. Little it certainly is not in its area; nor little, so would I believe, in its possibilities, its aims, or in its future. We want this, every man of us, to be a great Diocese. And great in the best and truest sense—great in faith, hope, and charity, and why should it not be so? One thing I know is useful, and we can win it without money and without price, and that is the outpouring of the Holy Spirit in our midst, in all His wealth of fire and life and light and love. And for that, with every intensity of longing which is in me, this Whitsuntide I look and pray, that He may be with us, making us one, and keeping us one; that His power may exalt our capacities, making us prompt, clear-sighted, fervent in business as we serve the Lord; that His overruling influence may lift us up to self-sacrifice and cheerful self-forgetfulness. That will make us a great Diocese—a great Diocese of whose useful life and honoured fame you and I may be proud, as we yield, each man according to his ability, our quota of personal effort, and of personal forbearance to fulfil the noble whole; a great Diocese, winning worthy men to her borders as the years pass on, and as men are needed to come and help our expanding work; a great Diocese, witnessing that where men will but serve the Lord with singleness of heart, His arm is never shortened that it cannot save.

In such a spirit, and with such a hope (I beseech you), enter then upon the business of this Session. Let the Grace of the Lord Jesus Christ be present in all that here-

in we think, or say, or do, and let His promised presence amongst us be ever remembered. "Lift up your hearts," so cried the ancient Church to her people at the solemn moment when they drew near to God. "Lift up your hearts," is my charge to you this day. And do you in living faith, in gladness of hope, and in plentiful charity, rising above all that would be unworthy of Him whom we would serve and honour, answer back with the ready watchword of all true Christendom. "We lift them up unto the Lord." Amen.

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.

BETTING AND GAMBLING.

TO THE EDITOR.

Sir,—In the letter which I wrote advocating the claims of all Christian men and women to fight against the evil of Betting and Gambling; and drawing the attention of such to the very excellent work on that subject "Betting and Gambling," I omitted to mention the name of the shop where I obtained the book, and I know it is a great help to people up the country to know where they can send for a book; I now write to say that this book "Betting and Gambling" by Major Seton Churchill can be obtained for 1/- at "The Stationers' Hall and Book Depot" 387 George Street, Sydney.

Again recommending this admirable work to all readers of the AUSTRALIAN RECORD.

I am, yours truly, MARY M. PYE.

Waawarawaa, May 19th, 1894.

THE ELECTIONS—THE DRINK QUESTION AND COMPENSATION.

Sir,—With the crisis of a general election upon I write on behalf of the New South Wales Local Option League to ask all who are interested in the religious, moral and social welfare of the people to zealously aid in securing the passage of a Liquor Traffic Local Option Bill. If made law it will permit every elector to reduce, or wholly prohibit the ever-dangerous drink traffic.

We can, after years of fighting, obtain an almost unanimous vote in favour of full Local Option. The lion in the path is Compensation! Friends of that principle managed to defeat the Bill in this Parliament by a narrow majority. I give their names, so that your readers in the various constituencies may know them and mark them. Each of the following voted for Compensation in one or more of the three test divisions:—Barton, Black, H. H. Brown, Burdekin, Barnes, Chapman, Chanter, H. Clarke, Crick, Colls, Copeland, Collins, F. Clarke, Cruickshank, Davis, Donnelly, Dickens, Sir George Dibbs, Dowell, Eva, Fitzgerald, Gardiner, Gillies, Gormley, Gough, Garvan, Hasall, Hayes, Hoyle, Hutchinson, Hogan, Johnston, Jones, Jeanneret, Kelly, Lee, Lees, Levien, Lynne, Sir W. P. Manning, Macfarlane, Morgan, Marks, Newton, Nicholson, Nicoll, Newman, O'Sullivan, Varney Parkes, Ross, Sehey, Scott, See, Suttor, Sharp, Sheldon, Slattery, Stevenson, Tonkin, Twiner, Torpy, Traill, Vaughan, Wall, Williams, Waddell, Want, Williamson, Wright and Wylie: Total 70. The aggregate voting on the other side was 66. Messrs. Reid, Wise, Martin, Fuller, Booth, York and Neild did not vote at all, while Lee, Gardiner, and Jeanneret voted on both sides. All the members not named voted against Compensation.

The estimated amount of Compensation claimed is about £7,300,000, and it is said that the municipalities affected should raise the money. Probably a proposal more unjust to the people of this country was never before made.

There is not the least desire to treat publicans harshly. The proposals of the League will allow reasonable notice to all licensees. It is desired that polls should only be taken in July and August, the two first months of the ordinary licensing year, and that all licensees voted should run out their full time; viz to 30th June following. This would always give publicans many months to prepare. But as there is no probability of a bill so important passing early enough to take polls this year, all voting as to either reduction or prohibition will have to be postponed at least to July and August next year. Consequently no bar can be closed until the 30th June, 1896. Does not this practically give licensees two years' notice? Any further delay would be both unreasonable and hurtful.

I need not trouble your readers with arguments against Compensation. I assume that they are generally well known. It will be recognised by many that the claim is so hollow that it can only be raised to block and delay reform. But the publicans and brewers are on the warpath to protect their money bags and all who love this country, who are fired with any holy enthusiasm for God, home, and humanity, must be on the warpath too. To deliver the Colony from the thrall of the liquor traffic is to aid in enriching and enabling it for all time.

I respectfully but very earnestly call upon the friends of reform to be up and doing at this great crisis. I ask Clergymen to assist by their influence, and especially by one or more sermons as to the evils of intemperance, the duty of citizens, and, as far as they can see their way to do so in the pulpit, the injustice of having to compensate and pension off the publicans. I ask friends to see that every candidate be questioned so that there may be no mistake whatever as to which side he is on. I ask them to use any right means, and many will suggest themselves, to carry the battle to the gates. Above everything I ask that no vote shall be given to a compensationist. If our supporters throughout the country will only be faithful and zealous, victory will be inscribed upon our banners all along the line. Let each do his duty bravely.

I am very confident that full Local Option without compensation is the most important question before the electors. It is great because of 20,000 arrests for drunkenness annually. What an army of men and women! It is great, because drink is largely responsible for well filled gaols and asylums. It is great because of the social wreckage caused in many directions to which the records of the Divorce Court are an important witness. It is great because many of our most difficult social problems, are more or less connected with drink. Alcohol is the handmaid of some of the worst vices. It is great because in a fortnight alone there were 20 deaths through violence in the Colony due to drink, and there must have been many other deaths through the same mighty destroyer, but not made public. How precious is human life! It is great, because drink often stands between man and his Maker—between a gracious, Heavenly Father and a loving Saviour who can tell the value of a soul. It is great, in many other ways, and in which the people are seriously touched. It is great, also financially. Think of nearly £50,000,000 wasted, and worse than wasted, in drink in the last ten years. Can such an expenditure be afforded? It most certainly cannot. Beside this question, Free-trade, Protection or Single Tax sink into a lower place, and it stands out as supremely great and of vital importance. May every elector at this crisis rise to the occasion and do his part so as to aid in winning the battle for that which is pure and good against powers persistently used by the devil and his angels. I am, etc., F. B. BOYCE, SYDNEY, 21 MAY 1894. PRESIDENT, N.S.W. L.O.L.

THE REV. EDWARD SCARISBRICK.

On Sunday, May 14th there passed away in Adelaide one who, if his life had been spared, would have probably done important work for God and our Church. The son of a well-known business man in Liverpool, Edward Scarisbrick, after his school life, passed to the University of Cambridge, where, in addition to the ordinary curriculum, he attended the Divinity lectures of Professor Westcott and the Rev. Handley Moule, and showed considerable proficiency in theology. But after he had taken his degree ill-health forced him to leave England, and he spent five years in the Argentine Republic, where, in spite of several illnesses, he worked as a Layman in whatever parish he happened to be residing, taking services and Bible classes with excellent spiritual results. The severe illness of his mother recalled him to his native country, and on her death, as the climate of England was unsuitable for him, he came out to Australia, where, in the Primate's Commissary, ill-health again troubled him, about two and a half years ago, with commensurate delay his Ordination, but mountain air made him stronger and in a few months, having been ordained by the Primate he was appointed Curate of the parish of Bowral for a year. There his work was successful, his good influence being especially noticeable among young men. His health also greatly improved, and he was able to do nearly the work of a healthy man. When a new Incumbent was appointed to Bowral, Mr. Scarisbrick left for Adelaide, whose dry air seemed likely to complete the work of his restoration to full health. He became Curate at Holy Trinity Church, North Terrace, Adelaide, in June of last year, but the work of a City parson was too heavy for a delicate man eager in his Master's service, and after more than one breakdown he found it necessary in March to resign his position and take up his residence in the hills. Recovering somewhat, he unfortunately again began work, but suffered a relapse which has thus ended fatally. He leaves a young widow. A large crowd of parishioners at his funeral showed the love which he had won from them, and the presence of members of the Board of Management of the Y.M.C.A. and the singing of the Y.M.C.A. choir at the grave testified to the influence which he had exercised on the young men with whom he had come in contact.

HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St, has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when it is added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any reflecting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.W. market resume their real value so that an investment now means a profit hereafter substantial and sure.

HALES & COLE, Corner KING & KENT STS. SYDNEY

Choiceest China, Ceylon, and Indian Teas, in Blends or Pure, delivered Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Quantities of 12, 24, and 36 lbs. net, or Half Chests at 1/3, 1/4, 1/8, 2/3, and 2/8 per lb. Address—

TEA MERCHANTS

CHARLEMONT & CO., Vice-Royal Photographers,

Royal Arcade, Sydney Messrs. CHARLEMONT find their Platinotype Photographs steadily increasing in favour. The new process is really a most perfect one, being absolutely permanent and possessing the beauty and tone of an engraving.

SERMON BY A LAYMAN.

Another Rill from Psalm XXIII.

By Ma. JOHN WOOD.

This little Psalm, from which so much comfort has been derived by millions of the people of God, is still un-

This Psalm sets forth the Shepherd character of the Lord Jesus. It was a character known to Israel, but more fully and blessedly to us.

The Shepherd character of the Lord Jesus very clearly brings out the Gospel: His dying for our sins as the Good Shepherd. (John x. Compare Psalm xxiii.)

The believer of to-day has not a less rich heritage. "I will never leave thee nor forsake thee" (Heb. xiii. 5).

Before a sheep lies down, its appetite is satisfied. The Shepherd has provided food in abundance, food rich and varied, food for lambs and for sheep, for "babes," for "young men," for "fathers."

to the lack of one or the other. Conference and activity in service cannot make up for the absence of these. The soul needs to say, "He maketh me to lie down."

It is very remarkable, that of the seven Jehovah names to be found in our authorized version, six can easily be seen in this little Psalm.

CHIPS.

HE KEEPT HIS WATCH. Truth for ever on the scaffold, Wrong for ever on the throne;

DOING MORE. We might all do more than we have done, And not be a whit the worse;

WANTED! Wanted: deeds, Not words of winning note, Not thought from life remote,

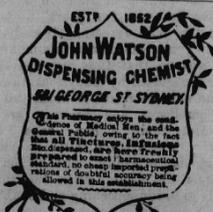
SPEAK NOW. Oh, how many hearts are breaking! Oh, how many hearts are aching

THE GRIER-LADEN. Art thou weary, gentle one? Be glad of pain.

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Extract. It is safe, sure and effectual.

How to help the 'RECORD.'

Read it. Circulate it. Talk about it. Send us the names and addresses of your friends.



GLEANINGS IN SCIENCE.

BACTERIA IN THE SOIL.—The soil is, of course, free from organic life at a depth of a few feet.

A NEW COMET.—Mr. Denning of Bristol, one of our most distinguished amateur astronomers, has detected what seems to be a new comet.

A USE OF NAPHTHALINE.—The method of preserving timber by immersion in a bath of naphthaline is reported to have been remarkably successful.

PARIS AT THE SEA SIDE.—From the work of two French engineers, Messrs. Hugo and Lallemand, it is calculated that the ocean will reach Paris without artificial aid in somewhat less than 3,000 years.

VERY ANCIENT TREES.—Nature intimates that the British Museum has acquired a section of one of the California big trees (sequoia gigantea), the rings in which show it to be 1,350 years old.

THE BERTILLON SYSTEM.—The Committee appointed by the Secretary of State to inquire into the best method of identifying criminals have published their conclusions.

PLATINUM.—The annual consumption of platinum is about 215,000 ounces. It is used in incandescent electric lamps, in sulphuric acid for stills, for wire for dental use,

THE AGE OF TREES.—There is so widespread a belief that the rings of annual growth on a tree are indices of climatic surroundings as to make the analysis of some statements of the kind by the Editor of the United States Monthly Weather Review worth noticing.

It is (so to speak) the very essence of our spirit we have been with God in the unearthliness of the Soul's "Hush," we shall be able to diffuse more of God and heaven upon earth.

THE INNER LIFE.

THE HUSH OF THE SOUL.

By THE REV. P. B. POWELL, M.A.

What we describe by the word "Hush" is present after its worldly operation in some worldly circumstances.

I have known the first when expecting the ship to sink under my feet and death to be close at hand, when in a moment the creaking and groaning of the timbers ceased,

Or if you are too big for such an example as this, you may gather some idea of a "Hush," as distinguished from mere silence, if you mark what falls upon a crowded and excited court, when, in a case of murder, the foreman of the jury stands up to deliver the verdict;

And you know, perhaps, what the Hush of Mystery is: when, how, or why, or whence, you cannot tell—a silence deeper than the silence that is around falls upon your soul, and you fail to interpret yourself to yourself, and you know not why.

These things of earth will help me to take in the idea, which is so hard to be defined or explained, but which is before me now—"the Soul's "Hush"—happiest among those who read these lines is he who knows it oftenest and most.

The Soul's "Hush" is when our spirit, in its very inner essence, apart even from the disturbance of its own thoughts, draws near (I write it humbly, almost fearfully) to the presence of God's Spirit, and lies, as it were there, without word or thought, in the simple consciousness of the communion of spirit with Spirit.

The Hush of the Soul (so little known, and for such short times to us) is, perhaps, the highest attainment possible for us at this side heaven.

It is different from prayer, it is different from active thought (disturbances, as we know only too well, can make themselves heard in these); we are not asking anything, we are not even thinking about or wanting anything—we are simply and intensely realising that we are Christ's.

There is something above prayer, above contemplation, above ordinary communion: it is this—the communion of simple consciousness that our spirit is with God's Spirit, and that swallows up all else—that is enough.

Some of my readers have, I am sure, had spiritual yearnings and feelings which they could not understand; perhaps they might comprehend them a little better by what they have just now read.

There are degrees in the access to the Father which men attain to—all of which are by Christ, all through the Holy Spirit; that which I have mentioned now is perhaps the highest which it is possible to attain. It may be that while here below we can have it but seldom, but we may, by God's help, gather ourselves up into it at times.

We must not say that all this is transcendental: some fancy might think that, like the rocket, very high, and ends in a shower of coruscations, bright indeed, but barren—beautiful for a brief moment above, but productive of nothing below. It is not so. The drop of scent, and not the rocket, is the true image here. That one drop of scent can fill a room, can pervade a house—it will be true to its condition: it can give out much because in it there is much.

And as to ourselves: who can tell the blessings which will flow to us out of even these transitory Hushes of the Soul? They will be a secret of amazing power and comfort in our spiritual life. Their secret will linger with us amid the down-draggings of our temporal and our spiritual life. They will be secret helpers. Even though we have not this communion at any particular moment, we shall remember that we had.

I know that there are tremendous hindrances to even a moment's very close communion with God. How can we expect the man full of the things of earth to have it—the ordinary, the man that scatters himself everywhere and con-

centrates himself nowhere, the one that is always in public and never in private, that is always on the run and never on his knees, whose life is written without stops, until it comes to the full stop, when time's tale is told, and so far as earth is concerned, its book is shut for ever.

But there are others who have hindrances to realising the mighty power of the Soul's "Hush"; and those hindrances are no less hindrances because they come by a good road and not a bad. A man's own religious activities, his bustle of religious work, his mental efforts after learning this and that about Divine things, may all cheat him of the power and blessing of the Soul's "Hush" with God; while he is running round and round the circumference, he is missing the centre.

We attain to many accesses to God, but not to the innermost possible of all. Guard against that; do not let your activities cheat you of your rest.

May God give us, amid all the activity which distracts us in both our temporal and spiritual life, to be able now and again to gather ourselves up from earthly things, and spiritual too, just to come, through Christ and by the Holy Spirit, in the Hush of the Soul, close up to God; and then, to come forth into life with the mighty power of having been there.

It may be that some of my readers may say: "All this is too high for us; we cannot attain unto it." Nor is it needful for salvation that we should. Thank God, it is not needful else many a one must surely die. But does the master never sing a high note, which the pupil will find it hard to reach? Does the painter never put in a touch which his scholar will take long to copy? Does the builder never put on the steeple-top a gilded finial, without which indeed the steeple, and its tower, and the whole Church is safe? Has not God put mountain-tops within reach of the sight and toilsome ascent of those whose life has for the most part to be spent amid the valleys and the plains? We do not know to what we can attain until we try—how high we can climb until we breast the ascent. Like Jesus, we may have to come down soon from our mountain—I had almost said of transfiguration—to see and mix with the petty miseries around—perhaps, in our case, the petty miseries of our own disciple life; but we shall bring down with us the power that comes of having been close with God.

This subject is no encouragement to dreamy mysticism; the one who takes it in ought to get food from it in his daily common life.

Some of my readers, I have little doubt, have been seeking God in duties and prayers, and readings and contemplations; to a certain extent—it may be to a considerable extent—you have found Him; but you have not found Him as you want to find Him; you seem never to have got to His very self. All these are good; God is in them all; but, in a way beyond them all, He is for the soul that even, as it were but for a moment or two, comes spirit to Spirit, without the intervention of any means at all.

And this will have a practical result. This will make us strive to be like God: this will make us abhor sin; this will make us seek more and more to live in the power of the cleansing blood: this will make and keep us humble, and yet will give us liftings above the earth—liftings which often tie us down so fast.

It may be that to some this seems like a venturing into the Holy of Holies, to do which was death.

But this is the very thing which we now may do. The veil of the temple is rent. The High Priest has first gone in Himself alone; but for such of us as can receive it there is a beckoning also to come in. The only begotten Son, who is in the bosom of the Father, reveals Him. This is why I dare to write on such a subject as this: this is why it may be said to the greatest sinner who reads these lines: "This great thing is for you, because Christ is for you; there is access unto the Father through Him."

The Buddhist, when he has passed through many transmigrations, in which his sins or his sinfulness was purged away, hopes to be absorbed in God; we, being purged in the blood of Christ, look to be for ever our own very selves, but very near to God.

It is this that will be the portion of the saved for ever, and it is of this that we may have a glimmer and a foretaste now. God give to my reader often in life, and God give him on his dying bed, while his spirit may be close to God's Spirit, with naught between—that he may have fruition of what we have been considering: "The Hush of the Soul."

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I'll give you the plain facts in the case, and you shall help me to judge whether there was a mistake made or not. It seems that some time in 1889—in the winter, no doubt—Mr. Strong, of Leicester, was taken down with influenza, often called the grip; and this a strong grip it was when once it takes a hold. Well, I am glad to say he was able to fight out the battle and get the best of it. But the best wasn't exactly to brag of. The influenza hadn't anything to do with Mr. Strong, but it left him in very bad condition. And here it was where you and I properly pick up the thread of the story.

His meals didn't tempt him; the most savoury of dishes had no charm for our friend. He had lost his appetite, and in the long run a man had better lose his money. He forced down something of course, but it gave him such a pain in the chest that he wished he hadn't swallowed a mouthful. Then, naturally, he got so weak and nervous he couldn't sleep nights. This, as everybody knows, is the straight road to the graveyard, through the straight road to the graveyard, through the madhouse. Lots of people are making that trip all the time. We must eat and we must sleep. If we don't we are done for. Neuralgic pains, too, made matters worse for Mr. Strong. He saw a doctor, and what did the doctor do? This is what the patient says on that point: "This doctor gave me all sorts of strengthening medicines, but none of them did me any good, and I continued to suffer for month after month."

Just what we might have expected. Mr. Strong further says: "In October, 1890, my friend, Mr. James Webster, of 28, New York, Leicester, advised me to try a medicine called Mother Seigel's Curative Syrup, and I followed his advice. The first bottle gave me great relief, and I began to digest my food and have an appetite; and after I had used three bottles I was quite another man. I was completely cured. All my aches and pains left me, my strength returned, and I have been all right ever since. What astonished me was that the Syrup cured me so quickly, and I shall never cease thanking Mr. Webster for making it known to me. You are at liberty to publish my case for the benefit of others. Yours truly, (Signed) W. STRONG, 41, East-street, Leicester, December 30th, 1891."

Nor, was there a mistake in this matter, and if so, what was it? Yes, there was a common mistake made. It is an old and seemingly hopeless blunder.

"The doctor," says Mr. Strong, "gave me all kinds of strengthening medicines." Open wide your ears and remember what I'm going to tell you now: remember it for the hour of your own helplessness and pain. There is no such thing as strengthening medicine, neither in the earth nor in the waters which are under the earth. This is the truth: all the high-class doctors know it. As for the others—well, there! the less said about them the better.

Mr. Strong took "strengthening medicines," and what happened to him? Why, he continued to suffer month after month. Did you ever see a horse made stronger and fatter by spurs and lash-whips? Leaving off the spurs and hay? I think you have not. And that is what "strengthening medicines" do, and all they do. So-called tonics are like making a sick man walk far and fast by kicking him at every other step.

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