

HOME READINGS.

OUR GIVING TIME.

RALPH HARNETT'S younger brother Archie, had the superabundant admiration for Ralph that a little fellow often has for the elder brother, who seems to his youthful imagination to be able to do all those things that a boy thinks it most desirable and delightful to do.

"When I am as big as Ralph," was one of the commonest expressions in the mouth of Archie, who had, apparently, some indistinct notion that somehow or other, in time, the bridge between seven and fourteen, that looked so very long now, would gradually dwindle into nothing, and the two would become a pair.

Meantime, the little boy followed the elder about during the holidays like a faithful dog, imitated him as well as he could manage to do, and fetched and carried, and waited on him with the utmost eagerness, patience, and docility. All he looked for in return were a few patronising kind words, and the permission to be of as much use as possible.

To do Ralph justice, it must be admitted that his brother did not look for either of these things in vain. He found it most convenient to have someone always at hand to run errands, hunt for missing caps and balls, do the begging for cake and fruit for out-of-door extra meals, feed his dog, get the leaves for his rabbits, find his carelessly kicked-off tennis shoes, and all the rest of it. And he seldom grudged the trouble of saying by way of thanks, "You're a jolly little chap," "You're not such a bad little sprat," or something of that sort.

And, seeing that in his heart he did really love his brother, now and again Ralph did even go so far as to do some trifling kindness for Archie in return. If he was in the humour, he would read out loud for his benefit some stirring bit of the book of adventures he had on hand, or tell him the whole account of how "his eleven licked the other eleven" just before breaking-up day. Or he would begin to cut out a boat for him, or begin to make him a kite or a balloon.

But then, of course, it must be thoroughly understood that Master Ralph must be in the humour to consult some one else's pleasure as well as his own before he did these things, and, unfortunately, this good state of humour had never yet lasted long enough for Archie either to hear a book read through, or to have any toy begun by his brother finished for his amusement. He had to be satisfied with promises and hope, and the contemplation of magnificent beginnings.

"Won't this be a truly splendid boat? Won't this be the most loveliest of kites, when it is finished, Nurse?" the little boy would say, with his true-hearted belief in the brother's cleverness and good will.

The last year or so, however, Nurse had not only grown doubtful of them, for her part, but even impatient to a degree with her charge for his loving belief.

"I don't know so much about either the splendour or the loveliness, Master Archie," she half snapped more than once of late. "But 'tisn't of much account to reckon up what any of these muddles would be like if they were to get finished, for that's what it's my belief they none of 'em ever will be. They'd feed cock's fire first-rate, being the ruck of wood and paper that they are, better a deal than lying around in one's way like this."

One of these tirades had smote upon the little fellow's heart as heavily as if he were himself to blame, one hot summer's afternoon, when an extra amount of fagging, and a very tiring search for some missing property of Ralph's, had made him unusually sensitive.

Tears rushed to his eyes, and stooping his tired little back, for even short backs can be very tired sometimes, Archie picked up one of the boats, or rather what existed in his imagination as a boat, for it was little more than a shapeless block of wood at present, and carrying it off with him he left the nursery, and went in search of Ralph.

That young gentleman presented a very different appearance to his flushed face, weary-looking little sag. He was lying in a hammock under two most beautiful shady trees, the atom of breeze there was playing pleasantly through their branches upon his head. The hammock was only slung about two feet from the ground for the better convenience of rolling in and out of it with the least possible amount of fatigue. Archie came up, and leant over the side with the boat in his hand.

"Ralph," he began with a little gulp, and a scarcely choked sob for accompaniments.

"Well," said Ralph unconcernedly. "He was too engrossed with his book and his comfort to notice his brother's doleful tone of voice."

"What do you want, Sprat? Found my cricketing cap in that stupid old field?"

"Yes, Ralph, at last I did. Nurse was so angry when I got back, for my stopping out so long."

"She's a cross old patch. Never mind her."

"But my head was very hot, Ralph, and my back, too. That field is all sun."

Ralph laughed. "When it is not all rain, you queer little stick. But it was jolly of you to find my cap. I'll do something for you sometime."

"Yes, Ralph," a trifle more eagerly. "I wonder—Oh! Ralph, I wish—I wonder if you could do a weeny bit more to this boat for me now?"

A suspicion of a frown came upon the countenance of that comfortable-looking lounging in the hammock.

"What an unreasonable thing to ask, Archie. Don't

you see I'm reading. This is not the sort of weather to bother over boats and things. Besides, this book is lots too interesting to put aside in a hurry."

"Oh! Ralph, then please read a little of it out to me." came the pleading request with another tired little sigh. But the elder boy was not "in the humour" to be "bothered with brats" just now.

"No Archie, I can't," he said crossly. "Don't be a worry. I want to get on with it quickly. I haven't any time to give you now."

"I'm ashamed of you to say such a thing, Master Ralph," here put in a most unexpected voice. "No time to give your brother, indeed, and you with your holidays, and nothing to do the live-long day but amuse yourself. If I were Master Archie—poor little boy—I'd pay you in your own coin, instead of giving you every bit of time he has to give. You'll just be one of those, when you grow up, who'll always be going to give to the poor and needy, but never giving, because to-day isn't the convenient day. Come along, Master Archie, come indoors, and I'll read to you. You look as white as a sheet."

The nurse laid hold of her docile little pet, but he broke away for a moment, and ran back to his brother.

"Don't mind, Ralph," he whispered; "You are awfully good, I know, and of course you haven't time to be bothered."

A pang of compunction darted through Ralph's heart. Cross as he felt with Nurse's "impertinent interference," there was a strain of honesty in his nature which forced him to acknowledge her adverse judgment to be truer to the mark than the partial one of his loyal young brother.

"I'll—I'll—read to you to-morrow, Archie," he muttered back. "Take your boat away with you now, and I'll see what time I can find to do it for you to-morrow."

So he spoke; but "he knew not what a day should bring forth."

The third chapter of Proverbs was one of those chosen by Mr. Grattan for his boys to get by heart, as it is often called, although "getting by heart" and committing to memory are very different affairs more often than not. But sometimes circumstances compel them to be one and the same thing.

The night of the day when Ralph found the whole long summer's day of idleness too short to give a few minutes of it to his little brother, but had greedily, covetously, selfishly kept it all for himself, he was sitting by the open window of his room, learning the last nine verses of the first chapter of his holiday task before going to bed, when his mother came in, according to her daily custom, to wish her boy a good night, and pray God to bless and keep him during the hours of darkness and sleep.

"It is a comfort to see you looking so well, dear boy," said Mrs. Harnett, with a sigh in which thanksgiving and a prayer were mingled. "I found poor little Archie wide awake just now, so restless and feverish, and crying with headache. I do hope, O my dear boy," and the mother's voice trembled in spite of her—"I do hope our little darling is not going to be ill. Pray to God, dear boy, that we may be spared a repetition of last year's sore trial."

Ralph nodded with grave intelligence. A dear sister had been taken from them by fever about this time in the past year. The pang that had shot through Ralph's heart during the afternoon at his loving little brother's words was repeated now as his mother left the room, and his eyes returned to the open page of the Bible, and that lesson which he was trying to "get by heart."

There was no need to try any more with regard to two of the verses at any rate. They suddenly gained a meaning for the learner that he had never seen in them before, and fixed themselves in his memory for life.

"Withold not good from them to whom it is due when it is in the power of thine hand to do it."

"Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee."

Time he had certainly had by him, ample leisure and strength and power, when his little brother had come and pleaded for the gift of a little of them. And now—now his brother lay suffering, lay on the borderland of illness—his little brother who had actually earned his good offices by innumerable services. Good was actually due to him, and his due had been withheld. Yes, some of these verses in Proverbs were terribly "pat" for people of the present day, whatever they may have been for those of the former times.

Many and many a time during the coming days, while little Archie lay almost unconsciously moaning, "My head, my head," did those words repeat themselves in Ralph's throbbing brain, "Say not unto thy neighbour, Go, and come again, and to-morrow I will give."

Happily for poor Ralph the morrow did come at last when he could give to his convalescent little brother. But he had learned a sharp lesson, and once for all the words were choked back from his lips, and better still from his heart, "Go, and come again, and to-morrow I will give."

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

MOORE COLLEGE REUNION.

On Thursday, 10th instant, a Reunion of the Past and Present Students of Moore College, was held at St. Andrew's, Summer Hill. A Conference took place in the Church at 11 a.m., the Dean of Sydney, who was the first Principal of the College, presiding. The subject for discussion was "The hindrances and difficulties of a country Clergyman, and how to meet them." The Rev. F. Elder, B.A., dealt with the question from a spiritual standpoint, the Rev. R. Noake, B.A., from an intellectual, and the Rev. George Middleton from a Parochial standpoint. After the Conference there was a luncheon in the Schoolroom, which was provided by the Rev. John Vaughan and the Churchwardens, at the close of which sentiments of good wishes were proposed to the Dean by the Rev. G. Middleton, the Dean responding; for the College by the Rev. R. S. Willis, M.A., responded to by the Rev. B. A. Schleicher, M.A., the present Principal; the visitors by the Rev. J. H. Mullens, responded to by Dr. Corlette; and the Rev. J. D. Langley proposed the Incumbent and Churchwardens of St. Andrew's, the sentiment being responded to by the Rev. J. Vaughan. The whole of the proceedings were of a happy and useful character.

WAS JACOB GROSS A FOOL?

"I CAN'T make one of a party of thirteen," he exclaimed, "some of us will be sure to die within a week."

Thus spoke barber Jacob Gross, of Batavia, on the 12th of November last. The occasion was a dinner party. When the guests were all seated Gross noticed that there were thirteen at table.

The others tried to laugh him out of his superstition, but he insisted that he would not eat as one of the company of thirteen.

A fourteenth guest was therefore added to the number. "Now we're safe," said Gross, and the festivities proceeded.

Gross boarded at a hotel in Batavia. Ten days later the hotel was burned to the ground. The next morning the body of a man was found in the ruins. It was the body of barber Gross.

Now, this is a curious thing to happen, certainly; but is it more than that? Do you believe there is anything in the common notion that thirteen is an unlucky number? or that Friday is an unlucky day of the week? As much business is done on the 13th of the month as on any other date, and on Friday as on any other week day. You wouldn't refuse to take thirteen eggs for a dozen if your grocer insisted on it, neither do you have more bad luck on Fridays than on any other day of the seven. No, no, it's all humbug and nonsense. Barber Gross's superstition had nothing under the sun to do with his death. Besides, he dined as one of fourteen persons, not thirteen. Don't be silly.

Understand this: Nature indulges in no senseless tricks. She kills men without hesitation for violating the laws of life, but not for assembling in groups of thirteen at dinner. Here we have a man who says he was afraid to eat. Why, in Mercy's name, was he afraid to eat? Had he, too, some idle and foolish stuff in his head about bad luck? Not a bit. He'd been glad enough to have eaten in a thirteen party on Friday if the dinner would only have stayed on his stomach and digested after he got it down. But it wouldn't, and his fear grew out of that.

He says, "I had a fulsome and tightness at the chest after meals, and such a dizziness would seize me that I could scarcely see. This was in the spring of 1887. I felt tired, dull, and heavy, with a sinking sensation at the stomach. My appetite was variable, and I didn't know what to eat. In fact nothing seemed to suit me. There was a feeling of weight and pain over the eyes and at the back of my head. I became very weak, and it was with difficulty that I kept on with my work. In this way I continued for twelve months, during which time I saw a doctor, and took various medicines; but none of them did me any good, and I grew worse. In June, 1888, I read in the *Durington Times* about a person who had been hindered just as I was, and been cured by a medicine called Mother Siegel's Curative Syrup. On the strength of this I got a bottle from my brother, William Teasdale, grocer, Coppy Lane, and began taking it. In a short time all pain left me, and I was able to eat and digest my food, and have since been well and strong. I still take the Syrup occasionally and if I feel any signs of my old complaint, a dose or two sets me right. I am a collier, and have worked at Woodland Colliery for over ten years. If you think the publication of this letter might be of use to others, you are at liberty to make that use of it."

(Signed) "JOSEPH TEASDALE.
"Coppy, Butterknowle, Durham,
"November 5th, 1891."

Now that Mr. Teasdale is cured of his ailment, indigestion and dyspepsia, he would probably not refuse an invitation to dine with twelve other nice people any day. And in such case we stand ready to guarantee that none of the party will die within a week, especially if they take a dose of Siegel's Syrup immediately on rising from the table.

READ THIS CAREFULLY!

Revolution in the Music Trade!!!—For cash or on time payments, 700 Violins, from 3/11 to £25; 550 Accordions, from 3/6 to £23; 120 Banjos, from 2/- to £10; Zithers, from 2/11; Mandolines, from 25/-; Guitars, from 7/6; Cornets, 30/- to £60; Flageoles, Flutes, from 6/-; Drums; Anglo and English Concertinas, from 25/-; German Concertinas, from 7/11; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every Mail. New Waltzes every week; New Songs by every Mail. Finest Exchange and Time every kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars; the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH.

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The Australian Record.

SYDNEY, SATURDAY, AUGUST 26, 1893.

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NOTES AND COMMENTS.

Personalia. THE MOST REVEREND THE PRIMATE who is to visit Melbourne in connection with the Diocesan Festival at the beginning of next month, has promised to preach at St. Paul's Cathedral morning and evening, on Sunday, September 3rd. The Rev. R. RAYMOND KING, M.A., was offered and has accepted the Incumbency of the parish of Gordon and Hornsby, vice CRISFORD deceased. The Rev. H. J. POOLE, M.A., of Gisborne (Diocese of Melbourne) is dead.—The Board of Nominators will meet to-day to fill the vacancy in the Incumbency of Kyneton (Melbourne) caused by the appointment of Canon CARNSLE to St. Mary's, North Melbourne.—Mr. JAMES B. BETTINGTON, JUN., was drowned on Tuesday last while attempting to cross the river at Brindley Park. The deceased was on horseback, and the river being in flood, the current proved too strong for the horse, the result being that horse and rider were swept away, and Mr. BETTINGTON was drowned. Mr. BETTINGTON had only been married about seven weeks, and is the eldest son of Mr. J. B. Bettington of Brindley Park and Paramatta.—His Honor the Chief Justice is suffering from a severe attack of bronchitis.

The Drink Problem in Australia. In another part of the paper we direct attention to the valuable work on this subject by the Rev. F. B. BOYCE, and to which the MOST REVEREND THE PRIMATE referred in words of approval in his opening address at the recent Session of the Synod.

St. Luke's Burwood and Concord. The Annual Sale of Work in connection with the Christian Worker's Association and the Sowers' Band, will take place in the Schoolroom, near St. Luke's Church, on Tuesday, August 29th, and the two following days. The sale will be open from 3 to 5.30, and 7 to 9 p.m. The object of these two branches of Parish work is to raise funds for Missionary agencies either in this land or in parts of the heathen world. Last year contributions were given as follows:—The Church Society, C.M.S., Chinese Mission in Sydney, The Jews Mission in Sydney, New Guinea Mission, Bellenenden-Ker, Melanesian Mission, and the Syrian Mission.

The Labour Home. The Second Annual Report of the Labour Home is published in pamphlet form, and may be had on application to the Hon. Sec., 557 Harris-street, Ultimo. The following statistics will show what valuable work is being done, and that it is an institution which should command liberal support, especially as it removes the pauperising effect of giving relief to able-bodied men, weeds out the impostor and enables the respectable working man to pass through times of depression without any loss of self-respect.

NUMBER OF MEN DEALT WITH IN THE HOME.			
	July 1, 1892, to July 1, 1893.	Since Opening.	
Men admitted and re-admitted	274	657	
Employment found by Home or by themselves	197	339	
Left without notice	33	199	
Dismissed for drunkenness, loafing and bad conduct	42	107	
Sent to Hospital and Asylum	16	39	
Sent to Labour Farm	15	15	
Number of Meals served	34,918	70,468	
Number of Beds provided	11,637	23,377	
Average number of inmates per day—32.			

The Protestant Reformation Society. THE DEAN of Achonry, and Rev. PREBENDARY WEBB, PEPPER, Vicar of St. Paul's, Ouslow-square, South Kensington, have become Vice-Presidents of the Protestant Reformation Society. The Rev. GEORGE EVERARD, Vicar of Christ Church, Dover, has joined the General Committee.

The Murder of Missionaries in China. The *Times* Shanghai correspondent states that Messrs. ARCHIBALD and LUND, who proceeded to Sung-Pu to recover the bodies of the murdered missionaries, have been sent back without them, in spite of the Viceroy's assurances. An indignation Meeting has been held at Hankow. Firmness is required to obviate further outrages.

Under the work of the Reformation. We publish in another column extracts from Archdeacon FAIRBAIRN's article on the *Contemporary Review* on "Undoing the work of the Reformation." It is in substance his speech at the Cannon-street Hotel meeting, revised and expanded, and, with what in such an address is invaluable, the addition of notes and references. The Archdeacon is finally severe in pointing out the scorn with which genuine Romanists laugh at the "mimicry of their ritual, and professed absorption of their teaching by those who still remain Anglicans."

Africa, and its native Bishops. The July number of the *Sierra Leone Messenger*, the quarterly record of Church work in West Africa, is full of interesting facts regarding missionary work in Africa. The consecration of BISHOP HILL and his two Assistant Bishops is referred to in an editorial note as follows:—"Since the consecration of BISHOP CROWTHER no event has occurred in the African Church which has more shown the progress of its work on the Dark Continent, and the complete sympathy which exists between England and Africa, than the consecration service on Thursday, June 29. There, standing in the Cathedral of the capital of the British Empire, and amongst Bishops of the English race, stood two sons of Africa, on that day admitted to the highest office in the Church, in company with a new Bishop for one of England's most ancient Sees and two other Bishops for Africa. Our Church has long claimed within its ranks many African Clergy, and now she is able to point with pride to her two African Bishops."

A Valuable Work. The Rev. Thomas Hornby, who was for more than forty years vicar of Walton-on-the-Hill, Lancashire, and died in 1890, had for many years been accustomed to copy out in his interlarded Greek Testament passages, met with in the course of extensive reading, which, in his view, illustrated or explained the Greek text. While the older theologians were, of course, placed under contribution, the writings of his contemporaries were also carefully studied. The collection was made with no thought of future publication, but after his death his friends felt that the results of such systematic and judiciously directed labour might well be utilised for the benefit of other minds. The MSS. were to that end placed in the hands of Mr. Joseph Pullbank, for fifteen years an intimate friend of Mr. Hornby's, who, after obtaining the necessary sanction where laws of copyright interfered, has arranged the notes he found most worthy of preservation in two octavo volumes of 500 pages each. These have been issued by Mr. EDWARD HOWELLS, Church-street, Liverpool, under the title "Gleanings from Many Fields." The first volume is devoted to the Four Gospels and the Acts of the Apostles, and the second to the remainder of the New Testament. The contents of the volumes are indexed.

A Clever Girl. MISS MARIA M. OGILVIE, daughter of Dr. OGILVIE, of Gordon's College, Aberdeen, has just passed with the highest credit, the final examination for the degree of Doctor of Science of London University. At the Ladies' College, Edinburgh, she gained the gold medal as dux of the School, a prize of £100, and other distinctions. She is an accomplished musician, having studied under Dr. MACKENZIE and Sir GEORGE MACFARREN. At University College she gained the B.Sc. degree in the department of natural science in 1890. She was awarded the gold medal in Professor RAY LANKESTER's class of zoology and comparative anatomy. She then went to Germany for the purpose of doing original work, as required in the case of candidates for the degree of Doctor of Science. She studied at Munich under Professor VON ZITTEL, Professor of Geology and Palaeontology and she made a detailed geological survey of a district in the South Tyrol Dolomites. The result was published in the *Quarterly Journal of the Geological Society*, and accepted by London University as her thesis for the D.Sc. degree.

The Royal Marriage. Respecting the Royal Marriage, a correspondent writes to *Notes and Queries*:—"The fact of the direct heir to the throne marrying an Englishwoman is so rare an event that it seems worth noting. I can only recall two instances since the Conquest—viz., EDWARD, the Black Prince, and EDWARD, Prince of Wales, son of HENRY VI., who married ANN of Warwick, subsequently the Queen of RICHARD III. ANN of Warwick, however, was not of royal blood; but the Black Prince and JOHANNA of Kent were equally descended from EDWARD I., and oddly enough, as in our present royal marriage, the bride was a generation older than the bridegroom. EDWARD, the Black Prince, was great-grandson of EDWARD I., JOHANNA of Kent was granddaughter of the same King; the DUKE of YORK is great-great-grandson of GEORGE III., while the Princess MAY is only great granddaughter at the good old King. Several of our Kings have married English wives, but, so far as I can remember, no direct heir to the Throne has ever done so except those I have mentioned."

The Archbishop to the Royal Bride and Bridegroom. The little address, says the *Rock* which the Archbishop of Canterbury delivered to the Royal Bride and Bridegroom will constitute a precedent for substituting, more than has been, a brief homily for the intricate exhortation which ends our marriage service. Ordinary couples are bewildered by St. Paul's mystical comparison of the wedded state of the communion between Christ and the Church. They do not readily pick out the phrases which bear upon their own conduct, and, if it be not heresy to say so, we have never quite deemed Sarah the pattern of spouses. What might be best would be to select as text the sentences such as "be not bitter against them," and the one about comely apparel, and to enforce them in a few pithy words. Nor should it ever be omitted to notice that those who are contemplating matrimony are to be remembered on such an occasion as well as those already married. There is nothing more necessary than to establish a loftier ideal of courtship. Young people should be trained in a more serious and religious conception of the love that leads to marriage.

Port Said and Joppa. The uncertainty of steam communication between Port Said and Joppa has hitherto been the great obstacle in visiting Palestine. It is now announced that the managers of the road propose building a line from Joppa through the country of the Philistines to Port Said. The distance is a little under two hundred miles, and when the road is completed Port Said will be but twelve hours from Jerusalem. The natural advantages which in ancient times made Damascus the centre of the overland trade between the Euphrates, and the Levant still assert themselves in these days when the railway train is superseding the camel caravan. Dr. MERRILL, American consul, at Jerusalem, refers to four railway lines either under construction or proposed, all of which converge on Damascus. The road from Beyrout to Damascus and from the grain fields of the Houran to Damascus are both now building. Another road, from Haifa, near Acre, to Damascus has been projected, and, last but not least, the great road across the plain from Damascus to Bagdad. The two cities are near the same parallel of latitude, and about five hundred miles apart.

Drunkards! Their Cure. SIR ANDREW CLARK says the drinking habit is difficult of cure in men; it is all but impossible in women. When taken early in hand, cures are obtained in both sexes; but even then the proportion in women are painfully small. Referring to his own practice, he said: "I have had a singularly large experience of private dealings with drunkards. I do not think that I could look back upon five recoveries in women, but I can look back upon hundreds—I am near the mark when I say hundreds—in men."

A Noble Testimony. In *McClure's Magazine* Mr. Thomas A. Edison, the greatest of modern inventors, says:—"I tell you that no person can be brought into close contact with the mysteries of Nature, or make a study of chemistry, without being convinced that behind it all there is supreme intelligence. I am convinced of that, and I think that I could, perhaps I may some time, demonstrate the existence of such intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics."

AUSTRALIA TO THE RESCUE!

The discovery of a new Eucalyptus, *The Mia Mia*, in the wilds of Australia by Mr. NANCE, turns out to be a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are something astonishing. Those cases in which it has been tried for consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot—480 OXFORD STREET, WOOLLAHRA.

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Further information can be had, and the Memorandum and Articles of Association inspected any day between 10 a.m. and 4 p.m., upon application to the Secretary, at the registered offices of the Company.

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

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NEWS OF THE WEEK.

Friday, August 18.

The remains of the Rev. H. I. Richards interred in Waverley Cemetery.—The Rev. David Laseon underwent another operation with the object of extracting the bullet which the doctors now fear is imbedded in the bone.—Application made to the Judge in Equity on behalf of the Rev. A. T. Publiccombe for an injunction to restrain A. M. Betts and others from dealing with trust property in connection with Goulburn Cathedral and Glebe lands, and the income arising therefrom. Application dismissed.—The St. Paul's Young Men's Union met, the Rev. F. B. Boyce presided. A discussion took place on the Right Hon. W. E. Gladstone.—Labour Home Committee met.—Favourable report received from the Superintendent of the Farm.—Bazaar opened at Orrington, Newcastle, in connexion with St. Thomas' Seamen's Mission, by Mrs. Lart.

Saturday, August 19.

George Kinder, killed through falling from the tower of St. Philip's, Church Hill, a distance of about 95 feet.

Sunday, August 20.

Preachers at the Cathedral were:—11 a.m., the Dean; 3.15, Rev. R. Nook; 7, Rev. J. Vaughan.—Services in memoriam 'held at St. John's, Bishopsthorpe. Preachers, Revs. T. V. Alkin and C. F. Gamsey.—The PRIMATE preached at St. Saviour's, Redfern, at the morning service.—St. Aidan's, Annandale (vacant through the decease of the Rev. H. I. Richards)—preacher, Rev. C. Baber, R.D., and the Rev. F. W. Reeve.—The Rev. E. C. Beck preached at All Saints', Petersham morning and at the Mission Church at night.—The Bishop of Bathurst was the preacher at St. Thomas', North Shore.—The Bishop of Newcastle opened a new Church at Adamstown, near Newcastle.—The Right Hon. Sir Alfred Stephen, G.B., G.C.M.G., P.C., entered upon his 92nd year, and the occasion was marked by numerous friends calling upon him whilst others by wire and post, conveyed their good wishes.

Monday, August 21.

Amateur dramatic entertainment, under the Patronage of the Governor and Lady Duff, given at the Royal Standard Theatre in aid of the Kilburn Sisters.—C.E.T. Festival. Cathedral Preacher, Rev. Dr. Manning.—Lecture by the Rev. J. Dixon at St. Thomas', Balmmain—"How we got our Bible."—Executive Committee, Centennial Fund, met at 4 o'clock.—A meeting of the Committee of the Diocesan Educational and Book Society was held at 4 p.m.—The third Annual Christian Conference was begun at Petersham, the Rev. T. R. Tress presiding.—The new premises of the Boys' Brigade in Campbell-street were opened by the Governor.—Parishioners' reunion at St. Thomas', North Sydney—musical selections given and addresses delivered.—St. John's, Balmmain, Young Men's Institute met.

Tuesday, August 22.

The Rev. H. L. Jackson, M.A., delivered a lecture in St. James' Parish Hall, subject "Monasticism, Past and Present."—The English Scottish and Australian Bank, the last of the reconstructed Banks re-opened for the transaction of ordinary Banking Business in the Colony.—Mr. J. B. Bettington, Jun., drowned while attempting to cross the river at Brindley Park.—Annual Meeting of Woman's Christian Temperance Union held.—Winter Evening Entertainment at St. Paul's, Burwood—attractive programme and large audience.—Local Meeting of the Gleaners' Union at St. Mary's, Balmmain. Revs. A. Yarnold and W. Martin present.—Service of Song—"His Father's Image"—given by children's choir of All Saint's Mission, Petersham.

Wednesday, August 23.

Half Hour Service, Mid-day for Business Men at St. Philip's. Address by the Rev. J. Dixon. Meeting of Parishioners at St. Alban's, Five Dock, at 8 p.m.

Thursday, August 24.

The Rev. W. F. James preached at the Festival of the Girl's Friendly Society, Newcastle.—The Pro-Cathedral Choir gave a musical entertainment to the Members and Associates at 8, at which Miss Lart gave recitations.—A Service of Song, entitled "The Old Feather," rendered by St. John's School, Ashfield.—Annual Meeting Church of England Temperance Society, Chapter House, 8 p.m.—Sale of work to the Deanery in aid of Church Missionary Association, 2.30 to 7.

Friday, August 25.

The Committee of the Open Air Mission met in the Diocesan Registry at 4 o'clock.—The Church of England Newspaper Company held their Half Yearly meeting.

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TERMS ON APPLICATION.

THE COMING WEEK.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Aug. 27.—11 a.m., The Precentor.
3.15 p.m., Canon Moreton.
7 p.m., The Dean.
8 and 11 a.m., Holy Communion.

DIOCESAN.

Fri. Aug. 25.—Committee Meeting, Open Air Mission, Diocesan Registry, 4 p.m.
Annual Meeting of Church Home, Chapter House, 4 p.m. Chairman, The PRIMATE; Speakers, The Dean, Dr. Corlette, and Messrs. E. W. Molesworth and Courtney Smith.

Sun., Aug. 27.—Mosesman's Bay. The PRIMATE.
Mon., Aug. 28.—Standing Committee, 3 p.m., The PRIMATE.

Tues., Aug. 29.—Annual Sale of Work, in connection Wed., Aug. 30.—with the Christian Workers' Association, at St. Luke's, Burwood.
Thurs., Aug. 31.—The PRIMATE leaves for Melbourne.

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Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager.

E. GREYHER.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

During the debate in Synod on the Cathedral Chapter Amendment Ordinance did any one, I wonder, make the suggestion which was made the other day in a Melbourne Church paper that the Metropolitan Cathedral should have a certain number of Honorary Canons elected from the Clergy of the other Dioceses of the Province? The idea seems to me to be worthy of discussion. It would do much needed work in promoting the solidarity of the Church within the Province: it would add to the preaching strength of the Cathedral Chapter; and it would give the other Dioceses that increased interest in St. Andrew's Cathedral which it deserves from the fact that it is the Cathedral of the capital City of the Colony.

Few appointments, I should say, give so much general satisfaction as that of the Rev. S. S. Tovey to the Incumbency of St. John's, Bishopsthorpe. Members of all sections in the Church will echo the words of the paragraph in the last RECORD, and heartily congratulate him and wish prosperity to his work. Necessary and important as is the work of the Organising Secretary of the Church Society, it lacks that personal dealing with the souls of men which every earnest Clergyman feels to be the noblest work of the ministry, and thus the change of position will probably be as welcomed by Mr. Tovey as it is recognised by the Church to be deserved by him.

The Synod has apparently been characterised by the utmost harmony and good feeling, and the Church is thankful for it. But pugnacious Churchmen have found a field of battle in those correspondence columns of the daily press for which Anglican disputants have somehow a great partiality. No other Church has such a liking for washing its linen in public. All parties of the Church in their turn protest against it, all lovers of the Church deplore the effects on the public mind; yet under different Bishops the same thing goes on, the fighting men of each section in turn distinguishing themselves by attacking their Bishop. And no wonder. For there are several charms about Bishop-baiting. In the first place it is unlikely that the person attacked will reply; and secondly, if he does, the attacker is safe because anonymous. Those who have over had the privilege of reading *Reynold's Weekly Newspaper* will have noticed the obvious enjoyment which its leader-writers find in abusing the Royal Family; something of the same pleasure is to be found in hitting hard anonymously at a Bishop. The holder of such an office has to undergo such treatment, as Victor Hugo says of Bishop Myriel, "though he is a Bishop and because he is a Bishop." Though he may speak dispassionately and even kindly on a disputed matter—and the PRIMATE did both concerning the question at issue—his words will be thought by some to be angry and harsh, and these are the very ones who in passion and unkindness write hasty and intemperate letters to the papers. I have not seen all the letters which have appeared, but with one or two exceptions they do not seem to me to be at all written in the spirit of or in the name of, the Lord Jesus, whose work the Church is trying to do. But as the writers are not known the letters are estimated at more than their true

worth by many of the public, some of whom even think that these writers represent the Church in general.

It is because these critics are valued so slightly by those whom they criticise and by those who are of influence in the Church, that even the points on which they speak wisely, are likely to be ignored. There is no critic so valuable as one whom we know and trust. And therefore although I think that he has exaggerated matters, let me quote, for the benefit of Evangelicals the following criticisms on Evangelical Churchmen by the Rev. J. F. Kitto, the well-known and trusted Evangelical London Clergyman:—

"Towards all those changes, whether in Church work or in Divine worship, which have left so strong an impression upon the history of the past fifty years, we have been prone to regard everything that is new with suspicion and distrust. What has been our attitude at first towards the Church Congress?—Resolute abstention. The Diocesan Conferences?—Coldness and dislike. To Sisterhoods and Organized Women's Work?—Suspicion. To the Maintenance of Schools and Colleges?—Complete indifference. To Parochial Missions?—Marked hostility. To Theological Colleges?—A feeble and irresolute support. To changes in details of Church worship, wearing the surplice, chanting canticles and psalms, flowers, harvest festivals, and midnight services? All these have been in turn resisted; the whole force of the Evangelical party has been hurled against them at first, though most of them are now universally adopted by us all. Can we wonder if, as the tide of human thought and life rises higher and higher, the dreary waste of an unvarying *non possumus* is covered over and lost?"

"And what has been the result? It has been found utterly impossible to devise any scheme to consolidate or to organize Evangelicals; many plans have been tried during the past quarter of a century, and all has been in vain. And hence it has happened that in the eyes of the Church at large Evangelicals have been discredited and despised. We have been known only in opposition—we have been evident not so much in working as in impeding and hindering the work of other people, and that work has advanced, not by our aid, but in spite of our opposition. And so it is commonly said that Evangelicalism is dead or dying fast. Its influence and power are gone. It had its usefulness, but it is played out now. But, brethren, our principles are not played out. Their power is as true and their vital force as strong as ever. All that is needed is that we should realize their value, and determine by God's help never to desert our colours, but to 'keep that which is committed to our trust.'"

COLIN CLOUT.

THE LATE REV. H. I. RICHARDS.

The late Rev. HARRY EDWARD RICHARDS, whose death we announced last week, was the son of the Rev. GEORGE RICHARDS, D.D., Rector of Marlborough in the Diocese of Norwich. Dr. RICHARDS is a graduate of Pembroke College, Oxford, at which he took his B.A. in 1843, M.A. in 1847, B.D. and D.D. in 1858; he was professor of Classics in Queen's College, Birmingham, from 1846-55, and Chaplain to the Earl of Cork and Orrey, 1856, and appointed to Marlborough in 1880.

HARRY I. RICHARDS was born at Tunbridge Wells in 1839, and from a boy he had a desire to enter the Ministry. He studied at Queen's College, Birmingham and after having successfully completed a course of theological study, he left England for Australia.

On his arrival in Australia he at once proceeded to Hay, in the Diocese of Riverina, where he was admitted to Holy Orders by the Bishop of the Diocese of Riverina.

Immediately after his Ordination, he was appointed to the curacy St. Barnabas, Balmmain, where he wrought with much acceptance, and with marked success for several years. His duties in that sphere of labour were very arduous involving as they did in addition to his purely professional work, long and fatiguing journeys performed over burning and almost boundless plains, and under a blazing sun set in an ever cloudless sky. After a period of three years arduous and efficient work in the Balmmain and Moulamein Parishes, Mr. RICHARDS was transferred to the district of Lake Cudgelgong, where his work was characterised by the same energy and zeal which were such prominent features of his Ministry in the more southern part of the Diocese. It may be, indeed, that his devotion to duty in a region where considerable privations had to be endured as well as hard work had to be engaged in, may have served in a measure to lay the foundations of that illness to which he eventually succumbed.

Mr. RICHARDS was not only a hardworking and efficient Clergyman, but a highly cultivated gentleman, his engaging manners and genial disposition securing him a universal popularity, endearing him to all with whom he was brought into contact, irrespective of denominational connection, and the intelligence of his early death will bring deep sorrow to many a household in Riverina.

In 1889 he removed from Riverina to the Diocese of Sydney, and was appointed Assistant Curate of St. Philip's with charge of St. Luke's, Sussex-street. The district is well known to be one of the poorest and most densely populated in the city, and here he was a conscientious worker. He gathered round him an earnest body of Laymen, who devoted themselves with their Clergyman to

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THE AUSTRALIAN RECORD.

August 26, 1893.

When were our Gospels Written?

A Lecture delivered in connection with the Lay Helpers Association at St. John's, Parramatta, and St. James', Sydney, by the Rev. B. A. SCHLEICHER, M.A., Principal of Moore College.

When were our Gospels written? This is not a question merely for the study of the scholar, but one which, I think, should be grappled with and mastered by all plain Christian men and women who desire to be able to render to themselves and to every gainsayer a reason of the hope that is in them. For the Gospels are the one part of Scripture that is absolutely essential to our faith. Though the loss would be immeasurably great, still it would be possible to take away all the other books of the Old and New Testaments without touching the life of Christianity. But if it could be shown that the Gospels were not, either directly or indirectly, the work of the immediate companions and eyewitnesses of the Great Master's human career, if it could be proved that the story of "that sinless life that breathed beneath the Syrian blue" was not told till more than a century afterwards, then, indeed, the very foundation of our hope and belief would be cut away from beneath our feet. For what security could we have in that case that the Character, the Personality, the teaching of Jesus Christ, who is Himself the root, centre and mainspring of the religion which He came to found, were not presented to us in the Gospel narrative blurred by legend, darkened by tradition, falsified and distorted by the unconscious additions of superstitious credulity? If, therefore, our Gospels were not composed either by the hands of honest eye and ear witnesses themselves, or under their immediate influence and supervision, our belief in them would of necessity be sadly shaken; with the Gospels would go the historic reality of our Lord's Divinely human Personality, of His doctrine, of His Character, of the great facts of the Incarnation, Atonement, Resurrection and Ascension; and with these, again, the very spirit and soul, nay, all its meaning and coherence, would depart out of Christianity, and leave it an unintelligible and inorganic mass of unsupported assertions. Thus we see that, in clearly setting forth the date and authorship of the evangelic narratives, we are defending the very inmost citadel of our faith.

In dealing with this subject, we shall do best to adopt, as far as possible, a purely historic point of view—and in order to keep our eyes fixed steadily upon it alone, I shall avoid all reference to the precise meaning and nature of Inspiration, to the credibility of miracles, or to the probable explanation of the remarkable resemblances and differences which the several Gospels exhibit among themselves. I thank God that all the fierce searchlight of modern criticism and scientific thought, which has been flashed upon these questions, has instead of confounding the faith of the candid Christian student, served only to broaden his conceptions, and to deepen his sense of the marvellous riches, both of the wisdom and knowledge of God. But though they admit of a most satisfactory solution, each of them would be a subject for a separate lecture, and I must not allow them to complicate unnecessarily the matter now in hand, namely, when and by whom our Gospels were written.

The direct evidence of the earliest Christian writers is very scanty, but gives no uncertain sound, as far as it goes. Papias, who was Bishop of Hierapolis, in Asia Minor, very early in the 2nd century, and who, as a friend of Polycarp (the disciple of St. John), and himself a disciple of John the Presbyter (also an eye-witness of Christ's ministry) had at his command the best sources of information, tells us "that Matthew composed the oracles in the Hebrew tongue, and each reader interpreted them as he could"; and his testimony is confirmed by Irenaeus, Clement of Alexandria, and Tertullian, who all flourished in the 2nd century, and severally represent the widely distant Churches of Asia Minor, Gaul, Egypt, and North Africa. Their combined statements lead us to the conclusion that the first Gospel was written by St. Matthew, the Apostle, for Jewish Christians in Aramaic (their national dialect), at a time when he was leaving them on a missionary journey to other parts of the world; and I may add that no one even superficially acquainted with this Gospel can doubt that it was intended in the first place for Jewish readers. We possess the Gospel only in a Greek version, the practical identity of which with the Aramaic original is, however, sufficiently attested by the above-mentioned writers. According to their statements, the narrative of St. Matthew was the same that he had been in the habit of teaching his converts by word of mouth, and he committed it to writing not later than fifteen years after the Crucifixion.

We are indebted to Papias also for our earliest information respecting the origin of St. Mark's Gospel. "This also," he tells us, "the Presbyter John (see above) used to say: Mark, having become Peter's interpreter, wrote accurately all that (Peter) mentioned, though he did not record in order all that was said or done by Christ. For he (Mark) neither heard the Lord nor followed him; but subsequently, as I have said, became the companion of Peter who used to frame his teaching to meet the needs of his hearers, but not as giving a connected narrative of the Lord's discourses. So Mark committed no error as he wrote down some

particulars just as (Peter) narrated them. For he took heed to one thing, to omit none of the facts that he heard, and to make no false statement in his account of them." Irenaeus, Tertullian, and Clement of Alexandria (all writers of the latter half of the 2nd century) give substantially the same account. It is thus seen that St. Mark's Gospel represents St. Peter's recollections of, and teaching about Jesus. It seems to have been composed within thirty or forty years of the Resurrection.

A precisely parallel description is given by the earliest writers of the origin of St. Luke's Gospel. "Luke, the follower of Paul," says Irenaeus, set down in a book the Gospel which he (Paul) used to preach—"and Tertullian speaks of St. Paul as the 'illuminator' of St. Luke. There can be little doubt then that in St. Luke's narrative we have, as regards its essential substance and character, the Gospel (i.e. the life of Jesus) which the great Apostle of the Gentiles was wont to commit to all his converts, and to which he makes continual reference in his Epistles. Its date, therefore, cannot very well be later than 70 A.D.

None of the Gospels has had its claims to Apostolic origin so fiercely disputed as that of St. John. To listen to the glib and airy statements constantly made by numerous writers at the present day, one would think that its production late in the 2nd century (long after the beloved Apostle's death) had been clearly established. Yet nothing could be further from the truth. It is a fortunate circumstance that the style, the thoughts, the whole character of this Gospel are so remarkably peculiar and distinct that quotations from it, or even allusions to it, in early Christian authors, can be easily recognised. Now it seems difficult to understand how some of the so-called Apostolic Fathers could have expressed themselves in language so subtly resembling the style of our Gospel if they had not been acquainted with it. This is especially true of the celebrated Epistles of St. Ignatius (112 A.D.). Polycarp, again, who had himself been for many years a disciple of St. John, quotes an unmistakable passage from his first Epistle; and Papias, who was also closely connected with the venerable Apostle, is said by Eusebius to have "made use of testimonies out of it." Now, if the Epistle is St. John's, the Gospel must also be his; for it is admitted on all hands that the two works must have proceeded from the same pen. The testimony of the latter half of the 2nd century in favour of the Johannine authorship of the fourth Gospel is even more decided. There can be no reasonable doubt that Justin Martyr was acquainted with it. Irenaeus, the disciple of Polycarp, who, as I have said, was a disciple of St. John, quotes from it the well-known passage: "In my Father's house are many mansions." Indisputable citations from it are found in the writings of Apollinaris, Tatian, Athenagoras, Polycrates, Theophilus, and in the letter describing the persecution of 177 A.D., addressed by the Church of Vienne to the Churches of Asia ("The time cometh when every one that killeth you, will think that he doeth God service.") By the year 180 A.D. the testimonies ascribing the Gospel in so many words to the great Apostle, are so numerous and universal as to render it perfectly certain that it was accepted as the genuine work of St. John throughout the entire Church. Moreover, in the case of this Gospel, the witness of the heretics confirms that of the orthodox writers. These false teachers who denied so much that was believed in the Church, were not able to deny the Apostolic authority of St. John's Gospel; and so we find it acknowledged by all the early sects, with the sole exception of the obscure sect of the Alogi, who rejected it, not because they were able to assign any solid reasons for doing so, but simply because its teaching about the Word was opposed to their doctrines. Though, therefore, the unanimous voice of primitive Christendom, both within and without the Church, first heard in the circles immediately influenced by St. John, and soon taken up more and more distinctly in other regions, until at length by the third quarter of the second century it swells into an unanimous chorus of approval, clearly assigns the authorship of the fourth Gospel to St. John, yet such is the credulity of scepticism even amongst enlightened modern writers, that they would rather accept the interested testimony of an obscure sect, when it happens to support their theories, than the conclusion to which history and common sense alike are seen to point. As St. John's Gospel cannot well have been written until the closing years of his long life, we may safely fix its date somewhere about A.D. 90.

It may have appeared strange to some that the quotations from the Gospels during the first 60 or 70 years after the Apostolic age are comparatively so few and scanty. But this is easily explained when we consider that at that early period most Christians still derived their knowledge of Christ's life and words from the personal teaching of eyewitnesses; that the Gospels which had in the first instance been written for some particular part of the Church, had not yet become the common property of all; and that the Christian literature of this period, which has come down to us, is so limited in quantity that the whole of it, if printed in a single volume, would hardly exceed in bulk our Book of Common Prayer. It is only towards the end of the 2nd century—that is to say, roughly speaking, about 100 years after the last of the Apostles had passed away—that the literature of the Christian Church becomes tolerably voluminous and varied; and proportionately as it increases in bulk, the volume of its testimony to the genuineness of the Gospels is also increased.

Let me repeat that by the end of the 2nd century our Gospels, in common with most of the other books of the New Testament, are universally received as of Apostolic authority, and as the works of the writers whose names they bear. This is a fact the significance of which it is impossible to exaggerate. Irenaeus, Clement, the translators of the Old Syriac and Old Itala Versions, Origen and Tertullian, representatives of the extreme East, and the extreme West, of Syria and Italy, Asia Minor and Gaul, Egypt and North Africa, exhibit the most unanimous agreement of testimony. Here are men of the most varied nationalities, manners, customs, habits of thought, separated from each other by vast tracts of land, of sea, of desert, which in some instances it would take months to traverse, and with the scantiest means of communication (for those days they had neither steamer, railway, penny post, nor electric telegraph, navigation was in its infancy and attended with constant danger of shipwreck, and locomotion by land was both slow and costly)—and yet they all concur without a shadow of doubt or hesitation in accepting certain books as of unquestionably Apostolic origin, and they as unanimously reject certain other books which claim Apostolic authorship, but which the universal Church refuses to receive. Nay more: We may safely assert that if these early Christians had not possessed certain and unexceptionable information as to the authorship of the different Gospels, they would have attributed them directly to leading men among the Apostles, such as Peter, James, Paul, etc. That their belief was not the result of mere guesswork is clear from the circumstance that they all agree in ascribing only one of the Gospels to a "pillar Apostle," while one (that of St. Matthew), bears the name of a comparatively obscure member of the chosen band, and the remaining two are actually assigned to men who were not Apostles at all, and whose names would never have occurred to mere conjecture. How, then, are we to account for this remarkable coincidence of opinion that we find prevailing in the most widely separated parts of the Church, within 100 years of the Apostolic era? All the circumstances of the case exclude the possibility of collusion or fraud, even if fraud could have been contemplated; and the early Christians are generally allowed to have been at least honest fanatics. Could it be the result of error or mistake? Truth is one, error is manifold, diverse, contradictory in its very nature—and if there had been any element of uncertainty or error at all, we should find as many different and conflicting opinions about the Apostolic writings, as there were Churches, especially with such limited means of mutual intercourse as then existed. There is only one very simple explanation which will satisfy all the facts of the case. The Gospels were really of Apostolic origin, and the Christian Churches, which were very careful in such matters, had the very strongest reasons for believing and knowing them to be such.

When we turn from this necessarily brief sketch of the external evidence afforded by the Christian writings of the 2nd century, to the characteristics revealed by an examination of the Gospels themselves, they are found to point most clearly to the same conclusion. For, first of all, the language of the Gospels is such as could have been used only by men trained and circumstanced as the Apostles are alleged to have been. It is Greek. But what kind of Greek? Not the beautiful pure tongue spoken in the home of the Hellenic race, not even the cosmopolitan dialect of Greek, which had become the universal language of the ancient world, but a half-Jewish jargon such as could be spoken and written only by persons that had been brought up in Palestine, with Aramaic as their mother tongue, and had, late in life, painfully acquired Greek as a foreign language. The constant violations of Greek idiom, the barbarisms, the solecisms of grammar and style, the intensely Jewish cast of thought and expression which characterize the Greek of the Gospels, absolutely forbid the supposition that they could have been composed at any period subsequent to the Apostolic age. The Greek employed by the Christian authors of the next generation is of an entirely different description, and the reason is very simple. After the destruction of Jerusalem (A.D. 70) only a mere handful of Jews were allowed to continue in Judaea. The Jews of the Dispersion spoke Greek or Latin as the language of ordinary life, and therefore could not have written Greek like that of the New Testament, even if they had tried. Moreover from the beginning of the 2nd century, the Church rapidly emancipated herself from her early Jewish associations, and all her leading writers were either Gentiles or Gentilised Jews. It is not too much to say, therefore, that the Greek Gospels in their present form could not possibly have been produced after the last quarter of the 1st century; or if they could have been produced, it would only have been among the insignificant, half-heretical Jewish-Christian sect of the Nazarenes, who, however, would certainly not have written in Greek, and from whom the rest of the Church would certainly not at so late a date have received any authoritative writings.

Still less conceivable is it that any men who were not natives of Palestine during the early part of the 1st century, could have shewn such an intimate acquaintance and easy familiarity with the manners, customs, localities, events, phases of feeling, and the peculiar mingling of national elements, which made up the life of the Jewish people at that period of their history (and at no other), and which is quite incidentally and unconsciously exhibited on every page of the Gospel narrative, forming as it does

throughout the distinct, natural and life-like background of the sacred story. We have some independent information concerning the state of the Jewish people and country in those days from the works of contemporary writers (especially of Josephus), and from the results of modern Palestinian research and exploration, and the very large number of instances in which we are able from these sources to test the historic fidelity of the Evangelists, brings out so strikingly the absolute truthfulness and correctness even of the slightest and most incidental touches in their delineation of Jewish life in the first century, that only one conclusion is open to us—namely, that the writers must have lived familiarly among the scenes and events which they describe. And to have done this, was possible only to persons resident in Palestine, before the destruction of Jerusalem in A.D. 70. For that event once and for all changed the entire aspect of the country. It removed God's ancient people from their native abode. It swept away the old landmarks, with the demolition of the Temple and cessation of the national worship, it revolutionized the manners and customs of the insignificant remains of the Jewish race, who had escaped the sword and the slave dealer. Hence any account of the life of Jesus written even early in the 2nd century would have abounded in blunders of detail. There might have been no errors as regarded the great historical events of the times, or in regard to anything that might be learned from books or from tradition. But the minute touches of life, manners, places, and so forth, in short, the whole setting of the story would have been hopelessly at fault. As a matter of fact, we do find Christian writers of the post-Apostolic age continually falling into such mistakes, and thus affording unintentional proof that the Gospels could be the work only of countrymen and contemporaries of Christ.

In conclusion let me ask, if the Gospels were not composed by Apostles, or under the direct influence and supervision of Apostles, by whom were they composed? It is a common assertion with those who would resolve these narratives into a mass of legendary inventions, that they "arose" in the course of the first century, and were committed to writing early in the second century, while the Gospel of St. John was composed by a deliberate forger of great genius at a much later date. But who were these wonderful persons who could invent a character, a life, like that of Jesus of Nazareth? For to say that the miraculous or supernatural portions of the story—which form by far the greater part of it—are mythical, is to stigmatize the whole as little better than imaginary. Now we are all well acquainted with all the Christian writers of the 2nd century, whose works have been considered worth handing down to us at all. And what do we find in them? A dead level of mediocrity, illuminated only here and there by a spark of genius or of deeper spiritual insight. Their inferiority to the writers of the New Testament is both conspicuous to the reader, and frankly confessed by themselves. Not all the arguments in the world would make me believe that water can rise above its source, or that these men, or any men like them, could have written our Gospels. John Stuart Mill, the great secularist writer, in the last of his posthumous essays, makes this remarkable admission: "It is no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. . . . Who among His disciples, or their converts, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, certainly not St. Paul, and still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they all professed that it was, from a higher source." Mill, indeed, thinks that the miraculous parts of the narrative may have been invented. But this is impossible, on his own showing. For the point of his argument is that the spiritual character of Christ is too noble and exalted to have been invented by any of His followers, who were themselves on an infinitely lower level. But it is just the miraculous portions of the narrative that are most closely interwoven with some of the noblest, tenderest, and divinest manifestations of His character; it is just the discourses and sayings based most definitely on supernatural claims that present some of the most beautiful and profoundly spiritual aspects of His teaching; and therefore, on the principle laid down by Mr. Mill himself, these are the very parts of the evangelic record which Christ's followers would have been least able to supply from their own powers of imagination or invention. For as much then as none among the second generation of Christians were capable of writing our Gospels, and it is generally admitted even by opponents that the Apostles could not have been guilty of deliberate forgery, we are again shut up to the conclusion that our Gospels represent the Apostles' account of a Life which they had heard, which they had seen with their eyes, and which they had looked upon and their hands had handled, and which they declared to others that they, too, "might believe that Jesus is the Christ the Son of God and that believing they might have life through His name."

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SUNDAY SCHOOL COLUMN.

I am glad to be able to announce the addition of two Honorary Reporters to my list. The new schools represented are St. Augustine's S.S., Bulli, and St. Stephen's S.S., Mittagong.

Bible Classes are intimately connected with Sunday Schools, and a good Bible Class has much to do with the success of open-air work; so that I am not travelling far out of my proper sphere when I thankfully record the following words of my Mittagong Reporter:—

"Our Young Men's Bible Class is doing one of the best works in town, I think. We get from 12 to 18 young men every Sunday, the greater part of whom I believe to be out-and-out Christians. We have a short prayer-meeting after the Bible reading every alternate Sunday, and most of the young fellows always pray, which seems to be a great help and blessing to the class. Our open-air services are keeping up very well. As we are over the worst part of the winter now, it is to be hoped that many more will attend who have been obliged to stay indoors, through not being strong enough to face the winter night air."

My careless handwriting was, I fear, mainly responsible for the nonsense caused last week in one of my paragraphs by the substitution of the words "missionary promises" for the words "missionary pennies."

The Test Examination held last month for the scholars of All Saints', Petersham, has met with such approbation from the teachers, that at the last teachers' meeting, it was decided to hold such written examinations every quarter. Their general feeling was that such tests were good for all, for teachers as well as for scholars. I need hardly say that I am not surprised at this result, for it is the experience of most schools which have made the experiment. But I am delighted; for the example of a School like All Saints' will probably be followed by other Schools.

The examination was held on a Sunday, no notice having been given to the children, a beforehand, so that it was a very fair test. An hour was allowed for answering the questions. With a few exceptions the children are considered to have done fairly well. On the following Sunday, after lessons were over, the Superintendent ran quickly through the questions, and pointed out which had been the most general mistakes. Each teacher was then given the papers belonging to his or her class, to take home and look over before returning them to the children. Many teachers found that several of those who answer best in class did not do well on paper. This has been the experience in other schools, and shows the limits of the test afforded by a written examination; for many children who know a subject well are not clever at expressing themselves in writing. But this will be corrected by practice, and the teachers will probably be as surprised as gratified to find how soon the faculty is acquired of giving the main points required by the examiner, who gives marks, it must be remembered, not according to the length or the eloquence, if I may use the expression, of the answer, but according to its thoroughness in stating the chief facts or principles which are required. The maximum of marks obtainable was 60: the highest obtained was 51, by a boy, and three or four of the girls were not far behind him, with 49. J.W.D.

TEST EXAMINATIONS FOR TEACHERS.

RULES.

1. These examination papers will appear every three weeks until October. Any teacher from any Diocese can send answers.
2. Each teacher must choose a *non-de-plume*, which must be written at the top of every paper. The real name and address should also be sent, in order that the papers may be returned corrected.
3. The time allowed for answering each paper will be two hours, which, however, need not all be at one time.
4. The answers are to be written in ink on only one side of the paper, and a margin is to be left for corrections.
5. No books are to be consulted, not even the Bible.
6. The papers are to be sent to Rev. J. W. Debonham, Harden, within three weeks. If the envelope is left open at one end, and is marked "MSS only," the postage is 1d for 2 oz.

V.

1. Give a short account of the life of Esther.
2. What Eastern customs mentioned in the book of Esther would need explaining to the children?
3. What lessons would you draw for your children from the parable of the Rich Man and Lazarus?
4. Discuss the morality of the Householder paying all his Labourers one penny.
5. Write out the Duty to one's neighbour, setting opposite each section the number of the commandment which it explains.
6. Justify the enlargements of the Fifth and Ninth Commandments in the Duty to one's Neighbour.
7. What would you answer to the following objections, which our scholars are sure to meet with at some future time:—
"The Catechism favours the rich and powerful, for although it inculcates submission to masters and rulers, it does not impress on them their duties towards those under their rule."
"It tells people to be content with the state of life to which God has called them, and thus discourages any attempt on their part to raise themselves to a higher position."
8. Name the chief reasons that you would give to your scholars why they should be confirmed.
9. Fill up the space in "Thou art my God for ever."
10. Write (not exceeding 30 lines) the outline of a lesson on the parable of the Pharisee and the Publican.

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into this book, with the result that it teems with facts and
bristles with statistics showing how great the sin, how
vast the misery, which flows from this national vice. Nor
does Mr. Boyce stop here. He suggests remedies to solve
this problem of problems, and asks a fair candid unpreju-
diced consideration for them. We feel confident that such
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been done in the past, and that so much remains to be
done now, that every service must be employed to lay
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deal with—(1) the manifold evils, (2) the remedies—moral
suasion; (3) parliamentary; (4) general, and to the whole
there are appendices full of valuable information. In the
first pages we are assured that 'Australians drink millions
of gallons annually of alcohol.' The opinions of medical
and other authorities are quoted showing how alcohol
affects men and women. The medical opinions given are
from the pens of such men as Drs. CRAIG, CRAIG DIXON,
D.D. RUTLEDGE, T. N. FITZGERALD, Hon. S. J. MAJURY,
all resident in the Colonies, together with a host of the most
able medical experts in the world. The condition of the
people is treated with an able hand, and we have this

pourtrayed, by convictions for drunkenness, family un-
happiness, inefficient workmen, and muddled employers
who bring disaster upon themselves and others. The
Cities of the Colonies tell their tale of sorrow, and the loss
of life through drink is a very sad record. As a people
we are groaning beneath the weight of poverty, but the facts
given by Mr. Boyce go far to show how closely related
drink is with destitution. The Asylums of Sydney and Mel-
bourne reveal unpleasant truths, and then Manchester and
Bolton tell their woful tale. The crime of New South
Wales and Victoria, and of the other Colonies in Australia
and Tasmania, shows clearly and distinctly that drink
is the chief cause of crime, and here valuable quotations are
given to support the argument of the author, such as those of
the *Sydney Morning Herald*, Judges DOWLING, MURRAY, the
Report on the Drink Commission, the Right Hon. Sir
ALFRED STEPHEN, Sir FREDERICK DARLEY, Justice WILLIAMS,
of Victoria, the Chief Justice of Queensland, and many others.
It is an alarming fact that two-thirds of the crime in the
Colony is due to drink. The connection between Drink
and Lunacy is traced and the opinions of such well known
experts as Drs. MANNING, WILKINS and ENBLING are
quoted. The Drink Bills of the Colonies are given, and
the expenditure per head of the population is worked out
and shows that Victoria and New South Wales spend
more in intoxicants than the United Kingdom as
a whole or England, Scotland and Ireland separately.
It has been broadly stated that this yearly tabu-
lation is highly exaggerated, but Mr. Boyce proves
the position he has taken up on this question for
many years past. As waste affects families and the house-
hold, so it affects nations; and the arguments on this point
are, that money thus spent brings no wealth in return, and
then it shows what the money spent in drink would do if
applied to a proper use. The indirect loss to the Country
which follows the Drink Traffic, and the fact that it does
not give labour in proportion to the capital employed are
such, that the community if rightly informed would regard
drink as a powerful and remorseless foe. An Australian
Chamber of Horrors is opened for inspection, and it is a
terrible revelation. Then comes the consideration of
remedies, foremost among which is Moral Suasion which
gives the author an opportunity to trace Temperance Work
from its inception to the present time, in which the work
of various Societies, the Churches, and the Clergy is reviewed
showing some of the good results effected, and on the
other hand the attitude of the publicans. Personal
abstinence is enjoined, and the words of Holy Scripture,
illustrous examples, the poisonous nature of Alcohol,
monetary reasons, and the dangers of moderate drinking, are
all enforced, together with the power of example, its in-
fluence upon others, and the blessing of having a clear
conscience,—these are all summed up to show the benefits
of personal abstinence. Aids to sobriety are noted, and
some object lessons on this part of the subject are well
worthy of study.

The Parliamentary aspect of the question is treated with
marked ability, and this Section of the book is of very
great value. The facilities which are given for the sale of
drink in the Metropolis and elsewhere are pictured, and it
is stated that in 1889 there were 3420 public houses in the
Colony which, with an allowance of thirty-five feet frontage
to each, would line a street six miles long. It is argued
that if a child is educated by Act of Parliament, if a man
is made drunk by Act of Parliament through opening a
public house where none existed, it is possible to make
men sober by Act of Parliament by restricting the sale
through the withdrawal of licences. The good effect of
the Forbes-Mackenzie Act in Scotland, the Sunday Closing,
and the eleven o'clock closing in Sydney are shown, and
copious statistics given to prove that these have been
followed by a decrease in the number of arrests for
drunkenness. It is urged that Sunday Closing should be
made more effective, and that Public House Bars should be
closed on election days. The danger of Colonial Wine
Licenses is emphasized; a civil damage law is advocated so
that those who suffer through drunkenness may be enabled
to obtain compensation from the publican who may have
sold them the drink that caused them damage; cases of
hardship are cited; instances of such a law in other cases

of loss are given. The abuses of the traffic through the
employment of barmaids are vividly set forth, and the
iniquities of private bars are pourtrayed. All this leads
up to the conclusion that a National evil must be dealt
with by the State, and Local Option is shown to be most
reasonable, seeing that the settlement of the licensing ques-
tion should rest directly with the people. The history of the
Alliance movement in England is given and the efforts of
Sir WILFRED LAWSON first with his Permissive and
then with his Local Option Bill are detailed, showing how
they have given at the last general election a good working
majority of those in favour of the latter measure. The
movement in New South Wales is sketched by a skillful
hand and we see its gradual growth in the formation of
public opinion and associations resulting in a Licensing
Bill becoming law in 1881, giving limited Local Option
which has done immense good. The outcry against this
measure led to an attempt for repeal, but this caused fresh
friends to rally round the flag of reform, and step after
step has since been taken to secure full Local Option.

The reader who desires to become acquainted with all
the matters of detail in this history will do well to study
it carefully as well as the history of the movement in
the other Colonies. Mr. Boyce next treats the vexed
subject of Compensation, and asks most pertinently,
Who makes the demand? Who is to be compensated?
and answers these questions in a masterly way. Some
reasons are given for Prohibition, and the chapter on the
results of Prohibition show that it has been a great blessing.
Numerous testimonies come from Moonta, Mildura, the
United Kingdom, Canada, the United States, and it is
added they could be enlarged a hundredfold, all tending
to prove that Prohibition whether it be local or national is
a splendid success.

The General Section of the work contains words for women
because, it is said, women suffer through drink more than men;
it attacks the home, it assaults married life, it separates
families and it is the fruitful parent of women's misery and
degradation. What women can do in this great battle for
freedom is pointed out and it is urged they should take a
deep and intelligent interest in Local Option and
Prohibition. The children are appealed to, the formation
of Bands of Hope and of other kindred Institutions is insisted
upon, and it is shown to be desirable that in our State
Schools there should be distinct and definite Temper-
ance teaching. Some general advice is given, and in con-
clusion Mr. Boyce having proved his charge shows that
this case against alcohol can be made victorious—he boldly
states how the drink problem is to be solved, "Prohibition
for Australia," he says "must be our motto and aim." He
urges Christians to prayer, to earnest work, to persistency
and enthusiasm.

What Mr. CHAMBERLAIN has said concerning England is
true concerning Australia, and we cannot forbear quoting
it as we conclude this article on the 'Drink Problem'.
"Drink is the curse of the country. It ruins the fortunes,
it injures the health, it destroys the lives of one in twenty
of our population, and anything which can be done to
diminish this terrible sacrifice of human life and human
happiness is well worthy of all the attention and study we
can give it. The agitation will go on without us, if not
with us. If we are silent the very stones will cry out."

The ARCHBISHOP OF CANTERBURY said recently "to put
it boldly; of the entire overwhelming necessity that the
Church should vehemently contest the ground with in-
temperance there is no manner of doubt." The BISHOPS
at LAMBETH SYNOD said "If not the most sinful, it is
difficult to deny, it (intemperance) is the most mischievous
of sins." LORD TENNYSON puts it—

"The virtuous madness flushes up in the raffians brain,
And the slithy by-lane rings with the yell of the trampled wife."

Surely if we as members of the Church of Christ have
any pity for those who suffer from the curse of drink, it is
our duty both to the country, and to our Church to do all we
can to mitigate the evils of this intolerable and interminable
curse. We believe Mr. Boyce's volume will stir up
dormant sleepy men and women, and lead them to valiantly
fight the good fight, and contend for the destruction of
this evil which if preventable should be prevented. We

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congratulate Mr. BOYCE on the production of such an able volume on the subject, hoping it may be widely read, and that its influence will be felt in the home, the nation and the Church.

OFFICIAL.

The Rev. Robert Raymond King, M.A., has been appointed by the Most Reverend the PRIMATE to the cure of Gordon-cum-Hornby, vacant by the decease of the Rev. Edward Crisford.

Australian Church News.

Diocese of Sydney.

Church Parade.—Arrangements have been made for the holding of a Military Church Parade at St. Andrew's Cathedral on Sunday, 17th September. It is understood that the co-operation of the PRIMATE has been secured, and that His Excellency the Governor has promised to attend. It is in contemplation that in the musical portions of the service some of the regimental bands shall take part. The parade is designed for the troops in Sydney and suburbs, and attendance at it will be voluntary.

The Labour Home.—The weekly meeting of the Committee was held on Friday afternoon the 18th inst., at 557 Harris-street, Ultimo. The chair was occupied by Mr. Sidney. The Chairman reported that during the week ended the 5th August, number of meals served, 613; beds occupied, 207; temporary employment found for 2; permanent for 2; remaining, 26. A financial statement of accounts was submitted and passed for payment. A favourable report was received from the Superintendent of the Farm. Meals served, 136; beds occupied, 42; remaining on the Farm, 6 men.

St. James, Sydney.—The Rev. H. L. Jackson, M.A., on Tuesday night delivered a lecture in St. James' Parish Hall, entitled, "Monasticism, Past and Present." The subject, he said, was exceedingly interesting, not only because of the influence monasticism had exerted in the past, but also because it so closely concerned us to-day. He proposed to sketch the history of monasticism from its origin in the early centuries of the Christian era through the Middle Ages, when these human corporations are recognised to have been its most beneficent forces, down to the present time; and in closing he would make reference to the development of the monastic spirit of the present day; a development which, long ago familiar in England, now exercised so greatly the minds of certain of his fellow Churchmen in Sydney.

St. Thomas, North Sydney.—The Anniversary Services in connection with the Church were held on Sunday. The Bishop of Bathurst preached at the morning and evening service. In the afternoon, a Children's Toy Service was held, when a large assortment of toys was presented for distribution among the children in the various hospitals. On Monday evening, a Parishioner's reunion was held for the purpose of meeting the Bishop of Bathurst. About three hundred persons assembled in the local School of Arts, when musical selections were rendered by St. Thomas' Church Choir, Mrs. Blandford, Miss Hogg, and Masters Clough, Mr. E. Jeaffreson Jackson, and Mr. Baker. During the evening, the Bishop of Bathurst delivered a short address, and expressed his pleasure at the good feeling which prevailed among the congregation of St. Thomas' Church. He complimented Mr. J. Massey upon his executive ability as organist and upon his success as choirmaster. In regard to the last meeting of the Anglican Synod, and the matter of the appointment of Colonial Clergy to the higher positions in the Church, the Bishop said he did not think such an agitation advisable. It was all very well to say Australia for the Australians, but in connection with the Church he thought it advisable that they should procure the best available men in the world to fill these positions. Speeches were made by the Rev. S. Child, and Mr. Stack.

Diocese of Newcastle.

Church Funds.—A supply of circulars has been forwarded by the Bishop, to the various Clergy of the Diocese bearing the following title: "A plan for raising Church Funds; commended by the Bishop of Newcastle to the Clergy, Churchwardens, and Parochial Councilors of the Diocese." It does not quite appear from the above circular whether the destination of the funds raised would be local or Diocesan, but it shows how £2481 13s 4d could be raised annually "by small coins" from 2200 persons.

Dean Selwyn and the Maritime Strike.—I notice in Saturday's Daily Telegraph that a delegate from the Sydney Seamen's Union had called on Dean Selwyn at the Deane-y, Newcastle, and charged him with supplying men to the steamship owners to replace men on strike. It need hardly be said the Dean indignantly repudiated the charge. Any one who knows Dean Selwyn will at once understand its absurdity. It is, however, a poor return for the special interest he has taken in the relief of the destitution so prevalent in Newcastle. Class feeling has no place in the Dean's mind, but I am afraid it has in the Seamen's Union.

Exchange of Duties.—The Rev. W. H. H. Yarrington of St. Mary's, West Maitland, and the Rev. W. Tollie of Lochinvar, exchanged duties on the 13th August, and the Rev. W. Tollie and the Rev. J. Shaw of Paterson

have arranged to exchange duties on the 27th. On August 20th Mr. Yarrington and Mr. Swindlehurst exchanged with each other.

Book Club.—A Book Club has been established in connection with the Hunter River Presbytery for the circulation of works of general interest bearing on religious topics and is now in full operation with a considerable number of members. Such clubs are common in England and the want of one has long been felt by some of the Clergy of the Diocese of Newcastle. At home they are sometimes worked in connection with Rural Deaneries or Clerical Societies and they might be managed in the same way here, or they might be Diocesan.

All Saints, Singleton.—The dramatic amateurs who have rendered such great assistance to St. Paul's, West Maitland Restoration Fund will shortly repeat their entertainment in Singleton in aid of All Saints Schoolroom, which requires new roofing.

Gresford.—Mr. Glennie, of Orindinna, on old and respected parishioner of Paterson and Gresford died after a lingering illness on Saturday the 19th inst. very peacefully. He was devotedly attended in his sickness by Mrs. Glennie and her sister-in-law Mrs. Townsend.

Adamstown.—On Sunday the 20th the opening services at St. Stephen's, Adamstown, were attended by large congregations. The Bishop urged the people to continue in the good work they had begun. Sermons were also preached by the Rev. A. C. Hirst in the afternoon and by the Rev. W. F. James of Stockton in the evening.

West Maitland.—At the weekly meeting of the West Maitland Borough Council on Friday the 11th a letter was read from the Bishop of Newcastle thanking the Council for the use of the Council Chambers for the Synod which meets on the 17th October.

Diocese of Goulburn.

The Cathedral.—A Reredos, erected to the memory of the first Bishop of Goulburn, by Mrs. Thomas, is now being placed in position in St. Saviour's Cathedral. It is of beautiful white stone from Oamaru, New Zealand, it is 14 feet high, and occupies the full length of the eastern wall, immediately behind the Communion Table. It had been the late Bishop's intention to present the Cathedral with a Reredos on the resignation of his Episcopacy and return to England, and the structure now being erected is in harmony with a design approved by the Bishop. It is said to be the finest piece of work of the kind ever done in the Colonies, and though not so costly as that in the Melbourne Cathedral is said to excel it in taste and design. In the centre is a beautifully executed group of 12 figures representing the Lord's Supper, and on either side of the group are three panels having appropriate designs. The two panels next the group contain the memorial, the two outer panels have representations of the four Evangelists, and there are also the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. **Germantown Parish.**—During last week a Communicants' Union was formed in this Parish, and sixteen members have already joined. The objects of the Union are: To deepen the Christian Life in the soul by prayer. To encourage repentance, faith, and love. To induce Christian kindness and helpfulness to one another. To pray and work for the extension of Christ's Kingdom. To promote loyal, united and intelligent attachment to the Church to which we belong. On Sunday last, our first celebration of Holy Communion, since the formation of the above, took place at Mullendjandra, after morning prayer, and it was indeed a time of much spiritual blessing. Encouraging signs are appearing, and we thank God and take courage.

Diocese of Bathurst.

A Woman's Work among the Young.—Mrs. Marriott, wife of the Dean, conducts a Children's Service most Sunday mornings, and in the afternoon teaches an infant class, with an average attendance of about 120. During the week she gives the following Scripture Lessons:—Monday, at a Private School; Tuesday, two lessons in Superior Public School, to two classes of about 90 pupils each; Wednesday, at another Private School. As the Dean is opening a new School Church in West Bathurst, she will, in all probability add one or more lessons to her weekly list. This is exclusive of the Ministering Children's League and other good works in the City.

Melanesia.

Norfolk Island.—A Norfolk Island correspondent writes under date August 6:—"On June 11, the annual meeting of those interested in the work of the Mission first established by Bishop Selwyn, and subsequently planted upon Norfolk Island by Bishop Patteson, took place at St. Barnabas. There was an early celebration of the Holy Communion in the Church, followed by breakfast, and then by descriptions of the year's work among the islands given by various members of the staff. We had all hoped to have had both Dr. Codrington and the Rev. H. Welchman with us, but the somewhat early departure of the "Southern Cross," in which they sailed for New Zealand, rendered it impossible. The report for the year was on the whole highly satisfactory. We are looking for the return of the "Southern Cross" late in August, when another opportunity of getting a mail will be afforded. The health of the island at present is good, so is that of all the Melanesian Mission Station."

UNDOING THE WORK OF THE REFORMATION.

In the July number of the *Contemporary Review* appears an article on "Undoing the Work of the Reformation." It is from the pen of Archbishop Farrar, and is of such power and importance that we trust it will be carefully studied by our readers. The following extracts from the article will give our readers an idea of its value:—

"The time has come when it is the plain imperative duty of every true member of the English Church to reassess, at all costs, the principles—the scriptural, the primitive, the historic principles—the assertion of which is the sole reason why their Church, as a Reformed Church, has any title to exist. If there be no valid eternal differences between the doctrines of the Church of England and those of the Church of Rome, and if there was no necessity for the Reformation to repudiate and condemn the ceremonies which were the outward expression of those doctrines, then every English Churchman is the member of a schism, and only makes himself ridiculous and inconsistent if he loftily condemns as guilty schismatics his Nonconformist brethren.

"In these days a man who openly professes and fearlessly maintains the truths which are the sole *raison d'être* of our existence, is denounced by crowds of false Churchmen as being 'no Churchman.' It makes no sort of difference in this idle taunt that his views are those of all the Apostles, of all the primitive Fathers, of the Prayer-book, the Rubrics, the Articles, the Homilies, and of every authoritative document and every authoritative theologian of the Church to which he belongs.

"I. There is, for instance, no shadow of even possible doubt what is the teaching of the Bible, of the Prayer-book, and of the Church of England about the Clergy. The setting up of the Presbyterate as a sacerdotal priesthood; the pretence that the ministry is vicarious, not representative; the assimilation of the English Clergy to the 'massing priests' of the Middle Ages; the claim that our presbyters perform acts of sacrifice as substitutes for the people—are demonstrably unjustifiable. To the proofs that they are so no attempt of an answer has been, or can be, given, except on premises which our Church has deliberately rejected. The claim of priestcraft robs Christians of the most inestimable privileges of freedom which Christ purchased for them with His own blood. It is bringing back the deadliest virus of Romish error, and thrusting a class and a caste between the soul and its free unimpeded access to God. Dr. Arnold said that 'to revive Christ's Church is to expel the Anti-Christ of priesthood.' The severity of the expression will show what myriads of true uncorrupted Churchmen still hold. They will not bow their free necks and their free consciences to what history has shown to have often been the most blighting, debasing and intolerable of all encroachments. The tyranny of priestly usurpation, where it can assert itself in anything more than pretence and clamorous assertion, has always proved to be more ruthless than the tyranny of either kings or mobs.

"II. The doctrine of Sacerdotalism is always allied to the doctrine of Transubstantiation, and Transubstantiation is one of the heresies which the Church of England at the Reformation most emphatically repudiated. She might well do so. It is a late and gross corruption of crude materialism, not formally accepted even by the Church of Rome till the Lateran Council of 1215. The argument for it, such as it is, ignores the whole analogy of the faith. It is based like some inverted pyramid upon the crumbling apex of an utterly misinterpreted metaphor, a metaphor the perversion of which might well have seemed utterly inconceivable to any one who has even the most distant familiarity with Semitic modes of thought and expression. I cannot conceive any doctrine more essentially antagonistic to all that is pure, noble, and divinely spiritual in the Gospel of Christ, than this attempt to localise and materialise the Presence of God. As yet, I believe, most Ritualists avoid the word Transubstantiation, but they teach practically the same thing under various thin disguises and verbal jugglings. For a time they avoided the word 'Mass,' which had no possible charm beyond the fact that it was Romish; but they now openly boast that they have both the word and 'the thing.' Yet 'the thing' practically means Transubstantiation and nothing less; and to teach it in the Church of England is not only heresy, but a direct defiance of her most explicit teaching.

"III. Auricular Confession is the natural result of sacerdotal encroachment and sacramental materialism; and if the once-Protestant laity of the Church of England can look on unmoved and see this practice—which has in all ages been prolific of the worst evils—reintroduced among them, it can only be either because they have been driven into contemptuous indifference by having been first betrayed, and then reduced to helplessness, or because they look elsewhere than to the Anglican Church for freedom and for truth.

"For of auricular confession there is not the faintest vestige in the New Testament. It was absolutely unknown to the primitive Church. It was absolutely unknown to the Fathers, even amid the dense overgrowth of sacerdotal usurpation and corruption in the fourth century. It was a gradual innovation of the darkest part of the Dark Ages, and I have no hesitation in saying—and am perfectly prepared to prove to any extent—that it has been stamped by age after age with the just stigma of indelible

AMONG THE PAPERS.

Church Bells, July 7.

A VERY notable little pamphlet by Dr. Kohler, a distinguished and prominent minister of the Lutheran Church in the United States, has just made its appearance. Its title is *The Episcopate for the Lutheran Church*, and it is practically a strong plea in favour of that Church adopting Episcopacy. It is said that the views expressed by its author have been not unfavourably received by the body to which he belongs, and that some ministers and laymen of distinction in the Lutheran Church have expressed their approval of them. Seeing that the author belongs to a non-Episcopal organization, it is remarkable how clearly and forcibly he marshals his facts and brings them to bear upon the points which he desires to enforce. Dr. Kohler first tests Episcopacy by the Holy Scriptures, and shows that Timothy in Ephesus, and Titus in Crete, 'were appointed to functions which pertained to the Episcopal office,' and how, of the functions of the Apostolate, 'ordination, oversight, and discipline,' if not then, were very soon afterwards limited to the Episcopate.

The testimony of history, which is the next point Dr. Kohler takes up, he finds to be overwhelming. He quotes the Fathers in evidence of the fact that 'the Episcopate existed in the Apostolic and subsequent ages of the Church,' and that 'it was also the general tradition that the Episcopate is of Apostolic and Divine institution.' In summarising the historic facts, he says that 'the Apostles embodied the Episcopate into the constitution of the Church, and from their days to the times of the Reformation, or for fifteen hundred years, there was no other form of Church government anywhere to be found. Wherever there were Christians there were also Bishops.' He likewise dwells upon the fact that no differences among Christians themselves ever affected the retention of the Episcopate. In this respect, up to that time, they were unanimous. Passing on to the Lutheran loss of the Episcopate at the Reformation, Dr. Kohler insists that the Reformers did not desire the abolition of the Episcopate, but lost it, much to their regret, in spite of themselves. Many later Lutheran views, he shows, are in favor of Episcopacy, and various examples of its necessity and usefulness are given. The Church in the United States, for instance, notwithstanding the difficulties which it had to contend with after the Revolution, has so increased in influence and prosperity that it is now, in proportion to its numbers and material, growing and spreading more rapidly than any other religious body.

That a pamphlet such as the foregoing should have been put forth by a non-Episcopalian, and should have attracted general attention and discussion, is a very encouraging circumstance. It is of itself evidence that the much-criticised fourth article, of the articles put forth by the last Lambeth Conference as a basis on which an approach might be made towards reunion, is exerting an influence on the minds of men who are outside Episcopal Communions. More significant still is it to find Dr. Kohler, while maintaining that the future of the Lutheran Church in the United States depends upon the adoption of an Episcopate, at the same time insisting that that Episcopate should not be a mere office. What he asks for are Bishops who have been properly set apart and consecrated by Bishops, 'in accordance with the usage of the Early Church and the usage of our Church in Europe.' His view is that the Lutheran Bishops of Northern Europe might be willing to give Bishops to the American Lutheran Church. The validity of their Orders has, he says, not been questioned. This is not quite correct, and if Dr. Kohler's scheme were ever to take more practical shape, it would be wise to take precautions that the Lutheran Episcopate which he desires, should be of unquestionable validity. Looking beyond the adoption of the Episcopate, he foresees in the future the amalgamation of an Episcopate Lutheran Church in the United States with the branch of our own Church in that country, and the formation of one great Evangelical Church in America. All Christians will pray for the speedy realisation of such a magnificent vision.

A Seamen's Chapel.

The Church has at last acquired a building for seamen only in the port of London. It appears that one of the undenominational societies having, with the help of Churchmen, built a fine seamen's chapel in the parish of St. George's-in-the-East at a cost of £6000, a building which this society had temporarily occupied has, with the approval of the Bishop of Bedford and of the Rector of the parish, been acquired by the *Missions to Seamen* as the first dual building under Church auspices for the sole use of seamen in the port of London. The ground floor of the late non-sectarian chapel will be appropriated as a seamen's institute, for companionship, recreation, and other secular uses of sailors only, whilst the upper story will be fitted up for purposes of Church worship. Until the appointment of a Chaplain for the port of London the building will be in charge of a Scripture-reader of the *Missions to Seamen*, acting under the local supervision of the Rector, who is an Honorary Chaplain of the Society.

A Boy That Did The Right Thing.

A GERMAN boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

A True Little Nobleman.

At a Slave market in one of the Southern States, many years ago, a smart, active coloured boy was put up for sale. A kind master, who pitied his condition, not wishing him to have a cruel owner, went up to him and said: "If I buy you, will you be honest?" The boy, with a look that baffled description, replied: "I will be honest whether you buy me or not."

A Hive of B's—

B patient, B prayerful, B humble, B mild, B virtuous, B wise, B meek as a child, B studious, B thoughtful, B loving, B kind, B generous, B faithful, B upright in mind, B cautious, B prudent, B trustful, B true, B courteous to all, B unfriendly with few, B cheerful, B grateful, B hopeful, B firm, B peaceful, benevolent, anxious to learn, B courageous, B gentle, B liberal, B just, B forgiving, B humble, because thou art dust, B aspiring, B earnest, B firm in the Faith, B active, devoted, B faithful till death, B honest B holy, transparent, and pure, Be godly, be Christlike, and you'll Be secure.

A Cheerful Countenance a Power for Good—

No one can tell the amount of good a cheerful Christian does. He fills the atmosphere with vitalising power, and you can no more trace his influence in all its far-extending results than you can follow out in all its consequences the shining of the sun for a single day. As the air of mountain heights braces the weary traveller, and makes him forget his burdens, so the goodly fellowship of the glad strips us of the dark robe of despondency, gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

God is love, saith the Evangel, and our world of woe and sin Is made light and happy only when God's love is shining in.

THE MAN WHO TURNS HIS HEAD AWAY WHEN HE PASSES you on the street, and then complains that you never speak to him, is a weak brother. But be sure you do not deal harshly with him. "Support the weak."

Such singular names as the following are said by an American paper to be found among the pensioners of the United States:—Anna Ketchabaptist, Senora Sly, Bad Temper, August Blizzard, and Welcome Home.

Infidelity is noisy, but it is shallow. A little time ago, in the history of New York, Thomas Paine said, "in five years there will not be a Bible in America." How we smile to-day when we read his words!

A cripple in the right is better than a racer in the wrong.

Some busy people say they have no time to attend to religion. Well, they have all the time there is—twenty-four hours to the day. When will they have time? Not after the craps has been tacked to their door. That's the undertaker's time.

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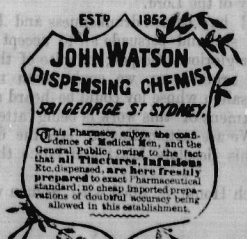
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C. E. T. S.

The Annual Service of the Church of England Temperance Society was held in St. Andrew's Cathedral on Monday evening. The congregation was larger than usually attends such a service, and members of various Temperance organizations attended. Among those present we observed the Very Reverend the Dean, the Revs. J. D. Langley, E. A. Colvin, F. B. Boyce, R. J. Read, G. H. Muzy, Messrs. E. H. Knapp, Courtenay Smith and W. E. Toose.

The first lesson was read by the Rev. E. A. Colvin, the second by the Dean, and the following sermon was preached by the Rev. J. N. Manning, M.A., LL.D., Incumbent of St. Michael's, Surry Hills:—

Nehemiah xii. 43. "Also that day they offered great sacrifices, and rejoiced, for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off."

"That day." It was a great day indeed. They were, after years of labour dedicating the walls of Jerusalem, and the joy was universal, for it was a common benefit and the result of their united toil.

They were now comparatively safe from the attacks and insults of their enemies.

It was a revival of their national life of which Jerusalem with its Temple was the centre and symbol.

The laws and institutions of Moses would be preserved. The Temple Services would be maintained with befitting dignity and regularity.

By a solemn covenant they had all bound themselves to serve God and keep His law.

And now from Nehemiah the governor to the poorest in the city all were upon the walls, solemnly dedicating them to God.

1. The first thing to notice here is their joy. "They all rejoiced." It was a day of triumph and gladness. They were there not as mere sightseers, not as looking at some great state ceremony or pageant. Every one in the crowd was full of joy.

2. God was the source of their joy. "God had made them to rejoice with great joy." It was all owing to God this joy.

And this at once marks the quality of it. It was innocent joy. The joy of some is degrading and self-destructive.

Not so with this joy. It was God's creation and it was innocent and wholesome, and degraded and ruined no one like that of the drunkard and sensualist.

3. Their joy had another peculiarity. It was shared by the wives and the children.

"The wives also and the children rejoiced."

This joy always marks that which God gives. The wives and the children are all the better for it.

Very different from the joy of the drunkard, in which the thought of the suffering wife and the starving children is most unwelcome.

God help us by means of this Society to give God's joy to the reformed drunkard, which will be shared by the happy wife and children at home.

4. Mark too the extent of their joy. It was spread over the whole of Jerusalem. The whole city was full of this God-given innocent joy.

It is called "the joy of Jerusalem." Would to God that the joy of every city were like that of Jerusalem.

5. There still remains something to be added descriptive of this joy.

It was so great, so universal, so demonstrative that you could hear it afar off.

Right outside the city walls you could hear it, the voices of men, women and children sweetly mingling together, "the joy of Jerusalem."

A great sound-wave of joy breaking upon the hills and valleys and dwellings round about Jerusalem.

A great traveller once said that many cities have their own distinctive voice.

"The roar of London was different from that of Paris, and both, from those of Berlin and Vienna."

But what city in the world is distinguished by its great chorus of joy heard afar off as was the city of God's people?

How we may wish that this was a description of Sydney to-night, so full of joy, holy joy. God created revelry that all the suburbs could hear it.

Instead of this we have to lament the absence of this joy. Much everywhere of weeping and wailing, and suffering and want. If we could see it all we could never be happy again.

But except with God's people how little heart-filling joy like this at Jerusalem!

Brethren this is our work, to banish sin which is the great cause of sorrow and fill every home and every heart with "the joy of the Lord."

If we could but banish drunkenness and lust and selfishness, and sin, and persuade all to accept Jesus Christ and His Ever-glorious Gospel; in spite of the depression and poverty around us, we could soon make Sydney another Jerusalem whose joy could be heard afar off.

One department of this work is being attempted by the C.E.T.S. We are attempting to save the drunkard, and bring into his desolate heart and home the joy of the Christian.

The Church Home is filled with women who were the

slaves of drink and I am sorry, and ashamed to have to say, that this holy work is now languishing for lack of means.

We want now money to pay the rent.

I do hope that the result of their Festival will be that this anxiety will no longer trouble the Committee.

It has already saved many from despair and given them the new joy of loving the Holy Jesus.

At the Echo Farm too a great work has been done for which we can never sufficiently thank and praise God.

By means of the C.E.T.S. many whose only joy was the unholy excitement of strong drink have been led to find another and better joy where we Christians find it, in the shelter of the Rock of Ages which was cleft for them as well as for us.

Again turning to our text,—from the way in which the work of building the wall of Jerusalem had been accomplished, we may I think gather several hints applicable to our work in connection with the C.E.T.S.

1. It began and was carried on to a successful issue by means of prayer. God's people in their desolation offered up many prayers for help.

The answer was, Nehemiah was raised up by God and fitted for His work, just the man the times required.

So let us pray that God may give us many like Nehemiah, a man of God and a man of prayer.

2. We may learn the value of personal influence in a work like ours.

Jerusalem would still have been in decay and disgrace but for Nehemiah.

He persuaded all the people of Jerusalem to take part in the work.

He shamed them out of their apathy and indifference.

He persuaded all ranks and classes to work side by side. You could see even gentle ladies like the daughters of Shalum, all dusty and stained with the work.

Thank God, we too have our daughters of Shalum in the C.E.T.S., doing some of the hardest and most disagreeable of the work.

3. A lesson of liberality. Nehemiah would not even touch his salary as governor, and kept an open table for 150 Jews, especially for those who returned from captivity.

The effect of this was, that rich Jews who had their poorer brethren in bondage for debt, set them free at great sacrifice and gave them back their houses and lands.

Are there none to be found in our community who will show similar liberality to this Society in its need?

I believe there are, and I believe also that the best way to get them is to pray to God to touch their hearts.

4. We learn too, the inestimable advantage of having godly men as our chief magistrates and rulers.

The two chief points in the character of Nehemiah the governor of Jerusalem were (1) He believed in and feared God. (2) He loved God's people with all his heart.

His religion made him a patriot. He loved his country, and in ruling it sought only God's glory and no personal advantage.

He gave up his pleasant home, and his high place in the greatest court in the world because he loved God's people.

He enforced the keeping of the Sabbath. He punished men of great place and power because they would not keep God's law.

He feared no frown but God's. He sought no favour but God's, and his burning passionate desire was that the people might love and serve God, for that would bring true happiness and prosperity.

Let us pray that our rulers may be men of the same type as Nehemiah.

Then, the theory that "God's Law is the law of every British Community," will no longer be a theory but a splendid fact.

Then the drink traffic if not altogether done away with will be greatly diminished and will be so regulated and restrained that no unfortunate drunkard will be maddened by adulterated liquor.

And here let me say, that God's people have a great responsibility thrust upon them.

God's electing finger was on Nehemiah. And by His permission and ordering we have it in our own power to elect our own rulers.

Why should not God's people, of every name, unite together to insist, that every candidate for Parliament, to have any hope of being successful, must be a man of the stamp of Nehemiah, a godly man, a fearless man, a wise man and withal a lover of his country.

And surely if there is any country in the world that a man may well, and naturally have an affection for, it is our own:—which needs only a population of good men and good women to make it the happiest in the world.

Oh that men could see that it is sin of which intemperance is only one phase,—that it is sin, forgetfulness of God, sin that robs a country of its happiness, and that only by accepting Jesus Christ, the one remedy for sin, can sin and its consequent misery be banished and innocent God-given joy take its place.

May we all look upon the work of the C.E.T.S. as Nehemiah did on his, as the work of God, and therefore a work we must not neglect or be indifferent about, and practically give proof of this conviction by joining it at once, and working for it with energy and self-sacrificing enthusiasm like that of Nehemiah.

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.

REMARKABLE CONFIRMATION.

To the Editor of the Australian Record.

SIR,—I am to gather, I presume, from Mr. Spencer's letter, of the 19th inst., that Clergymen of the Church of England officiating in Scotland, without the license of the Scottish Bishops are, in his opinion, as "ignorant of the elementary principles of Church order" as the Kilburn Sisters in Sydney, and the Bishop of Liverpool as ignorant, and as much in the wrong as abettors of these Sisters—and that if a Kilburn Priest were to follow the Kilburn Sisters, and officiate in a Chapel annexed to their convent, without a license of the Bishop of Sydney, "there would be few who would differ from the Bishop in refusing to confirm candidates" prepared by such Priest?

But, if so (and I am quite prepared to accept the conclusion) may I venture to point out that the happy or unhappy "few" could show the Bishop a very respectable precedent. For I well remember, when licensed in the Diocese of Colombo, in 1873, speaking to the Bishop of a vacancy which had occurred in a Church in that city, and receiving the reply, "Oh, I have nothing to do with that. They only recognise me there as a confirming machine!" or, in other words, Bishop Jernyn (a decided High Churchman and now Primate of the Scottish Episcopal Church) was, strange to say, in the habit of confirming candidates prepared by Clergymen officiating in his Diocese without his license, and supported by the C.M.S.—though, of course, it is only fair to admit that this was prior to the Lambeth Conference of 1878, and judging from Mr. Spencer's exegesis, before his Lordship could have read as far as "1 Cor. xiv. 33."

I am, etc., J. A. NEWTH.

Candelo, August 21.

WHO ARE THE LAITY?

SIR,—In your "Open Column" of last week, "G" has, I am glad to see, written an admirable article under the above heading, and has thereby, I think, earned the gratitude of us all, for no more important subject could, at present, engage the attention of Churchmen than the one referred to, for if we can (and there is no reason why we cannot) only bring our Church into perfect harmony with the primitive model built up by our Lord and His Apostles, our power for good would be immensely increased. Let us then all pray and work for this desired end, viz: To make our branch of Christ's Church perfectly like His primitive Church, in all essentials, and ourselves, as members of that Church, perfectly like Him.

We need to be filled with the Holy Spirit.

Yours truly,

PRESBYTER B. JUNR.

21/8/93.

Notice to Correspondents.

ORANGE.—Too late for this week—only came to hand on the morning we go to press.

BOYS, WHICH WILL YOU CHOOSE?

I read of a boy who had a remarkable dream. He thought the richest man in the town came to him and said: I am tired of my house and grounds; come and take care of them and I will give them to you." Then came an honored Judge, and said: "I want you to take my place; I am weary of being in court day after day; I will give you my seat on the Bench if you will do my work." Then the doctor proposed that he should take his extensive practice and let him rest, and so on. At last up shambled old Tommy, and said, "I'm wanted to fill a drunkard's grave, and I have come to see if you will take my place in these saloons and on these streets."

This is a dream that is not all a dream. For every boy in this land to-day, who lives to grow up, some position is waiting as surely as if a rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing Ministers, and thousands of other honourable places; but there are also prison cells and drunkards' graves. Which do you choose?

COLEMANE AND SONS, LTD., of Cootamundra, N.S.W., are the largest distillers of Eucalyptus Extract in the world. Their article not only commands a large sale in the colonies, but is exported to England, America, Russia, Germany, Switzerland, &c. In Sydney it is asserted that it is the strongest and purest of all Eucalyptus preparations, the medical faculty recommending it as the most reliable in actual results. The Extract is for Coughs, Colds, and many internal complaints, and the Special Eucalyptus Oil for external use only. They also manufacture Eucalyptus Lozenges (in bottles now), specially adapted for singers and public speakers; Eucalyptus Soap, 6d tablets—a magnificent Soap for the complexion, Victory Ointment, for sores, etc., and several other preparations. All these articles are stocked by the trade Sydney Wholesale Depot, 6 Bligh-street. Factory, Cootamundra N.S.W.



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THE GOLDEN SIDE.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, and the flowers are bright,
Though the winter storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown,
Or the miser's hoarded treasure:
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the path of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing,
Than to snap the delicate minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

ALWAYS keep a small tin of ABRAHAM'S MILK ARROWROOT BISCUIT
in the house for the Children.—ADVT.

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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

A SAFE MEDICINE FOR LADIES.
The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousand say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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G. GOOLD, Manager.
(Nephew of the late Alderman Goold, M.L.A.)
W.B.—Private inquiries conducted, combined with the utmost secrecy.

FOR GIRLS.

The future Queen of England.

The facts regarding Princess May, up to the time of her betrothal, are very soon told. She is the eldest child of the Duke and Duchess of Teck, and was born to them before they took up their permanent residence at their present beautiful home in Richmond Park, at Kensington Palace, in May 1867. It is the month of her birth which caused her to be called by that sweetest and softest of names under which she is generally known, but being a princess, she was, of course, endowed with a sweeping train of Christian names—to wit, Victoria Mary Augusta Louise Olga Pauline Claudine Agnes. The first was given to her in honour of the Queen, the second after her mother, the third after the late Empress of Germany, and the rest after various godmothers. Of the early childhood of golden-haired Princess May nothing is known to the outside world. But those who knew the Duchess of Teck in her girlish days, often noticed how her bright, cheery manner, her kindly, sympathetic disposition, and, of her personal appearance, the clear rosy complexion and the abundance of fair silky hair, had descended upon the child. A friend of the Duchess of Teck's youthful days has often told me how they used to teguile the long winter evenings at the Castle of Mecklenburg Strelitz with merry games and gambols. Princess May, then a very lovely girl, was fond of the games which involved much noise and rushing about; and sometimes in a wild, mad chase through the long corridors, she would suddenly come to a standstill when the silver arrow round which was coiled her magnificent mass of fair hair had slipped out, and she would stand enveloped in what looked like a long cloak of waving gold.

Three sons were born to the Duke and Duchess of Teck after their only daughter, and all the children were educated in a simple, homely, wise and thorough manner. Whatever studies the little Princess entered upon, were begun, continued, and ended in a careful, systematic manner, and gave her, even in early childhood, the taste for serious mental work which has stood her in such splendid stead when in the dark days of her terrible loss she fought against despair, and conquered gloriously.

When Princess May was about eighteen years old, and had "come out," she was occasionally seen by her mother's side when the Duchess of Teck was present at some public function in connection with the one or other of the many philanthropic institutions with which she is connected, and to every one of which she gives her genuine sympathy. Of all the lessons she has learned, Princess May has mastered none more thoroughly than those lessons in charity taught her by that best of teachers, a good large-hearted mother. Those who saw her at that time, in the first blush of happy youth, were at once attracted by her prettiness, as well as by her winning ways. If you have never seen Princess May, you can hardly form an idea of how very attractive she is. Hers is not one of the faces to which either photographer or artist can do justice, unless, indeed, he be Mr. G. F. Watts, the patriarch master painter, who succeeds in causing the soul to shine through the face where no one else can "catch" the gleams of inward light. The expression in her blue eyes—blue as cornflowers—changes so rapidly, is one moment so gay and roguish, the next so grave and thoughtful, and again so composed and calmly intelligent, that the photographer may well despair when he compares even the best of his productions with the original. Apart from her unusually expressive face, Princess May is a girl of the true English type, with a fair complexion, a healthy glow in her cheeks, a tall pretty figure, and light and graceful movements. She is also truly English in her fondness for all kinds of outdoor exercises. She rides and drives well; and, thanks to her three brothers, all of whom are equally devoted to "May," though with characteristic brotherliness, they disguise this fact occasionally a little, she is not easily beaten at tennis.

As time went on, Princess May, from being her mother's pupil, as it were, became her diligent and eager helpmate in all good and charitable objects. The poor old crones in and around Richmond began to look forward to the visits of "the young lady from White Lodge," who now often came alone, and not, as formerly, with the good Duchess, whose presence so often brightened their humble abode. How greatly in the course of a few years Princess May has endeared herself to many and many a poor old woman, and to sufferers and friendless ones, in and around Richmond, will never be known. But if you happen to know some of these lowly ones

"Born beneath the throne,
Otherwise housed than kings, otherwise fed,
And yet so like, perchance, in joys and griefs,
You will also know that, with eyes brimming over with grateful tears, they are now offering up their humble prayers to the Father of all, to send his richest blessings down from heaven on their friend, the fair bride of Prince George.

One of Princess May's most cherished charities is the Home for the Dying at South Hampstead, known under the charming name of "Friedenheim." While battling with her own overwhelming sorrow early last year, the cause of this Home came under her notice; and where nothing yet had been able to make her forget her loss, the thought of the poor sufferers who are sent away from hospitals because they are past help, and who have no home in which they might spend their last moments free from want and care,

roused her at once, and the pathetic figure of the sad girl widow came gently forward and pleaded for the mute ones standing helplessly and hopelessly on the border of the grave.

Of gay society life Princess May had seen very little, a drawing room at Buckingham Palace, a state ball or concert, a visit to Windsor or to Sandringham, had been all her "gaeties," when she became engaged to the Duke of Clarence. The engagement itself was too short for many opportunities for public appearance to have occurred when death put an end to all plans for the future. The dewy freshness and brightness which still, at the age of twenty-six, are one of the chief charms of the Princess, are no doubt mainly due to the quiet, simple, domesticated life she has been leading at home. But, though quiet, it was by no means an idle or even a leisurely life. Princess May is far too active to waste even an hour of her day. Indeed, it happens very often that, when visitors call at White Lodge, she rises quietly during a pause in her animated chat with her own or her parents' friends, and says smilingly, "You will pardon me, I know, if I get my knitting and do some work while we talk. There is really so much to do, it seems quite wrong to be idle." And she comes back with a thick half-finished stocking, or some piece of plain needlework, and stitches while talking—stitches that some shivering creature may be less miserable in cold and wintry days. And often, when alone with the friends of her home circle, a sigh would force its way across her lips, and she would say, with a look at the heaps of needlework before her, "Oh, if I had only half of the time given to me as at present, in addition to my own time, which so many girls waste in doing nothing at all!"

This genuine and active interest in, and work for, the "disinherited of the earth" occupies a great deal of the thought and time of the ladies at White Lodge. But you must not for a moment imagine that it interferes at all with any real interest in all things intellectual. For Princess May is distinctly a clever girl, from the intellectual point of view. She plays the harp and the pianoforte, and plays them well; for she has had a very thorough musical education. Signor Foll, her singing master, has trained her voice, which, though not powerful is very sweet and sympathetic; and her German and French are as fluent as her native tongue. Not long ago, Princess May attended a course of lectures on Elizabethan literature, delivered by Mr. Churton Collins at Richmond, in connection with the University Extension movement, thereby ranging herself with the "Extension students," and by doing so, helping on one of the best educational movements of the time. In this simple practical way she prepared her self unconsciously not only for the prominent position which the future has in store for her, but also, by constant acts of unselfishness and of self-control, for the stern school of discipline through which she was destined to pass so soon.

In December, 1892, she was the happy fiancée of her cousin (a "second cousin once removed"), the Duke of Clarence. A month later, and her hopes and joys had been dashed to the ground with terrible suddenness; and as the wounded deer seeks the heart of the thicket, and there to suffer in silence and in loneliness, so poor Princess May went back to her peaceful home. What agony the long weeks and months which followed the death of the Duke of Clarence brought to her no one will fully know, but when we saw her again, the girl was a girl no more, but had grown into a woman. In her black mourning garb she still looked very fair and young, but there lay a shadow over the bright face which had never been there before, and which even the newly risen sun of happiness cannot chase entirely away. Princess May is never a girl of very many words; she did not utter vain and weak complaints, but strove hard, and with glorious success, to live up to the ideal of the Happy Warrior:

"Who, doomed to go in company with pain
Turns his necessity to glorious gain;
In face of those dark exorcises a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives."

For many months, though she was busier than ever with her labours of love, no ray of sunlight seemed to be able to pierce the gloom that had fallen upon the life of Princess May. All her endeavours were to help others, to make the lives of others brighter; but her own burden was, and remained, very heavy. Only once or twice she lost her perfect self-control. It was when by chance, she read of the heartless suggestions made by one section of the public press, that the Duke of York should forthwith do his duty to her, and to the nation, by marrying her. "It is too cruel—too cruel!" she said, with burning tears. "Why may I not have the privilege of privacy at such a time as this, which every other girl in private life may have?"

Gradually, however, Princess May rose above her sorrow. Hers is too strong, too healthy a nature to succumb to personal grief. She knew she had duties to others, and her long schooling in self-control has helped her to regain her former joyousness and brightness. Her studies also were among the first interests which drove away the gloom, and many a long dark afternoon and evening last winter, Princess May and another member of the home circle at White Lodge were quite wrapped up in the study of some grave, historical, or scientific work. At one time they grew quite enthusiastic over Huxley's work on Education. About Christmas time I received a touching token of Prin-

cess May's thoughtful kindness, and of her sympathy with any attempt at bringing a little brightness into the dark lives of the poor. We (that is to say, our papers, the former incarnation of what are now the *Westminster Gazette* and *Budget*) were trying as we had done the year before, to raise a fund for giving a Christmas treat to the little East End slum children. Princess May had given us our first tree; and had sent us toys and books and sweets, and many messages of sympathy; but that was before her life was made sad and dark, and I did not care to intrude upon her with a request to help us once more to make glad our little outcasts. The appeal for funds to our readers had, however, hardly gone forth, when of her own accord she asked to be allowed to send me some toys and presents for the feast at the Assembly Hall at Bow.

Such, in a faint outline sketch, is Princess May, "our future Queen." The future will surely show that the nation was right in loudly and joyfully proclaiming its preference of Princess May as a bride for the heir of the throne; for she is, in the widest sense of the words, a good woman and true. —*The Young Woman.*

WAS JACOB GROSS A FOOL?

"I CAN'T make one of a party of thirteen," he exclaimed; "some of us will be sure to die within a week."

Thus spoke Jacob Gross, of Batavia, on the 13th of November last. The occasion was a dinner party. When the guests were all seated Gross noticed that there were thirteen at table.

The others tried to laugh him out of his superstition, but he insisted that he would not eat as one of the company of thirteen. A fourteenth guest was therefore added to the number.

"Now we're safe," said Gross, and the festivities proceeded. Gross boarded at a hotel in Batavia. Ten days later the hotel was burned to the ground. The next morning the body of a man was found in the ruins. It was the body of Jacob Gross.

Now, this is a curious thing to happen, certainly; but is it more than that? Do you believe there is anything in the common notion that thirteen is an unlucky number? or that Friday is an unlucky day of the week? As much business is done on any other week day. You wouldn't refuse to take thirteen eggs for a dozen if your grocer insisted on it, neither do you have more bad luck on Fridays than on any other day of the seven. No, no, it's all humbug and nonsense. Barber Gross's superstition had nothing under the sun to do with his death.

Don't be silly. Understand this: Nature indulges in no senseless tricks. She kills men without hesitation for violating the laws of life, but not for assembling in groups of thirteen at dinner. Here we have a man who says he was afraid to eat. Why, in Mercy's name, was he afraid to eat? Had he, too, some idle and foolish stuff in his head about bad luck? Not a bit. He'd been glad enough to have eaten in a thirteen party on Friday if the dinner would have stayed on his stomach and digested after he got it down. But it wouldn't, and his fear grew out of that. He says, "I had a fullness and tightness at the chest after meals, and such a dizziness would seize me that I could scarcely see. This was in the spring of 1887. I felt tired, dull, and heavy, with a sinking sensation at the stomach. My appetite was variable, and I didn't know what to eat. In fact nothing seemed to suit me. There was a feeling of weight and pain over the eyes and at the back of my head, I became very weak, and it was with difficulty that I kept on with my work. In this way I continued for twelve months, during which time I saw a doctor, and took various medicines; but none of them did me any good, and I grew worse. In June, 1888, I read in the *Darlington Times* about a person who had been handled just as I was, and been cured by a medicine called Mother Siegel's Syrup. On the strength of this I got a bottle from my brother, William Teasdale, grocer, Copley Lane, and began taking it. In a short time all pain left me, and I was able to eat and digest my food, and have since been well and strong. I still take the Syrup occasionally and if I feel any signs of my old complaint, a dose or two sets me right. I am a collier, and have worked at Woodland Colliery for over ten years. If you think the publication of this letter might be of use to others, you are at liberty to make that use of it."

(Signed) "Yours truly,
"JOSEPH TEASDALE,"
"Copley, Butterknowle, Durham,"
"November 5th, 1891."

Now that Mr. Teasdale is cured of his ailment, indigestion and dyspepsia, he would probably not refuse an invitation to dine with twelve other nice people any day. And in such case we stand ready to guarantee that none of the party will die within a week, especially if they take a dose of Siegel's Syrup immediately on rising from the table.

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Revolution in the Music Trade!!!—For cash or on time payments, 700 Violins, from 3/11 to £25; 550 Accordions, from 3/6 to £5; 120 Banjos, from 2/ to £10; Zithers, from 2/1; Mandolines, from 25/-; Guitars, from 7/6; Cornets, 30/- to £30; Flageolets, from 25/-; 64; Drums; Anglo and English Concertinas, from 25/-; German Concertinas, from 2/11; Nigger Bones, Bows, Cases, Collas, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every Mail; New Waltzes every week; New Songs by every Mail. Pianos Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars; the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH.

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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 2, 1893.

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NOTES AND COMMENTS.

Personalia. The Hon. G. H. COX, M.L.C., has returned from England by the "Orotava," after spending about three months on the continent with his family, who are now in England, and will return to Australia towards the end of the year. Mrs. TRACEY, wife of the Rev. F. TRACEY, of All Saint's College, Bathurst, was driving in a buggy on Monday, when the horse bolted. The lady was thrown out and severely shaken, and the vehicle was smashed. Messrs. WILLIAM DAVIS, H. DUNN, E. QUARTLEY, T. W. CONOLLY, GEORGE GREGORY, WILLIAM CHISHOLM, H. P. ANDREWS, and S. W. ALEXANDER have been elected members of the Goulburn Cathedral Council. Mr. L. ABRAMOWITZ met with an accident last week. On his way from Orange to Cave Creek, the horse he was riding plunged and threw its rider to the ground. Mr. ABRAMOWITZ suffered great pain from the fall and it is feared his shoulder is fractured. The DEAN of Norwich is reported to have a very remarkable Bible class, consisting of ladies, and numbering 400 members, the class being held in the Nave of the Cathedral. The Rev. Dr. W. STACEY CHAPMAN, Incumbent of St. Anselm's Middlepark, and formerly Incumbent of St. Paul's, Melbourne, has been appointed to the Incumbency of St. Paul's, Kyneton; vice CANON CARLISLE, who has accepted the Incumbency of St. Mary's, North Melbourne. The Rev. CANONS KEMMIS and ROBINSON, who exchanged duty for three months, have returned to their respective parishes.

Religious Instruction in Public Schools. We beg to direct the attention of our readers to an item of great interest and importance to all Churchmen, viz.—The Annual Meeting on behalf of Special Religious Instruction in Public Schools is to be held on Monday, September 11. The Most REVEREND THE PRIMATE will preside and the Lord Bishop of Newcastle and others will speak. Special efforts are being made to secure the success of the meeting.

The Theological Library. With the view of taking some steps towards making the Theological Library of greater usefulness to the Clergy, and others who may desire to use it, it is proposed to hold a meeting in St. James' Parish Hall, Phillip-street, on Wednesday, September 13th, at 4 p.m., at which the MOST REV. THE PRIMATE invites the attendance of the Clergy, with any Lay Members of the Church who may be disposed to take an interest in the subject. A scheme for increasing the use and the size of the Library will be submitted, and a Committee appointed to carry out such scheme, or such modification of it as may be then approved. Those who attend will have an opportunity of inspecting the Library.

Sunday Observance. In addressing the Clergy at Ashton—under-Lyne upon the conclusion of his Visitation, the BISHOP of MANCHESTER referred to the subject of Sunday Observance. Whilst he confessed to holding lenient and liberal views, especially with regard to the opening of museums and libraries on Sunday evenings, he said he could not help viewing with deep anxiety some of the most recent manifestations of Sabbatical relaxation. The boating and lawn tennis parties of the rich, with their accompanying gay leets and boisterous mirth, and the late and elaborate dinner with which they concluded the day, represented a form of Sunday desecration for which no excuse whatever could be made. Those people not only themselves lost the benefits of a quiet Sunday, but showed a wanton and insolent contempt for the feelings of their pious neighbours. The poor man, too, instead of guarding the privilege of his day of rest, was often the very worst offender against the Sabbatical law. Those who made the Sunday nothing better than a day of riotous amusement, would soon find it a day of work. His Lordship further warned the Clergy against encouraging the modern innovations known as "Pleasant Sunday Afternoons" which had also been called "Religious Free-and-Easies." Some Churches, he said, had already found that these concerts were injuring the Sunday Schools, by tempting the children from their instruction, but once created, the appetite had to be satisfied under threat of desertion.

Undoing the Work of the Reformation. ARCHDEACON SINCLAIR has been interviewed in reference to ARCHDEACON FARRAR's article in the *Contemporary Review*, extracts from which we published last week, and the result now appears in the *Christian Pictorial*. DR. SINCLAIR entered exhaustively into the vital questions involved, and pointed out that the doctrines of the Church of England are as nearly Apostolic as any human set of expressions could possibly be. But "as to the most favoured part of the Clergy in the Church of England, they appear to be at the present time very largely influenced by the opinions of DR. NEWMAN, which were antagonistic to the principles of the Reformation. As to the Laity, my impression is that the enormous majority of them are, in an indefinite and not very intelligent kind of way, firmly attached to those principles. The main point on which, in the teaching of the Church, controversy now turns, is the meaning and interpretation of the Holy Communion. On that subject, nothing could possibly be more Evangelical than the Communion Service of the Church." Replying to an inquiry as to whether the increase of the Romanizing spirit will be checked as time goes on, the ARCHDEACON said that "there is no sign at present of its increase being checked amongst the Clergy. Their views have a considerable representation on the Bench of Bishops. They are men of the most admirable character and the deepest piety, and they are conscientiously persuaded that these opinions are right and true; and, naturally, they take every opportunity of promoting them."

The Aim of the E.C.U. DR. SINCLAIR further affirmed that four Bishops (presumably Colonial prelates) and 1,600 Clergy belong to the Confraternity of the Blessed Sacrament. He notices the aims of the E.C.U., and declares that "on the whole, speaking with entire impartiality," he certainly thinks it is "the avowed object of those diligent and excellent men to undo the work of the Reformation, as ARCHDEACON FARRAR has asserted in his recent article." The fancy of a restoration of the Inquisition at the end of that article was, he says, merely a rhetorical ornament. He thinks in grave matters of this kind that plain matters of fact are best, "as they lay us less open to cynical criticism."

The Future. The ARCHDEACON OF LONDON also parts company with his brother of Westminster concerning the future. He does not share his "desponding views," for he believes (he told the interviewer) "that amongst the younger Clergy, and certainly amongst the great body of the Laity, there are a sufficient number of men, if properly led, even yet to turn the tide, and to keep the Church of England at her old moorings." Finally, he holds "that there are welcome signs that a spirit of loyalty to the Reformation is reviving, and, if we had one or two Prime Ministers in succession free from the influence of the Sacerdotal party it would be quite possible that the places of influence in the Church might still be filled with men who value the Reformation."

Missionaries in China. "Without wishing to pose as an alarmist," the Shanghai correspondent of the STANDARD cannot help thinking that the situation there, in regard to foreigners in general and to missionaries in particular, is "decidedly menacing." The Chinese Government has refused to make any reparation for the murder of the two Swedish Missionaries, Wikholm and Johansen, at Sung-pu on the 1st ultimo, and strongly-worded resolutions have been passed at mass meetings of the foreign residents in Shanghai and Hankow, calling upon the Powers to interfere, and to compel the native authorities to respect the Treaties and punish the Viceroy and Governor. There seems to be no doubt that the Mandarins in Hupeh were implicated, more or less indirectly, in this cowardly outrage.

Christian Endeavour Union. Next Thursday, Friday, and Saturday the Second Annual Conventi the New South Wales Christian Endeavour Union will be held, in the Y.M.C.A. Hall, and the Congregational Church, in the street. A programme of meetings has been issued, to which the added hymns which will be sung. This programme mode, obtained on application to the Convention Secretaries, Mr. F. KEMP, J. B. SPENCER, and H. L. WALTERS.

The Jews. The following extract is taken from the *Jewish Chronicle*:—"A little work, entitled, 'Outlines of Messiah's Kingdom,' is the substance of eight lectures by the Rev. ALEX. BARRINGTON GOULD, M.A., at Worthing, in 1891, which the author was led to publish by a sentence in a speech made by the ARCHBISHOP of CANTERBURY, in which he said, 'I do think that there is something like silence in the present day in many pulpits on the Second Advent of our Lord.' The lectures, it is said, form an excellent introduction to the study of 'The Word of Prophecy.' In a chapter on 'God's Army of Missionaries,' the author insists (and, the editor of the *Chronicle* thinks, rightly) 'that the conversion of the world can only result from the prior conversion of the Jews.'"

Simeon Bickersteth. In the paper above alluded to, the Editor quotes a story of those true friends of Missions, both to Jews and Gentiles—CHARLES SIMON and EDWARD BICKERSTETH—to this effect:—"They were present at a meeting held in support of the London Society for Promoting Christianity among the Jews. SIMON was the speaker, and in closing his speech he said that they had met together that day for the furtherance of the most important object in the world, viz., the conversion of the Jews. When SIMON sat down, EDWARD BICKERSTETH, who was at that time a Secretary to the Church Missionary Society, wrote on a slip of paper, eight million Jews, eight hundred million heathens—which of these is the most important? This paper he handed to Mr. SIMON, who at once turned it over and wrote on the other side—Yes, but if the eight million Jews are to be as 'Life from the dead' to the eight hundred million heathens, what then? and this done, he returned the slip of paper to Mr. BICKERSTETH."

Policy. The Church of Rome has very often in the course of its history been guided by considerations of policy rather than of principle, and this feature is apparent in connection with the decision of the American Roman Catholic Archbishops to accept the invitation of the officials of the World's Fair, to send representatives of that Church to the "Parliament of Religions" at Chicago. The explanation given by CARDINAL GIBBONS, is that they hope to tear off the repulsive garments in which "the Roman Catholic Church is too often presented to the world" and to "let all see the Church in its true beauty." No doubt if this result can be achieved it will be worth the price paid; but to outsiders it seems rather a humiliating position for an exclusive section of religionists, as the Romanists are, to have to occupy a common platform with Buddhists, and Mohammedans, to say nothing of Agnostics and Dissenters. On the whole we still think the ARCHBISHOP of CANTERBURY was well advised when he declined to take part in such a motley gathering.

Sacerdotal and Anti-Sacerdotal. Here in the North, says a Liverpool correspondent to the London RECORD, we are practically divided into two parties—Sacerdotal and anti-Sacerdotal. Questions of musical services, surpliced choirs, etc., have ceased to trouble us. Some of the most pronounced anti-Sacerdotalists are those who have surpliced choirs and musical services. What we rally round is Doctrine—the Prayer-book and XXXIX Articles. The quantity of music more or less depends on the character of the congregation. If a man accepts Articles VI, XI, XIX, and XXXI honestly, and preaches the doctrines therein set forth, we give him the right hand of fellowship—whether he has a surpliced choir or no surpliced choir, whether he has much music or little music. We feel the time has come to close up our ranks, and stand united against Romanism, and what Archdeacon FARRAR calls assuming control. Usually it would be only a nominal control which would accede to our wishes, and those are the very ones which would be no help to our cause. Of course a liberal conscience-clause must be permitted, but there are few parents who would take advantage of it unless the school was managed in a propagandist spirit.

The Church of England has the buildings, the men, and the money to do a great and needed work. Will her members have the determination and the faith to unite to do it—to unite not merely as individuals but as Parishes and Dioceses? If they do, they will benefit, not merely their own Church, but the whole Colony.

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