

SYDNEY LEINTON :

FIRST BISHOP OF RIVERINA.

HIS LIFE AND LABOURS.

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# SYDNEY LINTON:

FIRST BISHOP OF RIVERINA.

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HIS LIFE AND LABOURS.

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EDITED BY

W. CHARLES PRITCHARD, M.A.,

*Incumbent of S. Paul's, Geelong, Victoria, and formerly  
Incumbent of S. Paul's Pro-Cathedral, Hay, N.S.W.*

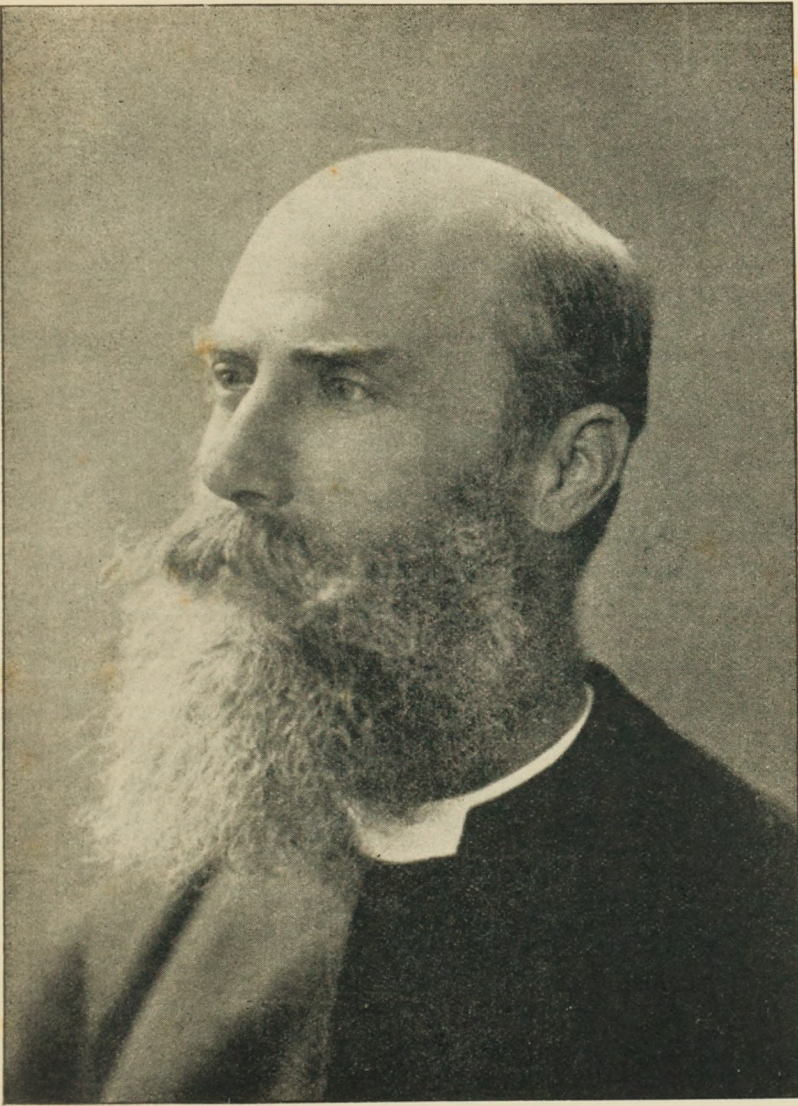


Melbourne :

CHAS. TROEDEL & CO., PRINTERS,  
230 FLINDERS LANE.

1896.





*Sweeney Rivarina*







## EDITOR'S PREFACE.

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I HAVE spoken of this brief memoir as "edited" by myself because that word most truthfully describes the character of the book. It is mainly a compilation from the Bishop's journal-letters to his friends in England, who were joined in an "Association for Prayer and Help." The first two chapters are written by a relative in England, the third and fourth by Mrs. Linton. I have to express my thanks to many friends who have supplied with newspaper reference, letters and incidents. I am under special obligation to Mr. George Meeson, of Hay, for preparing the valuable map. I have endeavoured to reproduce, as far as possible, the Bishop's own writing, and to weave it into a narrative of his life and labours. It is my hope that thus a truer memorial of him may be preserved, and that the pleasant homeliness of his writing may picture for many that beautiful simplicity and noble high-mindedness which endear his memory to all who knew him. It has also been my aim, at Mrs. Linton's desire, to record such things as may hereafter guide and help other pioneers, for there is surely many a diocese yet to be in the future of Australian church life. My work has been done somewhat hastily, amid the many engrossing claims of a large parish, but it has been a labour of love.

I earnestly pray that they who read these pages will find some such help and comfort as have come to me in writing them, and that so the memoirs of one who was "good" in the truest sense of the word may have a yet wider influence. Of Bishop Linton's life and labours it may be truly written, as of a missionary Apostle long ago, "He was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord."

W. CHARLES PRITCHARD.

S. PAUL'S PARSONAGE, GEELONG,

19th March, 1896.





## CHAPTER I.

### EARLY LIFE.—1841-1867.

“Sweet is the smile of Home; the mutual look,  
When hearts are of each other sure;  
Sweet all the joys that crowd the household nook,  
The haunt of all affections pure.”

**I**N the pleasant county of Huntingdon, about half way between the county town and St. Neots, lies the little village of Diddington. It is a pretty spot, embosomed in trees, not far from where the Great Ouse rolls on its tortuous way to join the Cam. The vicarage house immediately adjoins the great north road from London to York, and commands a pleasant prospect of the Ouse valley. It was here that the future Bishop of Riverina was born on the 2nd of July, 1841. His father, the Rev. Henry Linton, afterwards Hon. Canon of Christ Church, and Rector of St. Peter le Bailey, Oxford, had been first Curate, and afterwards Vicar, of Diddington since the year 1827, and was a clergyman widely known and greatly respected.

The population of Diddington was small, never exceeding two hundred people, and this enabled Mr. Linton to devote a considerable portion of his time to good works outside his parish. The vicarage at Diddington was the centre of a number of agencies, all tending to benefit the neighbourhood and the county, and to promote the spread of the Gospel abroad. In the study of the Vicar was a large book-case filled with Bibles and Prayer Books and other publications of the Society for Promoting Christian Knowledge, and from this source the books circulated into all the neighbouring villages. Mr. Linton was also, either as County Secretary or as an earnest supporter, the mainstay in the county of the Church Missionary Society (then struggling with its early difficulties), the Society for Propagating the Gospel, the Bible Society, the Society for Promoting Christianity among the Jews, as well as warmly interested in the local charities of the neighbourhood. Once or twice in the year he would also be absent for some time in more distant parts of the country, acting as “deputation” for one or more of these Societies, and always returning with much

to tell of his deeply interesting experiences. The income of the Church Missionary Society, as raised in the county of Huntingdon, advanced, through his instrumentality, from £35 to £500 a year, and that of the Society for the Propagation of the Gospel to £400 a year.

It was a busy house, therefore, in which the future Bishop passed his childhood, and, as a boy, the example was ever before him of zeal and ardent devotion in the work of extending the Kingdom of the Lord Jesus Christ.

If Sydney Linton had an example of earnest work in his father, he had no less a stimulus in the daily life and ceaseless activities of his mother. Mrs. Linton came herself of a clerical family, and had been accustomed to active work among the poor from a child. Her father was the Rev. William Richardson, Vicar of Ferry Fryston, in the County of York, a clergyman well known as a man of ability and energy in the North of England. As the wife of the Vicar of Diddington, her influence in the parish and neighbourhood was like that of a mother over a large family. It was to her that every woman, young or old, turned in every trouble. The children in the parish were all as if they were her own. The schools, both on Sunday and week day, were her special charge. The training of the singers in church (long before the days of parish choirs) was her weekly privilege. Herself a woman of commanding presence and boundless energy, Mrs. Linton was one with whom it was impossible to come in contact without catching something of her enthusiasm for all that was good and pure and holy.

In this home, so full of life, and such a centre of usefulness, the subject of this brief memoir was the fourth of nine children. To one who remembers the domestic circle as it was at that time, the scene comes back as the very picture of cheerful family life. The garden, with its mulberry tree and its bee-hives, the orchard and its multitudes of apples, the plots of ground diligently cultivated by each of the children, the boisterous games of merry boys and girls, the family worship, with its always devout and helpful exposition of scripture, the texts out of the Bible, committed to memory by master, and mistress, and children, and servants, and visitors, and repeated by all in turn—who can forget these things? Perhaps the most characteristic part of all that English home was the outdoor life of the glebe and the garden. Both the father and mother were skilful and most painstaking cultivators of all that is beautiful and useful in a garden. None understood better the pruning of fruit trees, the budding of roses, the cultivating of every kind of vegetable in its season. Those who know the delight that his Australian garden, with its vines and peach trees, gave to the Bishop of Riverina, will not be

surprised to learn from whence he acquired both his taste and his skill. It would be pleasant to tell of the happy Sundays in the little village church, where the villagers, both old and young, hung on the lips of their pastor; of the rambles in the woods, and the glow-worms in the grass, in the warm summer evenings; of the skating and the genial country games in the winter; the many-sided aspects of boy-life in England; but space forbids.

From such a home it was that Sydney Linton went to his first school, in the adjoining town of Huntingdon, in the year 1850. This was a private school for boys, kept by the Rev. H. Margetts; here he learnt the rudiments of Greek and Latin, and laid the foundation of all the knowledge that he afterwards acquired. At this school he continued, returning home for the periodical (and much expected) holidays, until his father purposed to send him to Rugby, at that time one of the best of the great English Public Schools. He did not, however, proceed direct to Rugby, but to a Preparatory School at Overslade, in Warwickshire, then under the charge of Mr. Congreve. To this he went in 1853. Here he remained two years, growing into a tall and strong athletic boy, of much promise in football and cricket and all that interests boys; and entered the School at Rugby, in the boarding house of the Rev. G. G. Bradley, the present Dean of Westminster, in the summer of 1855.

What the character of Rugby school was at this time is well described in the following words of the Rev. R. H. Hart-Davies, a life-long friend of the future I ishop, who was at the same boarding house at the same time:—

“We were fortunate in being under the Headmastership of one who, next to Dr. Arnold, has done more, perhaps, for Rugby than any man—that is, Dr. Temple, the present Bishop of London. We were fortunate, too, in the quality of the staff whom Dr. Temple gathered round him. Amongst these I may mention, in addition to the Rev. G. G. Bradley and the Rev. Charles Evans (who held their appointments before Dr. Temple came), the Rev. E. W. Benson (now Archbishop of Canterbury), the Rev. A. G. Butler, Dr. Jex-Blake, the Rev. J. M. Wilson and the Rev. J. Percival—all of whom subsequently became Headmasters of great Public Schools. The tone of the school was at a very high level, and its University successes unsurpassed by any previous generation.”

Mr. Hart-Davies thus describes Sydney Linton at the time when he entered the school:—

“He was some two years older than I was; and an old family friend, a boy in another boarding house, placed me under his care. He was able to help me in many ways. He was my instructor in games, my counsellor and protector, and

I owe to him more than I can say. There was an element of roughness among the boys, during my first year especially, from which he was often able to shield me; and, as we went up the school and gained in influence, I think we were successful in 'softening the manners' of our generation. He was a fine, well-grown boy, foremost at cricket and football, and a good runner and fives-player. Without any pretence to brilliancy, he gave himself thoroughly to his work, and was justly a favourite with the masters, who knew that he might always be trusted to do his best. No one exercised a more useful influence in the house than he; and this was due to his consistent truthfulness, his manliness, and his consideration for the feelings of others. I cannot remember that we could ever put him out of temper. We were proud of him as an excellent 'back' in our famous football ground, as a powerful hitter in the 'eleven,' as one of the best of long-distance runners, and as a model sixth-form boy."

It was at this period of his life that his father removed from Huntingdonshire to Oxford, and became the rector of one of the well-known poor parishes in the University city. It was a great change for a country clergyman, no longer young, but admirably it showed the wisdom of those who made the appointment. Mr. (or, as he was afterwards, Canon) Linton soon became the centre of an attached and growing congregation, and made for himself large opportunities of usefulness, both in his parish and in the University. He laid himself out specially to be of service to the undergraduates, and his always hospitable house became, to successive generations of them, a second home. To this home Mr. Hart-Davies refers, in describing a visit to it during one of the holidays of the school at Rugby:—

"The tedium of the long half-year was broken by a short 'exeat;' and one of these 'excats' I spent in Sydney Linton's home. The impression then received of family union and happiness has never passed away. It was this pure family life, and the inspiration of one of the noblest of our English Public Schools, at one of its most prosperous and healthful eras, which gave to Sydney Linton the training which would have fitted him for any work in life, and which he turned to such signal account in the subordinate field of Curate and Vicar at home, and in the wider opportunities which opened before him in his vast diocese in Australia."

In the year 1861, Sydney Linton proceeded from Rugby to the University of Oxford, where he entered as a Commoner at the interesting old College of Wadham. His repute in athletic sports had preceded him, and he speedily was called to appear in the University "eleven." Through the three years of his University career it was chiefly in athletic sports that he was

distinguished, but he by no means neglected the proper studies of the place, and he took his B.A. degree, with a second-class in Law and Modern History—by no means a low place in College estimation—on a cold winter's morning in the year 1864.

He was now old enough to be ordained, and might at once have entered the Christian Ministry; but he had serious doubts of his fitness for so sacred and holy a calling. He most wisely determined, therefore, to defer this important step, and sought for and obtained a tutorship in the family of a widow lady who was seeking both a tutor and a companion for her sons. With this family he continued for about two years, deriving signal benefit from the opportunities of reading which his occupations afforded him, and still more from the experiences which he enjoyed of foreign travel. In the company of his pupils and their mother, he spent some time in Rome, in Florence, and in other towns in Italy; he made considerable progress in the study of the Italian language, and greatly enlarged his mind by intercourse with all classes of men. He learnt in this way to sympathise with the manners and thoughts of foreigners—a knowledge which proved eminently useful to him afterwards in Australia, where a few Italian words spoken to a sick man in a hospital, would sometimes both win swift access to the heart and kindle a bright light in the eye.

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## CHAPTER II.

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### ORDINATION AND EARLY MINISTRY. 1867-1884.

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“ O, by Thine own sad burthen, borne  
So meekly up the hill of scorn,  
Teach Thou Thy priests their daily cross  
To bear as Thine, nor count it loss.”

**I**N the summer of 1866 an event occurred which had a lasting effect on the mind and on the life of Sydney Linton. This was the death, in India, of his eldest brother, Henry.

Henry Linton, after being educated at Harrow, had also gone through the University of Oxford, and had afterwards obtained an excellent appointment in the Civil Service, under the

Government of India. At this time he had been nearly five years in India, had risen rapidly, and served as Head Assistant to the Collectors, both of Nellore and of the Godavery. He had recently been appointed Under-Secretary to the Government of Madras, and was considered one of the most promising young men in the Civil Service. He was also an excellent cricketer and horseman, so that his name was well known in Southern India. Suddenly the news came of his early death at Madras. There can be no doubt that this bereavement greatly affected his brother Sydney. It was shortly after this that, with all seriousness and earnestness of purpose, he began to prepare himself for the Christian Ministry. At the actual time when the sad news came from India, he was holding a temporary appointment as an Assistant Master in the Public School at Haileybury. On relinquishing this post he steadily pursued his preparation for Holy Orders, and was ordained Deacon by the Bishop of Gloucester and Bristol in the spring of 1867.

The curacy to which he was ordained was that of St. Mark's, Cheltenham. To this he was led by the wish to succeed an old friend and former curate of his father's, the Rev. Arthur Hoskins. The Vicar under whom he served was the Rev. P. G. Griffiths, who continued ever afterwards his most intimate friend. Mr. Griffiths writes as follows respecting his consistent life and work at Cheltenham:—

“He was always regarded, by his first and only Vicar, as a willing and earnest fellow-worker, a genial companion, a true, brave, and constant friend. Mr. Linton came to Cheltenham at a time when severe domestic sorrow had befallen his Vicar; and Vicar and Curate were thrown into the closest intimacy. The Christian kindness of heart of Mr. Linton was thus drawn out in all its warmth and tenderness, and a sincere friendship ripened and deepened which lasted for life.

In the services of the Church he was a devout and reverent reader, and a careful and painstaking preacher, but his leading characteristics were Christian sympathy, untiring activity, and gentleness and humbleness of spirit. In his lodgings he regularly gathered the household for family worship, and took great pains in his daily exposition of Holy Scripture. He was unwearied in his visitation of the sick and poor, and was greatly beloved throughout the length and breadth of the Parish. When he left us, in 1870, the feeling of fond esteem and affection with which he was regarded, showed itself in the handsome testimonials presented to him, so that, as he expressed it, the people ‘loaded him with benefits.’”

Mr. Griffiths adds a characteristic anecdote, which must not be omitted:—

“Let me add one little incident in his life here, which came under my personal observation. Scarlet fever was in the

Parish, and he went into a house where there were two deaths arising from this cause. On finding the mother worn out with anxious watching day and night, and the tea things on the table—not washed up and put by, because her strength was gone, he tucked up his sleeves, and set to work to put things straight, telling the wearied mother to lie down to rest. One of the neighbours came in and found her clergyman thus employed.”

Of this period of his life Mr. Hoskins writes as follows:—

“During his residence in Cheltenham he was most kind, and often most helpful to me. In those days, and afterwards, our chief companionship was in walking expeditions. Whether on the Gloucester hills or the mountains of Switzerland, he was always the same genial companion and sagacious guide. In our journeys on the continent, he was the interpreter who gained information; and by his bland manner smoothed over many an asperity and relieved us of many a difficulty. The memory of the days and scenes in which I enjoyed his company and conversation will always be among the most pleasing of the mental records of the past.”

After three years experience in the ministry, as Curate at Cheltenham, it was felt that a more responsible post should be found for Mr. Linton, and in the year 1870 came the offer of the Incumbency of Holy Trinity, Oxford. This was a Parish in the poorest portion of the University city, with a comparatively new church, and almost unprovided with schools, or with any, even the most meagre, parochial machinery. It needed a strong and vigorous clergyman, and this it found in its new Incumbent. Within a very few years, by diligent effort, he had provided it with a large block of buildings, containing three most excellent schools—for boys and girls and infants, had set on foot clubs for the sick and poor, had instituted efficient and thorough visitation of the people from house to house, and, with the assistance of two curates, had provided all that was needful in a thoroughly organised and well-worked parish.

In the matter of elementary education, his work had to be done at a time when great changes were being effected in England. He succeeded to the Incumbency in the same year in which Mr. Forster's famous Education Act was passed, and he speedily made himself familiar with all its details. The new Schools, which he erected and superintended, occupied a large amount of his time and attention, and the interests of the children were very near his heart. This especially showed itself at a time when scarlet fever was rife in the parish, which it took all his energy and determination to subdue. He was exceedingly beloved by the children, and that illness should decimate the ranks of his scholars was a sore trouble to him. As an instance of his attachment to them it may be mentioned

that on one occasion he took the whole school out for a ramble in the meadows by the river Cherwell.

The following testimony having reference to this portion of Mr. Linton's work, was borne to him by the Regius Professor of Divinity, Dr. Ince, some years afterwards, on the occasion of his being presented with a Doctor of Divinity's degree :—

“ After three years spent elsewhere, on his return to Oxford, within the limits of a very poor parish, he preached the word of the Gospel, and tried to raise the sick and the wretched. Nor did he refuse other work. By his diligence, prudence, and ability, he so commended himself to public estimation that he was unanimously elected to be one of the School Board of this city, in carrying out the duties of which office he gained the admiration and regard of all his colleagues, even of those who held opposite opinions to his own.”

From the Parish report for Jun , 1877, the following extract is taken :—

“ The chief feeling in our minds is sorrow for the loss of the Rev. S. Linton. Now that he has left us we are better able to realize his varied interest in our welfare, his energy, his liberality, his power of organization, his devotion to duty however disagreeable, and above all his faithfulness to that Lord who called him to His service. (It will be no easy task for the Bishop of Oxford to find a worthy successor to Mr. Linton. Most men of experience look naturally forward to a ‘ better ’ living than Holy Trinity, and yet a man of experience is surely needed for the somewhat trying work of the Parish).”

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## CHAPTER III.

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### MARRIAGE, AND LIFE IN NORFOLK. 1877—1884.

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“ And there are souls that seem to dwell  
Above this earth—so rich a spell  
Floats round their steps, where'er they move,  
From hopes fulfill'd and mutual love.”

**F**OR seven years, without a house, on a stipend of £100 a year, which went to his curate, Sydney Linton lived in his father's home, a mile and a-half away, and worked faithfully, going to and fro night and morning to his parish.

The offer came to him most unexpectedly of a large and important parish in the suburbs of Norwich, numbering some 6000 people.

He went to see the Bishop, the Parish and the Vicar. The district had been newly divided, the church, schools and parochial rooms lately built, and it needed vigorous work to keep all in working order. The church and parish room stood in the pleasant garden of the vicarage. The house was the first home that Sydney Linton could make.

He used often to say afterwards, in his quiet, humorous way, that he decided to accept the living—to be married—and who his future wife should be—at the station before reaching Oxford on his return journey.

This was the daughter of his father's life-long friend from College days—the Rev. Dr. Heurtley, late Margaret Professor of Divinity, Oxford.

The engagement was a short one—the new parish needed him—and on Commemoration Day, June 13, 1877, he was married by the late Dean of Canterbury, Dr. Payne Smith, in Christ Church Cathedral, to Jane Isabella Heurtley, the enthusiasm of the parishioners making it a sort of public wedding. The honeymoon was spent in the stimulating climate of the Engadine. Without parochial ties or cares, by the banks of the Inn he drank in its life-giving air and renewed his strength and energies for future work. He was so wearied that he would fall asleep if he sat still for a moment—a faculty peculiar to his family, and to himself all through life. Given five minutes he would fall asleep at once and wake a new man.

Often, in busy, anxious times afterwards, he would write till midnight, and fall asleep the moment his head touched the pillow, which singularly helped his calm mind, and fitted him for work on the morrow.

“Go, sleep like closing flowers at night,  
And Heav'n thy morn shall bless.”

Early in August he was in the full swing of his new work. “How long would you like to stay here?” his wife asked, as they drove in to their first home. “Seven years,” he said, smiling, and, strange to say, it was exactly that space of time before he was called to the episcopate.

Here began an organised system of parochial house-to-house visitation with curate, lay agent, and district visitors. He believed that no work told so much in a parish as getting to know the wants and characters of the people to whom you preach. Each week a careful survey of the work was made and fresh work allotted. Order and method were Sydney Linton's strong points, and it was wonderful how much was accomplished. What he did himself, he expected in others. His

“biographies,” as his wife used laughingly to call the notes he made of his daily visitation, had to be written out carefully before he went to rest. These were statistics of the inmates of the house visited, name of occupant, occupation of the father, number in family, health, names of children, age, notes as to baptism, confirmation, &c. These, all labelled according to streets, were filed for future reference. Each week the curate met in his study for Greek Testament reading and prayer. The reminiscences given by Mr. Holford, Headmaster of the St. Philip's Heigham Boys' School, in an August number of a journal, will best convey what the effect of this disciplined, regular life was on others. In his domestic life, the man ripened into the affectionate and considerate husband and counsellor, and, as children were born, the tender and devoted father. One little noisy voice after another broke the quiet of the home; each was baptised by its father in the presence of the large Sunday School, the event being used as a means of inducing others to bring their children to Baptism.

The tower of the church was finished. The Pelham memorial room was built in memory of a son of the Bishop of Norwich, who, whilst acting as curate, met his death in the mountain district of Switzerland.

The Church of England Temperance Society was as yet unorganised in the diocese of Norfolk, and Sydney Linton volunteered to act as honorary organising secretary till a paid secretary could be obtained.

For this purpose he travelled over much of Norfolk and Suffolk, and this largely added to his correspondence and business. He was always a punctual and good letter-writer. Himself for years a total abstainer, for the sake of one poor man in his Oxford parish he continued to be so till his death, for he used to say “It is better to say, ‘Do as I do’ than ‘Do as I say,’” and his influence and example were great. His whole heart was in sympathy with his people, and his work, to help the drunkard to reform, to cheer such an one in the depression which follows a drinking bout, was a special gift with him; often he has been sent for at night to comfort the dark hours of such a man, who was struggling against the craving for drink. The infectious hospital was in his parish, and he was a fearless visitor, as in Oxford during an epidemic of small-pox.

## CHAPTER IV.

“Thou who didst call Thy saints of old  
Thy chosen flock to teach,  
Who mad’st the fearful-hearted bold,  
And quick the slow of speech.  
Still Thou dost ask whom Thou shalt send,  
And who will go for Thee,  
To feed Thy lambs, Thy sheep to tend ;  
‘ Lord, here am I ; send me.’ ”

THIS quiet, unostentatious parish work was suddenly broken in upon by a letter from the then Bishop of London (Dr. Jackson), November 17, 1883. It was the only letter by the afternoon post, and he threw it across to his wife without comment. “You will have to wear gaiters,” was hers. It was the offer of a pioneer bishopric, in a district taken out of the Dioceses of Goulburn and Bathurst, and endowed by the Hon. John Campbell, of Sydney. It was to an unknown country that their thoughts now were turned, and there were four little ones in the nursery above. Confirmation classes were going on, and Mr. Linton was anxious that nothing should divert the minds of the candidates, so he wrote to the Bishop, asking for a month’s delay in giving an answer.

During those weeks both husband and wife went to and fro amongst the people, and no word was ever spoken on the subject. There was one house, however, that received constant visits, for there the mother had a son working on a station near Bathurst, N.S.W., and these letters were often read with much interest. Strange to say, that very son the Bishop met in his travels more than once, and he spent some hours at Bishop’s Lodge, in passing through Hay, and has since married and died in Melbourne. The confirmation over, Mr. Linton went up to London, saw the Bishop, his own father, and his father-in-law. “I little thought,” said his father, now an old man, “that when I advised another to refuse, on the ground of health, I was preparing the way for my own son, to whom I can’t say, ‘Don’t go.’ ”

As he was returning from these interviews to Norwich by an evening train, he bought a *London Times*. Was it coincidence or the guiding Hand of God? that paper contained a leading article of the future greatness of Australia, and the importance of the work of those who had to do with the moulding of its people. The three hours in the train were again spent in an all-important decision, and when he arrived his mind was made up, and only needed his wife’s consent to clinch the matter. This was in December, 1883, and on January 1, 1884, Bishop Barry was consecrated Primate of

Australia and Bishop of Sydney, in Westminster Abbey, and it seemed fitting that he should be present.

After the midnight service he and his wife caught the first London train and reached the Abbey in time for him to act as Chaplain to the Bishop-elect. Afterwards he was the guest of his old house master, the Dean of Westminster (Dr. Bradley.) The Archbishop of Canterbury sat opposite to him, under whose headmastership Linton had been during a portion of his Rugby school days. "I remember you," said the Archbishop, but you hadn't that beard."

His own consecration was fixed for May 1, 1884, in St. Paul's Cathedral, the first Bishop of Southwell being consecrated at the same time.

The Archbishop of Canterbury officiated, and the Cathedral was thronged. Five Bishops took part in the laying on of hands—the Bishops of London, Ely, Lichfield, Lincoln, Norwich, Oxford, St. Alban's, Algoma, and the Bishop-suffragan of Nottingham. The Cathedral clergy present were the Dean, the Archbishop of Middlesex, Canon Scott Holland, Dr. Wace, Prebendary Tucker, and others. Amongst the eminent laymen present were the Lord Chancellor of England (Lord Selborne) and the Mayors of Nottingham and Derby. The respective fathers-in-law of the two Bishops-elect (Lord Selborne and the Rev. Dr. Heurtley, who sat opposite to each other, have since passed away within the same week. The Communion service was chorally rendered to music by Schubert, the anthems exquisitely sung by Sir John Stainer's fine choir while the Bishops-designate were vesting being Mendelssohn's "How lovely are the Messengers," and Stainer's "How beautiful upon the Mountains." After the sermon the Bishops-elect were presented to the Archbishops, that duty being performed for Dr. Linton by the Bishops of Oxford and Norwich.

"The most striking part of the service," says a spectator, "apart from the reverence and the dignity of the ceremonial, was the silence of the vast building, with sometimes only a single voice to break the stillness, and beyond, the roar of mighty London—like the roar of a vast ocean; the traffic and business going on without, and within this consecration service in the sanctuary set apart for the worship of God in the centre of the hum and the rush of men—the opening hymn, 'The Church's one Foundation,' sung as the procession moved up from the great west door, was a sound to be remembered—the body of voices swelling louder and louder; at first, the faint, distant notes, and at length of volume of sound as it reached the choir." When the offertory was counted afterwards, a packet containing ten sovereigns, addressed to the Bishop of Riverina, was found, from some artisans in a former parish, who wished to acknowledge now in a time of prosperity, the

help given in a time of adversity. This was a nice sum in starting the fund which Sydney Linton set himself to raise for his diocese before leaving his native country.

On May 1 he resigned his parish, though he returned to work in it till the end of the month. He took a house in Oxford, where his wife and children remained till their departure. From thence he travelled all over England, raising funds, and interesting all with whom he came in contact in his future work. From this dates an Association for prayer and help, which he started, and which has singularly helped to uphold his hands in the difficult work that was before him. By a half-yearly letter written from Australia he kept in touch with these fellow-helpers till his death on May 15, 1894.

During those months in Oxford another son was born—Philip, called after his old parish, and because he was bound for Port Philip when he arrived in the world. This child was christened by his grandfather in the Cathedral where his parents were married, and many will recall the faltering voice of the then aged Canon as he pronounced the solemn words over the unconscious infant, whose future was to be so eventful.

On January 15, 1885, the last farewells were said at Gravesend—a fitting name for such leave-takings—and, on board the *P. & O. Parramatta*, the Bishop left his native shores, never to return again.

He took with him two helpers - one already ordained and one who had acted as lay helper in the Diocese of Victoria. Each day he gathered those of the passengers who liked for short morning prayers, and each Sunday had morning and evening service. The Holy Communion was celebrated whenever weather did not absolutely prevent, "all which," writes the Bishop, "could not fail to elevate our life and lessen evil, as well as add to the enjoyment of each day."

## CHAPTER V.

### FIRST DAYS IN AUSTRALIA.—1885.

"In lands where bright blossoms are scentless,  
 And songless bright birds;  
 Where, with fire and fierce drought on her tresses,  
 Insatiable summer oppresses  
 Sere woodlands and sad wildernesses  
 And faint flocks and herds."

**O**N Sunday, March 1, the *Parramatta* arrived at Glenelg. The Bishop of Adelaide (Dr Kennion) was the first to welcome Bishop Linton to Australian shores. Strangely enough, Bishop Kennion was also the last who was able to

show hospitality to Bishop Linton. It was at Bishop's-court, Adelaide, that he stayed for a few hours on his last sad journey from Broken Hill to Melbourne. Throughout his episcopate he found in Bishop Kennion a genial and faithful friend.

Melbourne was reached on Tuesday, March 3, the Bishop and Mrs. Moorhouse waiting on the pier to welcome the travellers. The same evening there was a welcome service at Christ Church, South Yarra. The sermon was preached by Canon Chalmers, now Bishop of Goulburn. The writer well remembers the newly-arrived Bishop acknowledging, in few but heart-spoken words, the warmth of the welcome which greeted him. Leaving his place in the sanctuary, he stood at the entrance to the choir and, with dignified presence, made his brief address. "I thank God and take courage," said he, "because of your hearty welcome."

He was warmly welcomed in Sydney and at Goulburn. At the latter place Bishop and Mrs. Thomas kindly entertained Mrs. Linton and the family for a month while the Bishop went on to Hay. He was installed at Hay on the 18th March, 1885, in the small building that did duty both for school and church. It was intensely hot, and all the surroundings were typical of the worst discomforts of a Riverina summer. The Primate (Bishop Barry) and other visitors were made well acquainted with the difficulties under which the new Bishop began his labours. After the installation at Hay, the Bishop, accompanied by the Primate, journeyed to Deniliquin, eighty miles off, where there was again a hearty welcome. Distant journeys were then made to Balranald and Wentworth, to place there the clergy who had accompanied the Bishop from England. In April Mrs. Linton and the children came to Hay, and a house on the outskirts of the town served well as a temporary home, being named Bishop's Lodge.

Hay had been chosen as the town for the Bishop's residence because of its fairly central position, and because it was on the whole the most accessible centre both from Sydney and Melbourne. Hay is situated on the Murrumbidgee River, in the centre of vast plains. No hills are visible for many miles round Hay. The flat country is in the main treeless. There is a good growth of native grasses, and wide tracts of the low shrub known as salt-bush. In good seasons it is just the land for the extensive sheep-runs which surround Hay. The prevailing flatness is broken by belts of timber which mark the course of the river, or of the occasional billabong—as the creeks are called; on very low sandhills there is a more varied growth of trees and shrubs, and wherever there is a slight depression in the plain the accumulating rain-water has occasioned the growth of respectably-sized trees, which also give variety to the plain lands. Amid such surroundings stands the

See-city of the Diocese of Riverina. It is a town of some 3000 inhabitants. It is well laid out, and its municipal government has given it a name in New South Wales as a well-kept town. The river water is made available by a well-managed water-works' trust. A gas company has long ago cared for the good lighting of the place. The central street, wide and well planted with various trees for ornament and shade, is lined with public buildings and shops of imposing appearance. When Bishop Linton arrived he found the church much behindhand in the matter of buildings. The temporary church in which he was installed had been used for many years as both church and school-house. It was so small that when every available inch was used, it would only accommodate 120 persons. Another building was in course of erection, and was completed in the same year of the Bishop's arrival, but the first intention was to make it a permanent school-room and Synod hall. However, it was afterwards so arranged and improved that it still serves well the purposes of a church, and will doubtless avail for some time as the pro-Cathedral.

Soon after the Bishop's arrival he took pains to organise a Church Society for the Diocese. Some such Central fund has been found essential in most of the dioceses of Australia, and the Bishop lost no time in setting this on foot. On the 21st April a meeting was held in S. Paul's Church, Hay. The meeting was attended by a fair number of influential persons in the town and district. The Bishop, in a brief address, explained the purpose of the meeting. "The Church had its business side as well as its spiritual side, and this had its importance as well as the other. The latter was brought forward rightly more prominently and constantly than the former, but the business side must be attended to if the spiritual were to make due progress. It was with business they had chiefly to do that night. A Church Society was a sort of central reservoir for receiving and disbursing funds for the various operations of the church, to which local associations would serve as tributary streams. It would be a necessary piece of machinery in Church matters, of which money would be the fuel. Each Australian Diocese found a Church Society a necessity, if sometimes it had a different name."

The Riverina Church Society was duly established with the following chief objects:—

(1) To aid in providing a Sustentation Fund for the clergy of the diocese. (2) To obtain additional clergymen for unsupplied districts. (3) To aid in erecting, repairing, or enlarging churches and parsonages. (4) To assist in training candidates for Holy Orders. (5) To circulate the Holy Scriptures, the Book of Common Prayer, and other religious and useful books, by means of Diocesan Depôt; to form lending libraries, &c. (6) To

establish or encourage missions to the aborigines or other heathen races. (7) To give and to encourage religious instruction in elementary and other schools.

The rest of the Bishop's first year in Australia was mainly occupied in journeying throughout the vast tracts of this diocese. Most of this journeying was by coach or buggy. The Bishop never spared himself in the least from the fatigues of travel. His unwearied activity on these long journeys, no doubt hastened, if it did not bring about, the internal complications from which he suffered, and which eventually caused his death.

The Bishop's own words, from his first journal-letters, will best describe these early journeys, and their character:—

“My journeys have been long and frequent, more so than perhaps they need be in succeeding years. Since arriving in the diocese, I have travelled not less than five thousand miles, receiving constant kindness and hospitality, and being readily forwarded from one squatter's station to another, or conveyed about by the clergyman of the parish. This has given me the opportunity of making pleasant acquaintances, and acquiring colonial experience, as well as of holding services where they rarely or never are held, and urging the practice of individual and family religion. These bush services, coming seldom, are valued and well attended. Rarely does anyone of any class stay away because belonging to some other body of Christians. In the long drives there are good opportunities for useful individual intercourse, and many interesting incidents occur. I have baptized many children in outlying parts. Sometimes I have found communicants who for years have had no opportunity of partaking of the Sacrament. At one small township on the Lachlan, which is looked after by a Bathurst clergyman on the border of the diocese, I met the son of some Oxford friends with a young man in Government employ. We had a service in the evening, which was attended by the neighborhood, and finding that he had had no opportunity since landing in the colony of partaking of the Lord's Supper, though as often as he could he rode 25 miles to church, I offered to give it next morning before we made our early start in different directions; this was gladly accepted, and five of us partook at seven o'clock next morning. He is now forty miles from church, and lately wrote and told me with how much joy he looked back to that occasion.

Another pleasant incident was in the far north-west of the Colony beyond my diocese. We were the guests of some grand pioneers, an excellent couple with a large family. From an impediment in his speech, the husband cannot vocally take his own position as priest in the family; his wife, therefore, has a Sunday service for the family, dependents, and any

neighbours who like to come, as many do. We found a congregation of 53 on the Saturday evening, and four children to be baptized (one a black who was brought up in the family). Next morning, Whitsunday, we had the Communion Office with address for all, and for the celebration which followed twelve remained. This was over a hundred miles north of Silvertown and Wilcannia, and barely once in the year had they a visit from a clergyman. The same lady referred to above is doctor for the neighbourhood and works many cures by her combined common sense, courage, and use of simple remedies. How great a blessing she is in that far off region is beyond words to express."

One other object of the Bishop's first cares was the oversight of the remnants of the aboriginal races in his diocese. There was a Mission Station named Warangesda, subsidised by the Government and worked under the auspices of the Church of England. To this station the Bishop paid two visits during his first year. He writes, "I have been a second time to Warangesda, and am thankful for the appointment of Mr. and Mrs. Thwaites, who have been over a like institution in Victoria. We had a well-attended service in the evening, and, as before, Holy Communion for the staff and several of the blacks next morning. I shall hope to hold a confirmation here not so very long hence."

The Bishop also visited the Mission Station for Aborigines at Maloga, on the Murray, near Moama, conducted by Mr. Mathews, a Wesleyan. He writes with ready acknowledgment of the good work done there, and in hearty sympathy with those who labour at the Mission Station. His sense of the importance of this direct missionary effort was evidenced by the prayer for the aborigines which he included in the printed paper of prayers for the Association. Thus the Bishop's first year was a year of vigorous enterprise and untiring effort to fulfil his holy office as overseer of so vast an area and so scattered a population as distinguish the Diocese of Riverina.

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## CHAPTER VI.

### GRADUAL ORGANISATION.—1886-7

“ Go up and watch the new-born rill  
Just trickling from its mossy bed—  
Streaking the heath-clad hill,  
With a bright emerald thread.  
Canst thou her bold career foretell,  
What rocks she shall o’erleap or rend ;  
How far in Ocean’s swell  
Her freshening billows send ? ”

**I**N such a diocese as Riverina the growth of organisation was necessarily slow. The first Bishop showed his wisdom in recognising this, and did not hasten on the erection of machinery before there had been due preparation and a sufficient knowledge of diocesan needs. He, therefore, continued his journeys through another year before summoning a diocesan synod. But in the autumn of this year he summoned a conference of his clergy and took the first steps towards the formation of a Synod. The time chosen for the conference was the first anniversary of the Bishop’s installation. Archdeacon Julius, of Ballarat (now Bishop of Christchurch, N.Z.), had been invited to attend and give addresses. “ All passed off well and profitably,” writes the Bishop. “ The addresses to the clergy by Archdeacon Julius (well known in Norwich and North London) were eminently suitable and most helpful to them in their circumstances of solitude and deprivation of Christian fellowship. His sermons to the people were excellent and calculated to do great good. The church was crowded on each occasion.”

The first meeting took place on 23rd March. Ten out of thirteen licensed clergymen in the diocese were present. The Archdeacon of Ballarat had also been specially invited. The Bishop’s opening address on 23rd March dealt with the formation of a Diocesan Synod—the election of Representatives for the General Synod in October—a Special Service for use in the Bush and Cemeteries.

Papers were also read during the Conference—on “ Religious Education,” by Rev. R. H. Christie, of Narandera ; on a “ Diocesan Book Depôt,” by Rev. A. D. Mitchell, of Hillston ; on “ The Church Society,” by Archdeacon Pownall, of Wagga ; and on “ The Clergyman in a Riverina Parish,” by Rev. S. B. Holt, of Deniliquin.

The following motions were agreed to:—

1. "That the Bishop be requested to take such steps as are necessary for the formation of a Diocesan Synod, to be held next year, in the last week of April or the first week of May."

2. "That the Bishop be requested to draw up a Special Form of Service for use in the bush."

3. That the Bishop be requested to draw up a Syllabus for the furtherance of religious education in schools. That a committee be formed for the purpose of starting a Book Depot in Hay, and drawing up a Report, containing full particulars as to Diocesan Book Depôts, to be circulated in the diocese at least a month before the meeting of the synod."

A public meeting, on behalf of the Riverina Church Society, was a feature of the gatherings. At this the clergy and visitors, with the Mayor of the town, and other public men, were present. Encouraging statements of the progress of the Society, and hopeful anticipations for the future, characterised the meeting.

The Bishop's individual interest in his clergy was always very great. An instance of this is shown in the following extract from his journal-letter of this year:—

"In February an exchange took place between the Rev. F. Davis, of Corowa, and the Rev. W. Clarke Hose, a Melbourne clergyman. Though my going involved a journey of over 300 miles each way in very hot weather, I determined to go in person for the induction. Local circumstances, as well as those of the colony, make it desirable that the influence and position of the Clergy should be as much as possible upheld and strengthened. I was glad, therefore, to use the opportunity, not only of showing my interest in the commencement of a new ministry but also of speaking earnestly to the people as to the relation of pastor and people, and how the interest of the latter is best served on their part by right regard for and sympathy with their clergyman. I preached from 1 Thess. v. 12, 13."

Bishop Linton was fully alive to the difficulties which arose in Church work from the circumstances of the country. The following extract is interesting as showing this, and also giving an accurate description of the main features of pastoral life:—

"Nearly all the Riverina is Crown land, and the tenure leasehold; five years has been the length of tenure hitherto, always renewable. On this any number of people might select 640 acres each for farms, gradually purchasing it. In the case of land not hitherto occupied, a squatter would take up, say 100,000 acres. He has to spend a large sum in dividing it into paddocks of from five to twenty square miles with post and wire fencing, in excavating large tanks (perhaps thirty

yards square and fifteen feet deep) to catch rain water, or in sinking wells. Often there are disappointments—no water is struck, or it is too brackish for use (the stock like the water somewhat salt). A homestead, perhaps an out-station or two, huts for the men, and other buildings have to be erected. Then there is the stock to be got. The expenditure for these things is most often got from the banks at 8 or 10 per cent. interest. When a run has been thus improved the speculator either sells it or works it so as to recoup himself his outlay and leave him a profit; and the profits are great when wool is dear and the seasons are good. If, on the other hand, the seasons are bad, little or no rain falls, and the feed is burnt up by the sun, hot winds, or fire, and sheep perish; or if the price of wool falls, as recently, not only is the interest not paid, but the money borrowed is increased. Now, for several years the seasons have been very bad, and sheep have diminished in New South Wales by millions. As an illustration of this, there passed through Hay, not long ago, 40,000 ewes, which had been to the mountains 150 miles east of this for the summer, so as to obtain grass. This being eaten up, and cold coming on, they were moved back to their own pastures for the lambing season. No rain fell; it was starvation to remain. They picked up what they could on the roads—hundreds of pounds were spent on fodder—all was done that could be done, but between here and their destination, 100 miles north, 28,000 died; and of the remainder, it was feared, many would not survive. In addition to such losses, a new Land Act has this year come into force, by which half each run is resumed by the Crown, to be broken up into smaller blocks or holdings of 10,000 acres, and the rent on what is left largely increased; and though the tenure is increased to fifteen years, all improvements are to belong to Government. More than this, the law compels the rabbits, which have become a pest, to be destroyed, which is costly. Thus, to have bad seasons, wool at low price, stock diminished, a less area on which to work, higher rent, extra cost for rabbits, no allowance for improvements, has had the effect of a large number of hands being discharged, stopping all expenditure on improvements. The towns, too, suffer, owing to vastly diminished stores being required. The consequence of which is that both in town and country the contributions to Church purposes are considerably less, and stipends of Clergy, raised by the parishes, may need to be supplemented by diocesan monies."

In the same letter reference is made to one of the minor difficulties of Riverina life—the dust-storms which mark a dry season:—

"On Good Friday, both morning and evening, the congregations were fair; probably, they would have been larger but for

a dust-storm of the day before, which was far the worst I have ever seen. For about seven hours we were enveloped in dust, so that the sun was not visible, and at 4.30 p.m. I needed to light a candle in order to write. Even with the windows and doors shut, the rooms were filled with dust, which found its way, like riven snow, through each crack and cranny. The toil of cleaning a house after such a storm is great; first the sand must be got out almost by the shovelful, then a more careful cleaning must be followed by a third. This occupied people on Good Friday before any comfort or cleanliness could be enjoyed indoors. As great heat prevails during these dust-storms, one's own person, too, needs much soap and water. Dust-storms are of frequent occurrence in Riverina, especially in droughts, and give infinite trouble, usually taking place when the weekly cleaning is just finished. There is this consolation about them, that they are usually the climax of a period of extreme heat, and about sunset the wind suddenly veers round to the cold quarter, and life is again tolerable."

The Bishop's thorough devotion to his work and anxious desire to turn all the circumstances of his life to the glory of God and the good of His Church, were strikingly exemplified on the occasion of the baptism of his youngest child, which took place in this year, as he thus records:—

"Our little Australian daughter, born on 14th May, was admitted into the church in Holy Baptism on the Sunday after Ascension Day, and named Muriel. I had asked to have a children's service on the occasion, in order to make the matter public. I did this for more than one reason. Some of the people are backward to bring their children to be baptised at all; others like, if possible, to have the baptism privately in their own homes, as if ashamed of the Sacrament. It was a gratification to us that only a week beforehand the Font arrived, and our child and that of one of the church-wardens were the first children baptised in it. A large congregation, both of children and adults, were present, when I catechised the former on the subject of baptism."

A tour in the Hillston parish, to the north of Hay, was undertaken soon after this. The tour lasted 17 days. Holy Communion was celebrated in five places, four confirmations (about fifty miles apart) were held, and twenty services. Then came a visit to Deniliquin and Corowa. Of the first stage of the journey, the Bishop writes:—

"I went there by coach on a very wet night; the sound of plunging and splashing through mud and water was almost as if one was upon the sea. We were six large men inside, and, though they said nothing, it was impossible for their faces to disguise the satisfaction they felt when I told them they would have my room instead of my company onward."

At Corowa the Bishop spent 12 days, holding three confirmations at different places in the widely scattered parish. It is here that the first mention occurs of illness. "An otherwise pleasant visit was a little interrupted with by an attack of lumbago, brought on, no doubt, by the damp from daily rains. . . . Some effects of this attack I have felt more or less, aggravated, no doubt, by the almost incessant travelling since. It is now very slight indeed, and I hope will soon be a thing of the past." Some of the Bishop's friends think that these attacks of lumbago, henceforth not of infrequent occurrence after much travelling, were premonitions of the trouble which developed fatally some years later. But, by the mercy of God's providence, no fears for the future hindered in the least degree the Bishop's unwavering devotion to the work.

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## CHAPTER VII.

### THE OUTPOSTS OF THE DIOCESE. 1886-7.

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"These are the tones to brace and cheer  
The lonely watcher of the fold,  
When nights are dark, and foemen near,  
When visions fade and hearts grow cold.  
How timely then a comrade's song  
Comes floating o'er the mountain air!  
And bids thee yet be bold and strong—  
Fancy may die, but Faith is there."

AS was mentioned at the beginning of the last chapter, the Bishop's plan of organisation led him to make careful and intimate acquaintance with the whole diocese before a synod was constituted or measures of legislation attempted. He, therefore, undertook a very long journey after his return from Corowa in August, 1886, and made a pastoral visitation of the most distant parts of the diocese. A brief notice of this journey will afford opportunity to describe some of these outposts—so far distant as many of them were from the headquarters at Hay.

On Thursday, 26th August, the Bishop started northward, driving 53 miles that day to the township of Booligal. "There had been much rain," he writes, "and the tracks (no road made all the way) were heavy—black clay most of the way; moreover, they were cut up by teams taking stores to the stations for shearing time, and also to the townships." By the

following Sunday the Bishop reached Ivanhoe—some 100 miles north from Hay—having travelled from Booligal by coach. “Owing to the rain,” he writes, “the roads for the first ten miles out of Booligal were frightful.” The description of the Sunday spent at Ivanhoe shows the Bishop’s delight in the Australian spring-time. “Ivanhoe, August 29th, Sunday.—The morning service is just over. Three confirmed. One was sick and could not come. There was a fair congregation at ten at Holy Communion; the day was lovely. After breakfast I went out to meditate in a paddock; the wild flowers were beautiful, the birds singing, the cows placidly grazing in the now abundant herbage; six gelahs (the pink and grey parrot) were on the ground, dividing their attention between me and their ‘tucker’ (bush parlance for food). . . . Ivanhoe is rather a nice place, on sand, with scrub-country around, amid which there are many flowering shrubs. There are there in abundance the yellow everlasting; they are identical except in colour with the lovely rose-coloured one, ‘*Rhodanthe maculata*.’ After breakfast I sat under a tree among wild flowers, thinking out my sermon and addresses, and much enjoyed the quiet and the sense of God’s wisdom, power and love.”

From Ivanhoe, two days’ coaching to the north-west brought the Bishop to Wilcannia. He speaks of “really enjoying” the journey, and notes both the lovely aspect of the country by day in its spring verdure and also the glorious appearance of the stars by night. He often used to speak to the writer of the help to be gained in Riverina from the object-lessons of Nature. Especially was this the case in a land where many conditions of life answered exactly to those which are made the subject of illustration in the Bible narrative.

On the way from Ivanhoe, one of the stopping places was at the Gypsum Palace, an hotel built out of blocks of gypsum, which abound thereabouts. Wilcannia, the next stage of the tour, has become noted for the deposits of opal which have been discovered in the neighbourhood. At this time Wilcannia was in the Diocese of Bathurst, though it was afterwards included in the boundaries of Riverina by mutual agreement between the Synods of Riverina and Bathurst. Of his Sunday at Wilcannia the Bishop writes, “September 6th, Wilcannia.—We had nice services yesterday; twelve confirmed, thirty-three at the Holy Communion. The church was very prettily decorated with bush-shrubs and flowers, and garden flowers. In the afternoon a children’s service, and flower service, with baptism. I gave an address on *Is. lviii. 2*, ‘Ye shall be like a watered garden’ We had special lessons and thanksgiving for rain, and an anthem.”

Two hundred miles had yet to be travelled to reach Silverton, and the journey was resumed on the Monday. Here is a char-

acteristic record:—"Next day we held service in one place for a rabbitier and a boundary rider, and reached Mount Gipps at 5.30, doing sixty miles in the day." Such an incident shows what a true and faithful shepherd was Bishop Linton—glad to seek out the scattered members of the flock and ready to minister to all.

Broken Hill and Silverton, the most distant places of this journey, were important outposts of the extensive diocese. The Bishop had visited them the year before—soon after his arrival. He then travelled by a more direct cross country route with a Government Ministerial party, the Hon. Joseph Abbott and others. This had been a pleasant means of gaining a first knowledge of the country. In a published report of the journey allusion is frequently made to the Bishop's presence, and many a little reference shows that he quickly won the favour and regard of those with whom he travelled.

On this second visit he found that the short lapse of a year had been a time of much change in the mining townships. Of Broken Hill at this period the Bishop writes:—

"This has become a township of 1,200 people where twelve months ago there were only a few prospectors. The houses are poor and hastily run up, and the shops and hotels are meagre, because at present there is no certain tenure of land; the government is so slow in surveying and putting up land to auction. The Church of England people have put up an iron church and are very energetic. I have just been over the mine,—a very rich one,—not into it: have looked down the several shafts and examined ore from each, several specimens of which have been given me. I saw also the smelting and refining operations, and had a beautiful button of pure silver nearly an ounce in weight given me. Silverton, sixteen miles from Broken Hill was connected with the latter place by a tramway. It was at first thought that Silverton would be a town of some importance and for a while it showed many signs of prosperity. But it was afterwards almost completely eclipsed by Broken Hill. At the time of the Bishop's second visit, however, he saw the need of immediate and vigorous improvement. He had a long committee meeting and incited them to organised effort both in regard to the clergyman's stipend, and also in the matter of a Church building. The clergyman at Silverton was the Rev. E. La Barte. He has ever preserved the most grateful recollections of the Bishop's exceeding kindness and ready help.

From Silverton, the Bishop, accompanied by Mr. La Barte, turned south-east to Menindie, on the river Darling. The first night was spent at Redan station. Of this name the Bishop remarks—"All the blocks of land about there are called by names connected with the Crimean war." The incidents of the brief stay at Menindie are thus narrated:—

“The out-station where we had lunch was surrounded by the desert pea, thousands of plants growing wild making a scarlet carpet relieved by the glossy black eye. It grows generally on stony hills of sandy soil.

“We had good congregations here yesterday. Several candidates for confirmation could not get here owing to the floods; so that only three were presented. Afternoon service for children. I taught this morning in the State Schools.

“I visited many houses on Saturday, Sept. 22nd. On Monday evening we had a grand thunderstorm; ninety-one points of rain, which was very refreshing after wind and dust. I sat on the verandah and watched the lightning and its reflection in the water, and that of the big eucalypti, and listened to the pleasant music of the rain.”

At Menindie a new experience awaited the Bishop, a journey by a river steamer. In this he travelled to the next parish, Wentworth, a fair-sized town, situated at the junction of the Darling and the Murray rivers. His experiences are best described in his own words:—

“I had a cabin all to myself on the upper deck, small but clean. I am enjoying the life. There were fifty shearers, who had just finished a shed, on board. They have made things lively, being full of spirits. Some sang capital songs; two are wags. Last night when we anchored for the night we had service,—‘Rock of Ages,’ a few prayers, and an address on St. Matthew (whose day it was). Some were on the steamer, some in the barge, some leaning on a wood pile, some round a huge fire, whose weird light lit up the scene. All were very attentive and quiet.

“This morning we passed the place where the grog steamer sank—the ‘Excelsior!’ Only her funnels above water; but a steamer and barge are engaged in lifting her.

“Last night we moored at Moorara Station, where I gave a service to the scourers and station hands, a goodly number. The wool shed was too far off. Last year I gave a service here, too. Mrs. Wreford took me round her lovely garden by lantern light, and gave me an excellent cup of cocoa. We left at 5 a.m.

“One of the disagreeables of a river steamer is that fair-sized embers of wood are ever issuing from the funnel, and if they light on your hat or coat they burn holes through. At night the sight of the embers is like rain of gold. We tied up forty miles from Wentworth, Thursday evening; and two men and a woman came on board for evening service.

At Wentworth the usual careful visitation was made. One noteworthy feature of the Bishop’s work on these visits is here recorded—“Wednesday, I taught in the State school.” He was most anxious to use the good opportunity afforded by the N.S.W. State-school system of ready access for ministers of religion to these schools.

The homeward course from Wentworth was along the Murray River to Euston, thence to Balranald, where the Bishop was met by his own buggy. In this he drove the remaining 120 miles in two days, reaching Hay on Saturday evening, after an absence of some five weeks. The distance travelled in this journey was 1265 miles. It was followed by a journey to Sydney, to attend the General Synod, and afterwards by a confirmation tour. 1492 miles of travelling was the record before the Bishop again reached home. "My total mileage for the year," he writes, "has been 6358." Thus he was well prepared by intimate knowledge of the diocese for the work of further organisation which was connected with the summoning and directing the first synod in the following year.

## CHAPTER VIII.

### THE FIRST SYNOD.—1887.

"Meanwhile with every son and saint of Thine  
 Along the glorious line,  
 Sitting by turns beneath Thy sacred feet,  
 We'll hold communion sweet.  
 Know them by look and voice, and thank them all.  
 For words of hope, and bright examples given,  
 To show through moonless skies that there is light in Heaven."

**W**HILE the headings of our chapters denote the characteristic events of the succeeding years of Bishop Linton's too brief episcopate, our aim is also to give in due sequence some of the incidents which made his own journal-letters so bright and readable. We continue, therefore, some extracts which relate to the early part of the year succeeding the long journeys which our last chapter recorded. He thus writes of an unpleasant experience on a Sunday in Hay early in 1887:—

"Early in the morning a thundershower fell, with three-quarters of an inch of rain, which, with the heat of a February sun (English August), caused not only a tropical heat, but also at sunset a regular plague of mosquitoes, which, attracted by the gas-lights into the church and by human blood, quite thickened the atmosphere at the evening service, and made desperate attacks upon priest and people, not excepting the Bishop. The scene was almost ludicrous during the sermon, each lady using her fan, and each gentleman his handkerchief as a punkah to keep those bloodsuckers at bay, and every now and again making a dash down to his ancles to resist their assaults. There were literally heaps of dead insects beneath each gas lamp. Person-

ally, I never preached a sermon under such difficulties, needing to defend myself to keep up my own attention and that of some dimly seen heads amid waving fans and handkerchiefs. Had my sermon not been one in which I was deeply interested, I must have dismissed the people after prayers."

In March a visit was paid to Urana, where a new church, dedicated by the name of St. Philip's Church, was opened, free of debt. In recording the event, the Bishop has much to say in commendation of the energy of the Rev. R. Thwaites, who had not long been ordained deacon, and had laboured with much success in the parish of Urana. A visit to the Mission to the Aborigines at Warangesda, which followed immediately, is thus pleasantly described:—

"I found the place *en fête*. It was St. Patrick's Day, which, in this colony, the Irish, who are numerous, celebrate with foot races, generally in the grounds of some public-house. Many of the aborigines are good runners, and in order to meet any temptation to them to go off to these sports outside, foot races and swimming races were the order of the day. The result was good—no one strayed; and I arrived in the midst of the fun. The scene was very picturesque. The bank of the river was the chosen spot, and beneath the huge red gum trees swarthy forms, in correct racing attire, were visible, as well as a grand tea, nearly ready on my arrival, of which I gladly partook; I was then a spectator of some excellent running—men, women and children severally competing. As the shades of evening crept on we retired to the Mission Station and had evening prayer, and I gave an address from the second lesson, which, as so frequently is the case, was the chapter of all others in the Bible most suitable to the occasion, viz., 1 Cor. ix., where St. Paul illustrates the Christian life by the Isthmian games. The subject naturally gained me wrapt attention, and as I spoke very slowly and distinctly I believe all took in what I said. I slept at an hotel about three miles off; the house in which I have previously stayed being unroofed on account of improvements. I returned early next morning to give the Holy Communion to the Mission Workers and a few devout blacks, after which the superintendent drove me to the train, twelve miles off. I believe a good work is going on, considering the difficulties; though were the laws relating to aborigines identical with those of Victoria, which restrain a little more their wandering habits and forbid them to take their children away from the Mission, still more satisfactory work would be the outcome."

A visitation to the Parish of Coolaman was made under some difficulties. Most of the journeying was done on horseback:—

"We rode on the Tuesday afternoon sixteen miles, and after a meal had service in a farmer's house for all who would come.

The room was crowded, and we talked afterwards both about building a church and raising a stipend for the clergyman; a site was agreed upon, and steps have been taken to get the land.

“Next day we rode twenty-four miles, calling by the way on many families in order to hold a service, after which we had six miles more to go; and on the following day we started early, and rode twenty miles into Wagga, where the Archdeacon lent us a buggy and horse, by means of which we were able the same day to go twenty miles south of the river, visiting as we went. We slept at a farmer’s house, in which next morning a good congregation assembled. It being Lady Day, I gave an address upon the recorded life of the Virgin Mary, taking the beginning of the Magnificat for text. The Lord’s Supper was administered, and some children were baptised.”

Then followed visits to the large towns of Wagga and Albury, in the Goulburn Diocese, with “quiet days” for the surrounding clergy at each place and address. After Easter a visit was paid to Melbourne, in company with Mrs. Linton, to welcome the newly-arrived Bishop, and to be present at his installation. After a journey to Ballarat, Bishop Linton returned to Hay in time for the meeting of synod.

There is a touching allusion to the solemn anniversary of his consecration, which fell on the Sunday before the synod met:—

“On May 1st, being also Sunday, and our midday Communion, I asked the prayers of the communicants to be joined with yours, and we used out loud the special prayers, and realised—in some measure—the strong bond that exists between us, though thousands of miles intervene, and how precious a treasure we have in common in the Atonement and Risen Life of our Master, at that time so forcibly brought before us, with the well-founded hope and assurance that one day, if not upon this earth or in mortal frame, we shall meet again to rejoice in God for ever.”

The Synod duly met on Tuesday, 3rd May, in the evening, at the Masonic Hall, when the President delivered his address. A celebration of the Holy Communion took place the following morning, with sermon by Archdeacon Pownall, of Wagga, in the Goulburn Diocese. The Synod consisted of all the clergy of the diocese and lay representatives—one or more from each parish and parochial district. The Bishop thus writes of the Synod meeting and the events connected with it:—

“Owing to God’s blessing and the valuable help of three clergy and three laity well versed in such proceedings, much good work was rapidly done, no time wasted in useless words, and good temper invariably manifested. One important result is the creation of a Diocesan Council, consisting of six clergy and six laity, to which large powers are committed by the Synod between its sessions, and which serves as a council of advice to

myself. Half are elected by the Synod out of its own number, and half are nominated by the Bishop, who is not restricted to the members of the Synod. The Bishop is President. This council contains a body of useful men; and judging by its action in its three earliest meetings, is likely to advance and consolidate the work of the Church in the Diocese. Of other measures passed, the most interesting were for the election of succeeding Bishops, and for assuring the lives of the Clergy for pensions and for their widows and orphans. At the Synod eleven out of fifteen clergy were present (one from three hundred miles distant fell ill on the road), and thirteen out of twenty lay representatives. We had our house very full of members of Synod, nine guests being packed away somewhere and somehow; and our Australian servants shone in the midst of the extra work, taking a delight in ministering to the large number of visitors."

The next two days were "Quiet Days" for Clergy, most of whom were able to remain. This conclusion to the Synod, which was almost wholly occupied with business matters, was felt to be most suitable and beneficial. And I trust and believe that the Clergy went away to their parishes strengthened and refreshed for coping with difficulties and carrying on their holy work.

The following Sunday, taking advantage of the presence of the Archdeacon and several Priests, in view, too, of the expense and difficulty of getting priests together at other times, although not an Ember Day, I ordained the Rev. M. Moran priest, who had passed two fair examinations at six months' interval since being admitted into the diaconate, and had worked his district with great diligence."

The following are extracts from the Bishop's speech as President at the opening of the Synod:—

"For clergy and lay representatives to meet together in such a diocese as this, of such vast extent, with so scattered a population, so few of the leisured class, and no city of such superlative importance as to be a centre of attraction, considerable difficulties have to be met, and great toils to be endured by many of our number. Yet for consolidating the work of the Church of England in the Diocese, and putting important matters upon a safe and good footing, there cannot be too much labour bestowed, and I am glad to see here the number present. If it is business rather than spiritual improvement that calls us together, let us not forget that great interests are at stake, and that the better the machinery the better will be the results in the high and holy aims of our own ancient Branch of the Holy Catholic Church of our Lord Jesus Christ. If we have prayed for and desired the guidance and control of God's Holy Spirit, let us believe that our prayer and desire is granted, and go about our business in the tone and temper which He blesses. Our roll of representatives lacks some names held in honour in the districts in

which they live, which we would fain have seen inscribed on it; names of men who support their Church nobly, and would have been of great assistance here, but who from distance, calls of duty, or other causes, are unavoidably absent."

In the course of an allusion to the Queen's Jubilee the Bishop made this interesting reference:—

"It has been during her reign that the fatal lethargy that had crept over the English Church has been in a great measure thrown off, and a vitality succeeded which has astonished her enemies. We cannot fail to notice that it is in the same period that the Colonial Episcopate has been so largely increased, with a corresponding increase of clergy, and happy results from their labours. The Bishops in the colonies, then but 8, are now 75. On August 12th of the present year, a century will have passed since the first colonial bishop, Dr. Charles Inglis, was consecrated for Nova Scotia."

On the subject of greater visible unity among Christians, the Bishops adds:—

"Personally, I yield to none in my attachment to the Church of England, and value exceedingly her lines, and believe that she has been miraculously or providentially preserved for very important service to her Lord, and that she will, from her standing point, have a large share in promoting that re-union for which she longs and prays; but I dare not blind my eyes to the fact that God's favour and blessing, if largely granted, are not confined to her, but that the Catholic Church is wider than any branch, and that souls are newborn, converted, sanctified, under sacraments and ministries other than hers, even the most unlikely—as human wisdom would suggest—and I rejoice, and ever will rejoice, at each triumph of redeeming and sanctifying love wherever manifested. If we believe in the worth and usefulness of our branch of the Catholic Church let us prove it by increasing its efficiency, by breadth of love, by unwearied labour, and by disinterestedness of service. Thus best shall we recommend the religion we profess, and the machinery God has put into our hands. Thus shall we have a happy share in promoting the visible unity of the Church; we shall not indulge much in empty talk about it; we shall not make unwise overtures to others, or foolish attempts which are sure to fail, but pray for this end, which is dear to the heart of our Lord, and find His favour, and have His blessing in endeavouring to keep the unity of the Spirit in the bond of peace."

Dealing with statistics, the following statement was made:—  
 "When I arrived at Hay for my installation in March, 1885, there were but six clergy in the diocese, viz., at Corowa, Deniliquin, Hay, Hillston, Narandera, and Warangesda, of whom two have since resigned their posts, and one effected an exchange with a Victorian clergyman. Since then clergy have

been located at Balranald, Coolaman, Moama, Silverton, Urana, and Wentworth; two gentlemen from England, seeking health in our salubrious climate, render valuable assistance according to their powers at Deniliquin and Narandera. Two deacons help in the work in the vast districts ministered to and from Balranald and Corowa. Our staff of licensed clergy amounts to fourteen."

The Bishop gives evidence that he had acquired a very practical knowledge of the difficulties which beset the clergy in their work:—

"It is a work indeed to traverse these endless plains of gloomy monotony, at one time in burning heat, at another in the bewildering thickness of the blinding dust-storm, at another in the withering cold of the winds, unbroken by any shelter, with the necessity of arriving fresh for a service after the journey. Yet is the heart cheered by the remembrance that the messenger goes not merely of his own accord, though of his free will, but authorised, sent, not to gain a livelihood—if the Bible rule be that he that preaches the gospel shall live by the gospel—but to bring peace and calm to the anxious, the knowledge of pardon to the sinner, comfort to the sad, light to those in darkness, the removing of burdens from the heavily laden. This is our joy in the midst of our work, much of it painful in itself. We may well believe that God will bless it, and others will recognise its character, and feel that to uphold their Church's work and aid its extension is to make a use of money about which there will be no regrets, but deep satisfaction, in the long ages of eternity."

The closing words of the Bishop's address make hopeful allusion to the inauguration of the First Synod of the Diocese of Riverina:—

"I am thankful to see our synod constituted. I have been hitherto in the dangerous position—which I hope I have not abused—of a despot. I shall now be more of a constitutional ruler with a responsible government, elected advisers, and more definite rules by which to overlook this diocese. It is a great comfort to have about me in this first synod such veterans in diocesan work, such loyal and useful members of our church, as Messrs. Bedford, Donaldson, Godfrey, and Robertson; as well as Archdeacon Pownall, Rev. S. B. Holt, and Rev. W. C. Hose among the clergy. I am hopeful that in all we say we may one and all seek God's glory, the good of His Church, the welfare of all sorts and conditions of men, and that the whole tone of this synod may be such as pleases Him from the spirit of love and moderation, the absence of party spirit, prejudice, and ill feeling, and special care not to waste time in idle and unnecessary words."

One very important measure passed by the synod was an Ordinance for instituting a Clergy Assurance Fund, to which, as we have just noted, the Bishop made reference. This ordinance was prepared and introduced by Mr. L. S. Donaldson, of Narandera, to whose business capacity and energy its adoption is no doubt mainly due. Its main provision is the aiding of clergy to insure their lives on the endowment principle, thus making due provision for superannuation; a Board, appointed under the ordinance, providing for the payment of premiums and holding all the policies of assurance. The scheme has so far worked well, and is well worthy of attention, with a view to the extension and more general adoption of the admirable principle on which it is based.

The First Synod thus accomplished very important results and set the organisation of the diocese upon a permanent footing. It was suitable that at the close of the session the Bishop should receive the congratulations of the members upon the success of the synod. It must have been an immense help and relief to the Bishop to feel that his diocese was thus supplied with such necessary machinery of order and government.

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## CHAPTER IX.

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### THE GROWTH OF THE CHURCH IN AUSTRALIA.—1887-8.

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“We must learn to see in the seed that same eternal life which is in the perfect flower and fruit—to believe that God will bring the one out of the other.”

**E**VERY true churchman is careful to remember that the Church is greater than his own parish or diocese. In this mark of true churchmanship Bishop Linton led the way. In the events of the next two or three years we have frequent evidence of this, as his sympathies were called forth or his help claimed in matters affecting the growth of the Church in Australia. But while we notice this leading characteristic, we will continue, as before, the sequence of the Bishop's interesting journals. He gives an account of the shearing season and his work at that time in the letter succeeding his report of the first synod:—

“Soon after posting my last letter I went with my own buggy and horses on a round of visits to stations in the Hay district. It was the shearing season, and there was a busy and interesting scene at each shed. Thousands of men come from Sydney, Melbourne, and Adelaide, as well as farmers from

each colony, for shearing, for which they can clear about ten shillings per day. The work is very hard, and manfully they stick to it during working hours. The shed is usually a parallelogram of large size. At one end the classing, sorting, and pressing of the wool takes place. The remainder has pens on either side, with an open space in the middle the whole length, where the shearing takes place. The men stand to shear; they are paid one pound per hundred, finding themselves in food and shears, and paying their own travelling expenses. They are fined if they kill a sheep or seriously injure it, and may be dismissed if they do not shear well. The work is carried on somewhat roughly and hurriedly, which is not surprising when the sheep on a station muster from thirty thousand to two hundred thousand. Lads carry off the fleeces as soon as shorn to the classer, and sweep up the bits. Another set of men fill the bales and press them, and yet another set load up the waggons which take the bales to the railway or steamboat. A further set of men scour the dirty wool, in order that there may be no waste in cost of carriage. As may be imagined, the men are pretty well tired after a long day's work, but few if any are too tired for a short service in the evening, coming as it does but once in a way. This is generally held in the wool-room, and men sit on the bales, tier above tier. The light is bad from the slush lamps (pots filled with mutton fat, a bit of wool for wick), and books are out of the question. A couple of well-known hymns are generally read verse by verse, and sung, a selection of prayers is used, with a short pointed address. A young clergyman out from England, in hopes of regaining his voice, was my companion on these journeys: being a good violinist he was of immense use in accompanying the hymns, and gave great pleasure in the houses where we stayed. I spoke on more than one occasion on the place of *work* in God's providence, as bringing health and happiness and good habits of life as an antidote to evil: as being a distinction for man in that he is made a fellow-worker with God in producing food from the earth for a hungry world, and clothing from the sheep for all climes: that, therefore, work is not to be worshipped, or only carried on for money's sake; moreover, that a higher labour is taught us, even for the meat that perishes not, which the Son of God gives. Some of the men rarely have any Christian instruction except on such occasions as these. Some are in the habit of attending church when at home. One can never tell in this life the good that may be done by a word in season, and it is to me particularly gratifying to address such an audience as is to be found at shearing time."

The work thus described may truthfully be taken as a description of much similar pastoral labour in nearly every Australian diocese. By such direct ministrations the Church

is extended, and the blessings of the gospel brought home to those whose roving life has its special dangers. And the work of a clergyman in the shearing season is not without its attraction and encouragement. So many incidents of the life furnish ready illustration to the preacher. One is bound to meet with eager and interested audiences, and not least is the benefit to oneself from the training in ready and effective address, personal and direct exhortation, and that closer intercourse with men by which the faithful priest can best commend the Gospel of Christ.

In September the Bishop visited Melbourne, not shrinking from the unpleasant duty of seeking to get help for the Church from property-owners in Riverina who resided in the city. He laments this interruption to his more directly episcopal work:—

“This Melbourne journey, which seemed necessary, prevented my going last year to Silverton, Wentworth, and Balranald; for which I am sorry, as the Bishop’s visitation seems necessary in the present state of things for keeping up, reviving, and infusing fresh interest in matters connected with religion. The clergy, too, deprived as they are of clerical intercourse from their isolation, depend much upon an annual episcopal visit.”

Soon after this the Bishop journeyed to Sydney, and was present at the meeting of the Provincial Synod:—

“After about a week at home I left again, Mrs. Linton accompanying me, for Sydney, where I had to attend the Provincial Synod, *i.e.*, for the six dioceses in New South Wales. This forms the intermediate synod between that of the diocese and that of Australia in general. The most important matter settled was a memorial of the centenary of Australia in 1888. It was decided to attempt to raise in New South Wales a sum of £200,000 for church extension, spiritually and materially, and an ingenious scheme was put forth by which this might be done. We hope that it may have an educational force in the matter of giving: that children and servants and labouring men, commencing to give toward this scheme, may be trained henceforward to give regularly. At present, before the scheme has really been thoroughly put into effect, about £40,000 has been given or promised. The fund will be an immense help toward such dioceses as that of Riverina, where church work is in its infancy, and assistance in pioneering is requisite. One of the secular newspapers of the colony describes this memorial fund, which is the idea of our Primate, as a ‘splendid audacity.’

“We had the pleasure of being guests of the Primate at Bishop’s Court, which is splendidly situated on high ground, looking down upon the sea and several lovely rocky bays.”

Soon after his return the Bishop had an experience of what is known in Australia as being “bushed.” He was visiting in the district near Coolaman, accompanied by the Rev. Mr. Moran.

Deceived by some burning stumps, which they mistook for the lights of the house, they lost the track, "whereupon," writes the Bishop, "we had to camp out, and so pass the night. This was my first experience of the kind. Though I could not but feel that we deserved a bed, I rather enjoyed the novelty of the thing. The horse was tethered to a fence, close by which was plenty of grass. We piled up a huge fire of dead timber which lay about, and, seated on the buggy cushions, kept quite warm, and had some sleep, and were none the worse afterwards. We reached the station to which we should have gone, in time for breakfast, with capital appetites, and afterwards gathered the family together for prayer, hymn, and exposition. We had been only a quarter of a mile from the house when we made the unfortunate turn off to the burning timber. It is very easy to miss the way in country such as this, where fresh farms are constantly been taken up, old tracks stopped by new fences, and other tracks made."

A journey soon after this to Urana and Jerilderie is the occasion of the following graphic description of the grasshopper plague:—

"Whilst in that district I saw the ravages which grasshoppers and locusts make when they come in numbers. Gardens which had been brilliant with flowers and green leaves, kitchen gardens which were full of vegetables, orchards with rich abundance of fruit, vineyards luxuriant in growth and promise, were denuded of everything green in a few days, and left as though it were drought-time. These creatures come in myriads, first hopping, and eventually winged. They eat up everything that comes in their way, with few exceptions. The mulberry they do not touch. Larkspur they eat, but are poisoned by it. They even invade the house, thronging the verandah and walls, and pouring in if a door or window is opened. In several houses in which I stayed, though all pains were taken to exclude them, some gained entrance, and attempted to eat curtains and anything starched. They crept in between the sheets and blankets of the beds; and one crunched them under one's feet as one walked about. They have a way, too, of creeping into wells and tanks, and polluting the water by their dead bodies; and perhaps such a tank may be that on which a whole family depends for drinking until the next rain. Great trouble is taken to get a garden, and to keep it alive with water. Vegetables and fruit are essential in a hot climate. Flowers and green leaves are a great relief to the eye after the dull monotony of the native trees and bare plains. Away from towns (where the Chinese produce vegetables) there are no fruits, or vegetables, or flowers to be got, except what are grown on the premises. So that a plague of locusts is looked upon as a very real disaster."

In January, 1888, the Bishop, with Mrs. Linton and the children, spent a few weeks at Manly, a very lovely place on the coast, facing the Pacific Ocean, about ten miles from Sydney. The new Bishop of Bathurst (Dr. Camidge) was enthroned during this month, and Bishop Linton journeyed northward to be present at the ceremony. Later in the month he took part in the proceedings which marked the celebration of the first centenary of the colony:—

“We have also found ourselves in the midst of festivities in celebration of the first centenary of the colony. On the 26th of January, 1788, the band of soldiers and exiles arrived and settled down in Sydney Harbour. A statue of the Queen, by Boehm, was unveiled; a Centennial Park dedicated; the corner stone of new Parliament Houses laid; the Governors of all the Australasian colonies and many statesmen came; and a banquet, at which eight hundred and fifty guests sat down, myself among the number, was held. The religious celebration consisted of simultaneous services on the 22nd, with special form of prayer; a united service on the following Sunday afternoon in the Exhibition building, at which seven thousand persons were present, and an almost equal number failed to gain entrance; and a gathering of all Sunday scholars on the Saturday after. I had the honour of preaching in the Cathedral on the evening of the 22nd.”

The sermon here referred to was entitled “Looking Back—Looking Forward.” We give some extracts as illustrating the Bishop’s broad outlook upon the Australian life, and his care for the growth of the whole Church. On some questions of special importance his words have a present reference, which heightens their value:—

“We are at this time celebrating the completion of the first century of this colony’s existence, and of our own church in it. And viewing the state of things now, as compared with a hundred years ago—the great growth from small beginnings—we are led to exclaim, ‘Who hath despised the day of small things?’ Viewing the 3,000,000 now peopling this continent by the side of the mere handful that then were here, we say, ‘The little one hath become a thousand.’ When we consider the millions of sheep, cattle, and horses, the numbers of sheep and cattle stations and farms; the hundreds of miles of fencing, which divides the whole of the interior in this colony up to the boundary of the other colonies into paddocks, with wire fencing; the conservation of water in arid regions in dams, tanks, and creeks, sufficient to water the stock for months together; the mines that put forth untold wealth in one form or another; the miles of railway lines and telegraph wires, the postal arrangements, the villages, towns, cities, headed by this great metropolis, with its enormous trade and commerce; the progress is so

enormous that one's breath is almost taken away by the figures, and the wealth that is represented by these things is almost fabulous. That elementary education of a superior kind is provided, not only in the cities and towns, but in small villages and groups of selectors, and that these schools are officered by competent teachers, and are carefully inspected and examined, is a fact worthy of attention, and proving the interest shown in the mental improvement of the people.

“At the same time, we must avoid the danger at the present juncture of indulging in a spirit of self-laudation and self-glorification, and too little regarding the great duties and undertakings that are before us. There is a fear of our regarding the matters on which there may well be congratulation, to the exclusion of those wherein there is not only great room for improvement, but also great and crying need for reform. A fear lest there be an unwholesome contentment with past attainments, and a lack of ambition to rise to the far higher state to which we ought to hope to rise.”

He then dwells upon the needs of the future if substantial progress is to be insured. He gives counsel of enduring value as to one great want of our new lands:—

“It seems to me, and I imagine I am but echoing the feelings of a large number of my fellow-colonists, that, in order to stem the tide of evil—in order to promote real prosperity, and to earn a good public name for our country—the great want is *patriotism*; a great, deep, burning, thoughtful love of country—so weighty, so all-prevailing, that it shall consume and put an end to all mere self-interest or party spirit, as well as what is worse—shall cause to cease the sacrifice of right to party ends, the sacrifice of public interest to private ends, the sacrifice of interests of country to those of the metropolis—shall recreate public opinion, and make jobbery and wrong to be so looked upon that they shall disqualify for public service, and be considered a disgrace to those who indulge in them.”

He makes an interesting reference to the growth of the Church:—

“When we turn to our own Church, we see likewise marvellous growth and expansion since the days when one chaplain landed on these shores and found little encouragement in his work. Not till 1836 did a bishop preside over the Church, since which time the one has become thirteen, and the score of clergy some seven hundred, with numberless churches, great and small, and corresponding services. I do not mention other bodies—Roman and Protestant—not from failing to recognise their existence, their increase or their work, but partly from ignorance, and partly because time will fail me to speak of more than the Church of England. People tell me in the back country that the state of things has remarkably altered for the

better in the last ten or twenty years, owing, in large measure, to the increased number of ladies, and to fresh arrivals from the great centres of population, where religious opportunities and religious influences are greater."

One of the great needs of the growing Church in Australia, the need of a native-born ministry, is thus clearly pointed out and urged:—

"It is a matter of distinct regret that in the past so few native-born men have offered themselves for the ministry, and that it is necessary to import men from Great Britain. What is the reason of this scantiness of supply? Why is it that so few families of the wealthy ever so much as think of devoting a son to the ministry of the Church of England? Should I be wrong in saying that if the desire were in the heart of a boy or young man that desire would be nipped in the bud, and the hope of its fulfilment absolutely forbidden? How comes this state of things to exist? Why do so few desire the priesthood of the Church of England? Why is there an unwillingness to give sons to it? Can it be this—that from earliest childhood the most that has been heard by boys of the family, touching the minister of God, has been criticism of his life, his utterances, his manner, much blame—perhaps not always deserved—little appreciation expressed, and little or no recognition shown, of his exhausting, multifarious duties, and little or no sympathy felt in the difficulties, trials, and temptations which beset him more than any man in any other honourable profession? Is it the case that want of respect to the man and to his office is taught in the home from earliest days? that he is not esteemed very highly in love for his work's sake (if not for his own sake) and will it be a matter for wonder that a rising generation is not drawn to the ministry? Is it that parents care not to devote their sons to the ministry because they can rise to no higher test of a profession than that 'it does not pay'? It is certainly not creditable if the laity do not rightly provide for their clergy; and if any class of men should be free from anxious thought as to the necessaries of life, it is those who may not take up any business, but whose whole life is consecrated to God and to the good of men, and who are, therefore, specially and rightly dependent on support by them. But is it the case that unless a profession will lead to increase of riches, it must be eschewed, and erased from the list of those which shall be allowed for a son's choice?"

Some words from the conclusion of the sermon, on the position of the Church of England, will fitly close the present chapter and evidence the Bishop's noble outlook on the whole Church:—

"Did we read carefully, and make ourselves masters of our English Church history, and study the genius of her Prayer

Book; know how providentially her Lord has guided, and kept, and moulded her through the 1500 years of her existence; has given her, while holding to the Primitive and the Catholic, to be willing for necessary reform and adaptation to each age; to resist the efforts of Rome to draw to slavery, and of Puritans to throw off Catholicism; how capable of revival after a sad period of death-like sleep; enlisting intellect, art, music, for the service of God, thus elevating man to the holy, and lovely, and delightful; how the Church of England is likely to be, under God, an instrument for drawing together, not necessarily into herself, but into unity with one another, the unfortunately divided Christendom—surely, did we consider these facts, we should be more earnest, vigorous, energetic, in building the walls and strengthening the defences, and beautifying the sanctuaries of our English Zion, and recommend her fold by the reality of our faith, the devotion of our lives, and the sacrifice of our powers.”

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### THE CHIEF PASTOR.—1888-90.

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“Whose joy is, to the wandering sheep,  
To tell of the Great Shepherd's love.”

It was during these three years that the writer had the privilege of working under Bishop Linton as parish priest of Hay and the surrounding district. Among the many unfading impressions which make the Bishop's memory ever sacred, that which is expressed in the title of this chapter is, perhaps, the most prominent. And to dwell upon it in recording some of the incidents of those years will be most in keeping with the purposes of this memoir. The Bishop's relations with one of his clergy are a type of his kindly dealings with all. I hope that in writing, as I must needs do in this chapter, something of myself, I shall be able to illustrate the beauty and loveliness of the character of him whom all his clergy learnt to love and revere as their father in God.

In February, 1888, the Bishop returned to Hay, and held an ordination on St. Matthias' Day, ordaining two priests, the Rev. H. Richards and the Rev. R. Thwaites, and admitting one to the diaconate (Mr. Bradshaw). In the smaller Australian dioceses it is not always possible to keep to the Ember seasons for ordination. Now, as on other occasions, the Bishop had to take the opportunity of the presence of a sufficient number of priests at the Diocesan Council. In March a long journey was taken to Broken Hill. The Bishop's record of it shows the roundabout route which was often necessary in order to reach this distant part of his diocese:—

“I left home March 20, and travelled *via* Melbourne and Adelaide by train all the way. This route, though over 1300

miles, was quicker than that across country by buggy or coach, which would only have been 400 or 500 miles. Time was an object to me then on account of the approaching synod. I had five hours in bed at Albury, four hours of business in Melbourne, slept the second night in a most comfortable sleeping berth in the Adelaide express, was met by the Dean, and hospitably entertained and lionised in Adelaide for six hours, and slept my third night in the train, which took me to Broken Hill by about 10 a.m. on Friday. Fortunately, there were but few passengers, and I was able to lie down and sleep all night in an ordinary car (no sleeping cars on this line). I was met by Mr. Ashworth and some laymen, and driven in style in a four-in-hand drag to the hotel, where room had been secured for me."

He was astonished at the change in the place. Three years before there had not been so much as a hut; two years earlier, at his last visit, it was but a village; but "now," he writes, "there are long streets, large stone hotels, shops in abundance, and dwellings by the thousand, poor and common many of them, it is true, but scattered over an area of upwards of two square miles." He spent some time in the place encouraging the clergy and seeing what could be done for the spiritual needs of the people. Palm Sunday was spent at Broken Hill. Good Friday and Easter Day at Silverton. The clergyman here, the Rev. G. La Barte, was then leaving, owing to ill-health. The Bishop writes of this and of the festival spent at Silverton:—

"Our Easter Day was a very happy one. The congregations were good, and the Holy Communion well attended. I preached twice, and catechised children in the afternoon, before which service the church was dedicated to God, in memory of His first martyr (St. Stephen), whose bright example I pray many may follow here. This church is built in singularly good taste, and is so constructed that, when feasible, a chancel may be thrown out of the arch which already exists, and also, when necessity arises, a transept can be added from an arch in the north side. Moreover, the porch is so strongly built that a turret is eventually to rise from it. The material used is the local stone, faced with good red bricks. The ventilation is admirable; and the whole church does both architect and builder credit. This and the half of a stone parsonage are left as material monuments of Mr. La Barte's incumbency. The spiritual results of his ministry we cannot sum up, but I am sure that the great day will not show a blank. The appreciation of him by his parishioners was marked by the presentation of a purse of 100 sovereigns. He has taken a curacy near Melbourne until his health is re-established; but his liking for bush life will, I hope, one day lead him back to this diocese, to be numbered once more upon my staff of clergy."

It was on the Bishop's return from this journey that he

carved in the wood-work. We can now speak of the house as being admirable for a summer residence, and cool beyond any other in the town, partly from its construction, partly from the fact that air can at night be admitted into any room from the quarter from which the air comes. The thermometer has never exceeded 90 deg. within the house. There has been abundance of opportunity for testing it this summer, during which the heat has been more continuous than during our previous experience. The registration in the enclosed cutting from a local newspaper will illustrate this. The figures given are of the heat in the shade; that in the sun would be often 50 deg. higher. Another cutting from a Deniliquin paper shows that our neighbours, eighty miles south, have fared even worse:— 'Yesterday and to-day were two of the hottest days we have had this summer, the thermometer registering 107 deg. each day. Since Sunday, 4th inst., the day on which the mercury touched 111 deg., we have had only three days under 90 deg. From the date named to the 24th inst. (to-day) inclusive, we have had seven days 100 deg. and over, two days over 90 deg. and under 95 deg., and eight days ranging from 95 deg. to 99 deg. The mean maximum heat for the twenty days specified is 98·2 deg.'"

Further on, the Bishop describes the chapel of the new home:—

"The chapel will look very well when finished. It has a painted glass window, manufactured in Sydney, from instructions given by me. The artists are Lyons, Wales, Cottier, and Co., and admirably have they performed their task. The window is in three panels. In the centre is our Lord, with St. Peter and sheep, the text appearing above, 'Feed My sheep.' On the left is a young man sowing, rivers appearing in the landscape, with the text above, 'Sow ye beside all waters.' On the right is an older man reaping, water still appearing, with the text, 'In due season ye shall reap, if ye faint not.' It will at once be perceived that the allusion is to the *rivers*, which gave its name to the Riverina, and to the object of Christ's Church in one of its aspects. I have delayed the furnishing of the chapel, because I received a hint that the clergy wished to present the Holy Table, and till it arrived I could hardly be sure about measurements for seats. This kind gift, in oak, and of the most suitable design, and beautifully constructed under the superintendence of the son of one of the Sydney clergy, only arrived a few days ago. I am now ordering seats to match. The furniture for the Holy Table has been presented by relations; we still need the sacred vessels. A kind gift of £25 from a relation will, I hope, more than cover the cost of the seats. The linen was given by a relation before we left England. When all is complete, I hope to have an opening

service, with a dedication of the chapel and all it contains to God."

We pass over the record of many unwearying labours of these years; they were in great part the repetition of the earlier experiences. A notice of visits to Narandera illustrates the thoroughness of the Bishop's pastoral oversight:—

"I returned again to this place, which is rapidly increasing in size and importance, in November, in order to institute Mr. Eldrid, who came to us from the Grafton and Armidale Diocese, as incumbent. We had a celebration of Holy Communion on All Saint's Day morning, and at night there was a conversation, at which their new clergyman might meet his parishioners, and they express their welcome to him. This was a great success, and many not of our church were present. Next morning I instituted Mr. Eldrid in the church, using a service composed by the Australian Bishops for such occasions. Yet again have I been to Narandera in the present year, partly to preach on their first Hospital Sunday, January 12th; partly to confirm three well-prepared candidates, in the case of whom there were strong reasons for holding a special confirmation; partly to meet the church-wardens, who desired advice on a question which had arisen. I was glad to find that communicants, congregations, and offertories, had increased under the new *regimé*, and that there was an enthusiasm infused into church matters which was new to the place. It seems likely that there will be a large number for confirmation later on in the year. There are a large number of selectors within a radius of forty miles around the town, and there is work for three men instead of two, if only a third could be supplied."

On February of the following year the Bishop conducted two "quiet days" for some of the Sydney clergy. Thirty-six clergy were present for part or all of the arrangements. His brief record of the event marks his humbleness of mind:—

"I received afterwards an encouraging letter from the Rural Dean, assuring me of the help that he and the others had found in the prayers, meditation, and counsel. I hope, indeed, that the time was as useful to others as it was to myself."

I well remember the unfeigned joy with which he told me some time later of a clergyman who, since the "quiet days," had been a changed man, and had worked a complete revolution in his parish.

The synod of 1890 was the last occasion on which I was present as one of the diocesan clergy. It was a time made memorable by the opening of the chapel and by gratifying evidence of the laity's desire to acknowledge their affection and esteem. To quote from the Bishop's letter:—

"On the next day, St Philip's and St. James', the anniversary of my consecration, there was a combination of interesting

events. First came the dedication and opening of the little chapel in Bishop's Lodge, with Holy Communion, special prayers, and address. Then, in the afternoon, at a garden party for the members of the synod, some gifts, value £110, were made to me by some friends to mark our occupation of the new residence. Mr. A. P. Stewart, a leading bank manager and useful citizen, addressed me as follows:—'I have great pleasure in presenting you, on behalf of a few of your friends, with a small token of their esteem and a memento of the occasion on which you entered into possession of this your new home, and I must ask you not to measure our affectionate regard and high respect by either the intrinsic or sentimental value of our small gift, because between it and them there is no comparison, and I know and assure you that throughout this large diocese good and kindly wishes and high respect for yourself are growing every day and everywhere, not only among the members of your own church, but among all sorts and conditions of men. We wish you and your family many prosperous years, and it goes without saying that we are sure a life which has been so useful in the past will be useful in the future; and we know you will be happy, because between happiness and usefulness there is a natural and inseparable affinity. Accept our assurance of readiness and cheerful willingness to encourage and assist you in the arduous but great work that is before you, a work in which your earnestness and efficiency keep pace with one another, and are acknowledged by all; a work in which we know you to be the well-trying and faithful servant of the Great Master, who came down from His home of endless peace to die that we might live.'

Much might be written to show how abundantly these words were justified. But, doubtless, what has been set down in this chapter will give to those who read the conviction which personal experience has stamped indelibly on my own heart—that Bishop Linton set before him and carried out continually the highest ideal of his office and work as a Chief Pastor in the Church of God.

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## CHAPTER XI.

### "THE BURDEN AND HEAT OF THE DAY." 1891-92.

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Think not of rest; though dreams be sweet,  
Start up, and ply your heavenward feet.  
Is not God's oath upon your head,  
Ne'er to sink back on slothful bed,  
Never again your loins untie,  
Nor let your torches waste and die,  
Till, when the shadows thickest fall,  
You hear your Master's midnight call.

THE work of a pioneer Bishop of necessity involves a great call to self-denial and the bearing of many a burden unaided by sufficient help from others. This was especially the case with the first Bishop of Riverina. So soon as he had fully determined how he should lay the foundations, and to what work he should address himself, he found that the undertaking of the duty was the severest strain upon himself as leader. But he did not shrink for a moment from the work. In a report read before the Synod of 1890, the Bishop's generous and self-denying action in the matter appears very clearly:—

“When His Lordship the Bishop arrived in Hay some six years ago, and had not yet made choice of the part of the diocese in which he would fix his home; very strong, not to say gushing, representations were made to him that if he would take up his abode in Hay an episcopal residence would be provided for him, and many non-members of the Church of England expressed in definite terms their willingness to give their assistance by way of inducing the Bishop to settle in Hay. In the meantime, however, there was but one suitable house available for his use, and this was taken at the enormous rental of £275 per annum, which the Bishop was quietly permitted to pay out of his own pocket, with the exception of £100 annually contributed by Messrs. Learmonth Brothers, of Groongal. But it was felt that this high rental was an undue tax upon him, and a few of the principal churchmen and citizens took steps to erect a suitable episcopal residence. A committee was appointed to carry out the work.”

After giving various details as to the progress of the work, the report continues:—

“It is proper here to mention that a grave misapprehension appears to have taken a firm hold of the minds of many people with regard to this matter, *viz.*, that the grounds are the absolute property of the Bishop, and that he is building the house for himself. We, therefore, deem it our duty to dispel the misapprehension by thus stating the exact facts, which are:—First, that the land and buildings are (subject to the debt which is upon them) the absolute property of the diocese; secondly, for the purpose of conveniently financing it was necessary to vest the property in some one person, and the committee elected the Bishop as trustee of the property, and they hold from him a proper declaration of trust; thirdly, the Bishop, in addition to his own munificent donation of £1000, has made himself personally liable for a debt of over £4000, due by the diocese to a bank, and pays, out of his own pocket, the interest on that debt. What, then, is the sum of the whole matter? Simply this. That our worthy Bishop and his father have between them subscribed £2000 for the benefit of the diocese of Riverina, and the Bishop has found and is paying the cost of £4000 more for the same purpose.”

In such a diocese as Riverina it was evidently impossible that the Bishop should have near him a staff of clerical helpers. He must needs to a great extent bear his burden alone. He wisely refrained from any hasty attempt at copying the cathedral system of a settled English diocese under circumstances where its adoption would have been little else than nominal. But at the meeting of Synod in 1891 the Bishop appointed the senior clergyman of the diocese to the office of Archdeacon. "A celebration of the Holy Communion took place on the Wednesday morning, at which service I instituted the Rev. S. B. Holt, of Deniliquin, to the office of Archdeacon. This is the first dignitary I have created. The time for so doing seemed to have come, and universal satisfaction has been expressed at the appointment."

In his address to Synod the Bishop thus spoke of the appointment:—

"Considering that the Church supposes that there shall be an Archdeacon in the diocese, and that certain offices are assigned to him, and, moreover, that our diocese has provided who shall be the Bishop's substitute in his absence for certain purposes, it seems befitting that there should be such an officer. The appointment rests with the Bishop, and he is sometimes described as the *oculus episcopi*. Taking these things into consideration, I have asked the senior clergyman in the diocese—the Rev. S. B. Holt, incumbent of St. Paul's, Deniliquin—to do me the kindness, and the Church the benefit, of accepting the office. Six years' knowledge of him has fully enabled me to appreciate him as a man, a learned man, a man of God, who has accomplished the difficult task of so methodising time and opportunities that diligent study is carried on, as well as systematic performance of the duties of a parish priest. In consulting with him I have always found wise advice, with good reasons for his opinions. And I shall not be alone in my belief that there are few Australian clergymen who are deeper theologians than he. I am glad to be able to report that Mr. Holt assents to my request."

To my successor as Incumbent of Hay, the Rev. J. B. Armstrong, the Bishop also refers in the same address. "In succession to the Rev. Charles Pritchard, after one week's interval, I was able to institute the Rev. J. B. Armstrong, M.A., of St. John's College, Cambridge, whom I was glad, for my sake, as well as for that of the Church in the district and diocese, to secure for the post."

From the same address some further quotations give us a picture of the Bishop's vigour and power of work after seven years' episcopate, and when he had thoroughly settled down to his Australian life:—

"During the year I visited all the principal places in the

diocese, omitting only a few out-of-the-way villages. The mileage I travelled was not less than 10,000 miles. This included two visits to Sydney—one connected with the election to the Primacy, and the second to attend the enthronement of the Primate, Dr. W. Saumarez Smith. It is cause for thankfulness on my part to God that I met with no accident, and enjoyed the best of health amid so much locomotion, and met with the greatest kindness, help, and hospitality from all with whom I had the pleasure of being thrown—both clergy and laity—to whom I were ungrateful indeed did I not publicly express my warmest thanks. The work of a diocese like this must be full of difficulty to Bishop, clergy, or office-bearers. In the midst of difficulties, however, there has been courage and perseverance, and there is some progress to note.”

He makes an interesting allusion to his visit to Melbourne for the consecration of the Cathedral:—

“The diocese of Melbourne is heartily to be congratulated upon the completion of the main part of the Cathedral, and its consecration for the worship of Almighty God. This marks an epoch in the history of the Church in that diocese, and gives opportunities for usefulness which the authorities will not be slow to employ. The event has been long looked forward to, and great were the rejoicings at the opening services. I had the privilege of being present, together with our Chancellor and three of the clergy. Being called upon to deliver one of the sermons during the octave, I seemed constrained to speak on your account as follows:—‘In the name of the diocese which I represent, I congratulate you, and praise God for this manifestation of His good hand being with you. I take courage likewise for the future of the youngest of the Australian dioceses under its first Bishop. The first Bishop of Melbourne, with his clergy and faithful laity, could but sigh and hope for the stage which you have now reached. To the second Bishop and his helpers it was given to select the site, lay the foundation, and see the walls arising. It is to the third Bishop and his clergy and laity that it is given to see the top stone in place, to arrange its consecration, and to hold high festival within the sacred enclosures of St. Paul’s Cathedral. The day of small things is not to be despised. The difficulties from circumstances, from scanty appliances and means, demand sympathy in a young diocese. But these difficulties and hindrances are no greater than those which the pioneer Bishop and clergy encountered in the early days of this diocese. Pains, prayers, counsel, devotion, and liberality have received, and will receive, their reward and blessing from God. Your progress has a stimulating effect upon those who are in the thick of difficulties, and makes them thank God and take courage. And so let it be with us, my brethren of the clergy and laity.”

From the same address we quote the following wise and sympathetic remarks on the Archbishop's judgment:—

“The Archbishop of Canterbury has pronounced his judgment in the case of the Bishop of Lincoln. A voluntary society calling itself the Church Association hired persons to go to services where the Bishop officiated, to take notes of proceedings, and then take action against him. It is to be noticed that these were not ‘aggrieved parishioners,’ or persons specially interested in the matter. The sympathy of the Church in general was by no means with the Association. Its actions have alienated many of its former adherents, and have helped to spread and make popular that which it has sought to restrain. It is much to be regretted that the large sums of money uselessly spent in this and similar prosecutions should not have gone towards the extension of the Church in its conflict with evil and its extension throughout the world. The Archbishop's judgment, if it does not satisfy all, as is not likely to be the case, will be thankfully viewed by the Church of England at large. After the Archbishop's judgment it will be hard for any to sample with, to them, the worst of brands, viz., ‘Roman,’ many customs and practices which are Catholic and primitive; which have perhaps dropped out in the days of the English Church's depression, but which have no superstitious meaning, and are innocent and helpful to devotion to many. He condemns the use of the sign of the cross in the absolution and in the benediction, and the mixing water with the wine in the service. He justifies this latter when done beforehand. It would naturally be done by our Lord Himself; it was only in northern races that wine was drunk unmixed. Horace speaks of a man who so did as drinking like the Scythian—‘the type of brutality.’ It sometimes scorches the throat nowadays, when the wine is—as often—“fortified,” to take even a mere sip. The ablution is meant to be an act of reverence. Looking at the matter apart from prejudice, that the priest as leader of the people should face the same way with them, is at least seemly, and far more convenient for consecration than to move the elements to the north end; at the same time that those few persons who desire to see the manual acts should be gratified, it should be done visibly. Singing after the consecration and before the reception of the elements is allowable. Two lights are allowed as signifying that Christ in his twofold nature is the very true Light of the World. The Archbishop concludes with a rebuke to the Association for hiring witnesses to intrude on the worship of others for purposes of espial: with a deep regret at the incongruity of minute questionings and disputations in great and sacred subjects, and the diversion of time and attention thereby from the Church's real contest with evil, and building up of good, both by those who give and

by those who take offence unnecessarily in such matters ; he cautions that the apostolic judgment as to other matters of ritual applies here too, viz., that things which may necessarily be ruled to be lawful do not for that reason become expedient ; and points out that public worship is one of the Divine institutions which are the heritage of the Church, for the fraternal union of mankind ; and that the Church therefore has a right to ask that her congregations may not be divided either by needless pursuance, or by exaggerated suspicion, of practices not in themselves illegal. This judgment, with the concluding remarks, seems full of common sense as well as of reasoning, and should result in peace and mutual forbearance."

The usual long round of journeys was undertaken during the year. The Bishop writes with hope and encouragement of the state of the Church at Broken Hill :—

"Broken Hill has grown since my previous visit—more houses, more people, 20,000 within a few by this year's census, and more shafts, more chimney-stacks vomiting volumes of dense, black, poisonous smoke, which is seen from miles distant. It is a very busy place. The Parsonage and Temporary Church or school-room is a regular hive—no drones: only working bees!—from early morning till late at night. Mr. Wheeler, finding that many of our children were attending the Roman Catholic schools, and also feeling that it would be a great help to the progress of religion to have a school conducted on Church principles, established one in January, which has increased in numbers each week, until there are now two hundred scholars. The chancel is curtained off, and the school held in the body of the iron building which, for the present, serves as church. Mr. Wheeler is headmaster, and is a firm disciplinarian, having, at the present time, the affection of the children. The lady who keeps house for him manages all money matters, and teaches music, drawing, and needlework. Two of the lay readers teach, and two female teachers. The day begins with them at 6.30, Mr. Wheeler giving an hour's instruction to the candidates for holy orders ; Matins follow at 7.30 ; then breakfast. One of the staff is out in the parish, teaching in one or other of the four large public schools, or visiting the sick or the hospital. The rest start at 9.30 in school and are there till 12.30, and from 2 till 3.30. Visiting follows till dinner, at 6.30. In the evening the young men are mostly free for reading ; but there are two district churches in which there are Thursday evening services, and choir practice for the Sunday services. There is Sunday school, too, in these districts. More young men are needed here for the like work ; and a band of sisters would be of the greatest advantage, in a place where there are few women of a type to influence for good their sex and the children.

At Wilcannia the Bishop writes of the camel traffic:—

“Wilcannia is in a very dry region, and transport is often most difficult from the lack of water. To meet this difficulty camels are put into requisition. I was sitting writing one day when I heard a snorting, grunting, and grumbling which I knew at once could proceed from nothing else but camels, and looking up saw a string of them, with an Afghan in charge. Their burdens were placed in two divisions, with a space between, to which the camel was brought and told to kneel down, which he did in an ungracious manner; the load was hitched on to the saddle, and then he rose and proceeded a few steps, and when all were loaded the camels marched away in single file, the halter of the one fastened to the tail of one in front. Another day as many as twenty-five came in laden with bales of wool, which they carried to the river bank, then knelt down, and the bales when loosed rolled into the steamer. Distance can be covered much quicker with camels than with horses and bullocks, and they go long distances without water.”

The Bishop went on to Menindie by a river steamer. “By the coach,” he says, “I could have done the distance in sixteen hours; the *Decoy* took nearly three days. This was owing, in great measure, to the fact that the captain was disappointed in several places of fuel.”

At Menindie, then in charge of the Rev. E. Ward Thomas, the Bishop writes of a pleasant Sunday, “as usual,” with good congregations:—

“During my visit a social evening was arranged, when the following address was presented: ‘We, the members and adherents of the Church of England residing in Menindie, desire to offer you a cordial welcome on this your fifth visit to this portion of the diocese. We beg also to express our attachment to the Church and to yourself as chief pastor, in whom we recognise a true father in God. We trust that your visit on this occasion will convince you that some progress in spiritual matters has been made, and that the future is not dark or uncertain. Again assuring you of our regard, and of our conviction that your periodical visits will animate us to further effort towards the extension of the Redeemer’s kingdom. We are, &c.’ The people of this little village are thoroughly united in their efforts in maintaining the church and their clergyman, whom they much value, and in caring for the best interests of the rising generation.”

In September was the meeting of the General Synod at Sydney, which assembles once in five years:—

“The component parts of the synod are the bishops and representatives of the clergy and laity from the thirteen dioceses. Never before had so many bishops been present at a synod, the only absentee being the newly-consecrated

Bishop of North Queensland, who was in England. Bishop Dawes, who assists the Bishop of Brisbane, made the number, however, up to thirteen. The opening service on Tuesday morning consisted of Holy Communion and an admirable sermon by the Bishop of Tasmania. The procession of robed bishops and clergy was long and noticeable. In the afternoon the Primate delivered his opening address, which was considered by all to show great power and grasp of subject. Various subjects were under discussion, and some of them became matter for legislation during this and the following week, the only breaks being, on Saturday, a garden party at the Governor's (Lord Jersey), another at the Primate's, and a missionary meeting.

"A false impression seems, judging by the utterances of English Church papers, to have been formed in the old country as to our wishes on the subject, for which I do not remember anything to have been said to justify that impression. These newspapers seemed to have gathered that in our desire for re-union with Christians outside the Church of England we were ready to sacrifice the distinctive features of our Church. I am at a loss, and others, too, to discover what can have given rise to this impression. Certainly none are willing to make such sacrifices, however desirable and devoutly to be prayed for that re-union assuredly is.

"Our time was very fully occupied with session afternoon and evening, with committees, and meetings of bishops during the mornings. I preached in the Cathedral and in three parish churches, and felt much refreshed by intercourse with many members of the synod, as well as invigorated by the discussions on several of the subjects in hand."

The prevalent influenza attacked the Bishop during his journeys after the synod. He was somewhat hindered by the attack and the succeeding weakness which always follows. But in November he set off again on a long tour through the district attached to the parish of Hillston, in charge of the Rev. J. Verso. He thus writes of a visit to one part of this enormous district:—

"On Friday we arrived at Lake Cargellico and visited the Church people in the town. Next day I rode to Euabalong, twenty miles away, in order to be ready for morning service on Sunday, and visited all the people before nightfall. The congregation was good, many coming in some distance, a few communicating. After this I started back for Cargellico, taking dinner at a station half way, and then got in in good time for evening service. Here is always a good congregation, though I am sorry to say they are far from being liberal givers. Mr. Verso had remained here and given them a morning service. This is one of the prettiest spots in the diocese; a large lake filled when the Lachlan River is in flood, and the waters held up in

the lake, when full, by a dam across the narrow creek through which the water passes. Around are hills which are most pleasing to the eye of one who lives in the absolutely flat country around Hay. The rainfall is fair, and there are many farmers who would prosper greatly if only there were a railway running into these parts." Returning to Hillston, the journey was continued northwards.

"On Tuesday, December 8th, I left Hillston for Ivanhoe and Mossgiel, which had been left for six months without services, and for a long time with but few. I held services at stations on my way, and reached Ivanhoe on Saturday afternoon, sufficient time remaining to visit the few inhabitants. Sunday was cool, and the congregations good. I baptised five infants in the afternoon and catechised children. Next morning early I was unwell and unfit to proceed. It was providential that I had made no engagements for a few days, and was able to remain quiet till Wednesday, under the kind care of my good hostess, who was both doctor and nurse to me in a most efficient way, for which I cannot thank her sufficiently. Then I went to a station for the night for service, which was well attended and hearty. The next day to Mossgiel station, whence I visited the neighbourhood, and held services on Sunday, which were well attended. Between leaving Ivanhoe and Sunday night I baptised sixteen infants."

The rabbit pest is the subject of an interesting and vivid description:—

"Here it was almost impossible not to notice the work of rabbit destruction being carried on: both eye and nose testified to the widespread mortality. The method adopted here was poisoned water. The rabbits, which have multiplied to that extent that the sheep have diminished very considerably, cannot do without water when the grass is dry. Consequently all water is fenced off from them, and troughs of poisoned water are placed within their reach. Tens of thousands lie about dead, and for a few days are most offensive; but, owing to the dryness of the climate, and the ravages of birds (which eat the eyes) and of ants and beetles, in an incredibly short time all that remains of them is a dried up piece of furry skin. Poisoned wheat is also used, sticks dipped in poison, and large traps near tanks, into which they can enter, but not return. In such traps it is no uncommon occurrence to find one thousand caught in one night. These are knocked on the head and carted away to decompose in the sun or to be burned. Near the railways, in winter, thousands are sent by train to Sydney for consumption. In some places the skins are dried, and sent in bales to the sea-ports, and fetch a good price. Some are used in this country, more are exported. The skins are used for the manufacture of hats, and the fur is largely taking the place of lamb's wool.

“Owing to the plague of rabbits, the numbers of sheep have been reduced by one-half on some stations; some tracts of country are given up to rabbits, and all land-holders are put to enormous expense in fencing their country with wire netting, and in the destruction of this troublesome quadruped. At the same time much employment is given to labour in connection with the rabbit. The church suffers much financially, owing to many being ruined, and many brought to the verge of ruin, by this evil. Refusals to contribute to church funds are frequently made on this score; incomes are reduced, and expenditure increased thereby. At the time of the terrible famine in Russia, and the destitution of the poor in the large cities, one could wish that means could be devised to transport the millions of rabbits, which here are treated as a pest and left to rot upon the ground. Few in the infested districts will eat a rabbit, which is looked on as in the same category as rats and mice. Rabbits were introduced by the whites, with the idea that they would be good and useful for sport and food, none imagining that they could become the evil they have proved.”

A brief reference to the work of the missions to the heathen, with which I will conclude this chapter, shows that the Bishop, in all his work and anxiety, set the example of a lively interest in the Church's missionary work.

“With regard to missions to heathen, the manager of Warangesda died in October of typhoid, which broke out there. The leader of the mission to New Guinea of the Church of England in Australia, Rev. A. A. Maclaren, died of malarial fever last month on board of a steamer which was bringing him away in the hopes of recovery; he was buried at Cooktown, North Queensland. He was an admirable pioneer, and seemed to have considerable power with the natives, as well as influence with church people in interesting them in the mission. May God raise up one in his place, and give additional workers! We could ill spare him who is gone. Our mission to the Chinese in the diocese has not yet commenced; as each three months of the training of the Catechist in Sydney terminated, the Chinese missionary there asked that he might have another like term. No doubt he will be the better man for this, but we have been disappointed about the delay. I saw him when in Sydney in September, and was pleased with him. He sat with about a score more Chinese Christians at the missionary meeting then held, an evidence that this work of the Lord was not in vain. He cannot speak much English yet, and will not be able to hold much communication with the clergyman, Rev. C. Eldrid, at Narandera, under whose guidance he will be; but no doubt he will improve in our language.”

## CHAPTER XII.

## IN JOURNEYINGS OFTEN.—1892-93.

“A land of lonely rivers and level grey plains.”

SUCH a title, it may be said, describes most of the years of Bishop Linton's episcopate. But while this is true, it was in these closing years that at times the excessive strain of such constant travelling began to tell. And the unwearyed zeal which the Bishop showed was a proof of his devoted purpose to let nothing stand in the way of his work, so long as God gave him strength. It was early in 1892 that, when I met him at the Melbourne station, the Bishop told me that he was going to consult a surgeon about some internal trouble. It might, he said, involve a slight operation, but he did not think it of great consequence. This was really a symptom of the last illness. But God, in his mercy, veiled the future, and granted to the Church two more years of a life so willingly spent to His glory. The Bishop, with Mrs. Linton and family, spent a happy rest-time at Mount Martha, a beautiful watering-place on the shores of Port Philip. So much was the Bishop charmed with the locality that he purposed buying a piece of land there, and hoped to establish a house of rest for his clergy in the course of time. During his stay at the Mount Martha Hotel he undertook the duty of ministering to the spiritual needs of those in the house and neighbourhood. Of this he writes:—

“There being no church nearer than four miles off, to which few could or would have gone, I gave two services each Sunday, which were well attended, and that in the evening by most of the servants. The large number of children there made it the more imperative that the day should be marked, and that they should not be left to their own devices. A gentleman present undertook the musical part of the services, for which he was fully competent—an act the more agreeable, as he was very hard worked all the week. On most of the Sundays we had a celebration of Holy Communion. When I went away I was able to hand to the over-worked and underpaid clergyman of the district a substantial sum from the offerings made at the services, which gave pleasure both to him and to me.”

On the return to Hay, great heat was experienced. The register for four successive days was 104 deg., 110 deg., 108 deg., 110 deg. This was early in March. “On March 13th,” writes the Bishop, “I took our monthly services at Carrathorl and Groongal, and, on the day after my return, received notice of the death of the Bishop of Goulburn, and next day set off for his funeral, arriving in the middle of the night. He was buried

in the afternoon, the Primate and the Bishop of Newcastle also being present and taking part in his service. In my synod address I have spoken of him and his services to the Church. Most of the clergy of that diocese were present, and a large number of lay people. Rain falling constantly made the scene the more mournful. That evening, at 10 o'clock, I started back to Hay, arriving at 4.30 p.m. on Saturday, having travelled six hundred and forty miles in the fifty-four hours."

The Bishop made the following reference to this sad event in his address to Synod the month after :—

"Looking outside the Diocese, one cannot forget that one has been called away in God's Providence from the province who has been a prominent figure in Church life in New South Wales for nearly thirty years. I allude to the Bishop of Goulburn. Where he has lived, there he has died, and is buried, and seems to have taken possession of the land for Christ in a more special way by leaving his body in it, than if he had died and been buried elsewhere. But two Bishops heretofore have died in Australia: Dr. Sawyer, the Bishop of Grafton and Armidale, drowned soon after his episcopate began, and Dr. Tyrell, of Newcastle, for thirty-two years Bishop. The Bishop of Goulburn has left his mark behind him, and has erected in his lifetime his monument, in churches and parsonages, in a Bishop's residence, in a noble cathedral, and in a newly-formed Diocese, for the existence of that of Riverina may in large measure be attributed to him. In many parts of this Diocese he is well-known for brave endurance of hardships, as one who recounted journeying incidents in which he bore a part in a charmingly interesting manner, as inciting to energy in Church work, and still more in preaching righteousness, and recommending the holy religion of Jesus Christ, which was the mainspring of his life. Your sympathy will extend itself only naturally to the partner of his life, Mrs. Thomas, who shared all toils, halved all sorrows, doubled all his joys, and wherever she went shed rays of love and kindness, the spontaneous outcome of that which filled her heart, upon all with whom she came in contact."

The meeting of this synod in thus noticed by the Bishop in his journal letter :—

"The synod opened on Tuesday evening, April 26th, with a good attendance. We had the Holy Communion on Wednesday morning. An excellent spirit prevailed, and much work was done, needing close attention until Friday afternoon. Some work of previous sessions needed slight amendment, and a new ordinance of great length was passed relating to Church Management, both as to property and as to rights, duties, and powers of church wardens and parochial councils. The object of this was to make such provision for these matters as may serve for the whole province of New South Wales, and take the

place of some almost obsolete Acts of Parliament of William IV., much of which does not apply to, or provide for, present emergencies, and which we hope to get repealed. Vacancies were filled up on different councils, boards, and committees."

In the course of his address, the Bishop thus referred to life insurance for the benefit of the Church. Alluding to the meeting of the General Synod in Sydney during the preceding year, he said :—

"I had the honour of being chairman of a select committee to consider the increased use of life insurance in providing funds for the benefit of the Church. It was considered that our Clergy Superannuation Scheme strikingly illustrated the soundness of the principles and the profitable nature of this mode of accomplishing the ends desired. The committee was fully convinced that there could be no valid, legal or moral objection to this method of providing for funds. In regard to the creation of funds for parish or diocesan endowment, the committee recommended endowment insurance funds, through which members of the Church might be encouraged to insure their lives, and to transfer their policies to the bishop or to trustees appointed for the purpose, paying the premiums, as their contribution to such endowment fund. In addition to the suggestion of this committee, it seems to me that, where it is desirable to erect church buildings which are to be gradually paid for, members of the church would be much more likely to be guarantors, if, in case of death, their families were protected against possible loss by an insurance upon their lives, of which the premium should be paid by the Church; in the case of such death, the policy would pay the sum guaranteed. Where a certain annual endowment of a loan could be made, the policy might be for an annually decreasing amount, with similarly decreasing premium."

The journeys of this year were greatly increased by the help given to the neighbouring Diocese of Goulburn during the vacancy of the See :—

"The Diocese of Goulburn being vacant, and the work being considerably in arrears, the Vicar General (Dean Pownall) asked the surrounding bishops to take confirmations near their respective dioceses. To this we agreed, and on May 10th I left by train to perform my part of the agreement. I confirmed during this tour 300 candidates at twelve centres, and at the end of June 21 more at another place; also dedicating a new church, and confirming 19 more at Junee last Monday. The scenery was utterly different from this diocese, being hilly and even mountainous. Many deserted diggings were passed by, now lonely, but years ago busy with thousands of miners and the hum of machinery, now lying idle, rusty, and rotten. Places were pointed out where encounters with bushrangers had taken

place, and in cemeteries I noted more than one memorial stone over police shot down, some in cold blood, some in fight. I ended this tour with a visit to Corowa, near which place I found myself, and spent a Sunday in that district—at Mulwala in the morning, at Corowa in the evening; hoping to return there later in the year for a confirmation. I was fortunate in having fine weather, except while at Corowa. Hay was reached on the last day of May, 1236 miles having been traversed.”

A little later in the year the Provincial Synod held its triennial meeting. In the course of his notice of the meeting the Bishop tells an amusing anecdote:—

“The Diocese of Riverina was represented at the synod by four clergy and four laymen; the numbers from each diocese being more or less in proportion to the clergy in it. One of our laymen took a very prominent part in most of the subjects under discussion. He has a stentorian voice, which gave rise to an amusing incident. Upon a point of order arising, this gentleman said to the president, ‘My Lord, at the proper time I shall demand to be heard in reply,’ to which the Primate demurely answered, ‘Yes, sir, I am quite sure that *you will be heard*,’ to the great amusement of everybody, shared in by the individual in question as much as by others.”

In August the Bishop left home for a long tour in the west of the diocese, going by train through Melbourne and Adelaide to Broken Hill. It was the time of a great strike at the mining centre:—

“Broken Hill, as I anticipated, presented a sad appearance. There was none of the busy look which this seat of a great industry usually has. No smoke from the chimneys, or fumes from the smelters; no brilliant light at night from the electric light on the mines; no emptying out of red-hot slag, which made a striking firework display all the night long; no miners, their faces grimy with toil, hurrying home after their shift; almost all trains had ceased, hands were discharged from almost all shops and stores, and many hundreds—not strikers—had been thrown out of employment through no fault of their own, and with no strike pay to supply their necessities—to live as they could.

“The strike was most wanton and uncalled for. As in many other strikes, the men would not look at facts. The price of silver had diminished, and the best of the ore had been extracted from the mines—far too many hands were employed—and it became necessary to economise; moreover, the Union rules were intolerable. The men insisted on all being carried on as before, and threw up their work without any notice: and this at a time when unemployed labourers flooded the country, and when great depression prevailed. Of course, they had to give in finally, but did not do so until hundreds of men had been

imported. Some mines have not opened since, the others have taken less men, and thousands have had to take work elsewhere. The three last great strikes in this country have proved disastrous failures to the strikers, and have driven much trade away from Australia."

A visit to Wilcannia was included in this tour:—

"At Wilcannia I remained two Sundays the guest of our clergyman and Mrs. Bradshaw, who seem to have won golden opinions here, and to have been carrying on well their difficult work, making some progress. I remained here two Sundays on account of the great isolation of this place, and the little, or rather absence of, intercourse that a clergyman has with his brethren; the expense being too great, and the journey too long for him to get to the synod. The place is also somewhat depressing, trade and population having largely deserted it for Broken Hill and Bourke. I visited the members of our Church, attended a reception arranged for the people to meet me, confirmed seventeen candidates on the second Sunday, and paid a visit and gave a service at a station about nine miles away. The country around was most desolate. After a long drought, whatever verdure was produced by rain was being consumed by a plague of caterpillars, and even the salt-bush, which stands drought, was being destroyed by these greedy vermin."

October found the Bishop again in Sydney, where he was obliged to attend the adjourned meeting of the Provincial Synod. He was somewhat disappointed with the general results of the gathering. The following extract shows how practical and definite was his sympathy with Australian missions:—

"We had, however, a very important meeting of the Board of Missions, which is the organisation of the Church of England in Australia and Tasmania for evangelising the heathen. This board knows no parties in the Church, and has good men of all schools upon it. It has its missions in New Guinea and Melanesia, and to the Aborigines, Chinese, and Kanakas in Australia itself. Of this the C.M.S. in England, and Messrs. Stewart and Stock, seemed to be utterly ignorant when they came out, at the invitation of a few in Sydney, to form a C.M.S. association. It is a sad pity in a new country to have divided missionary interest, and thus weakened forces. These gentlemen were invited out by a few in Sydney, who think that God cannot bless or own any missionary work except that of the C.M.S., and who would not support or give to the Board of Missions. While I trust that missionary enterprise in general will have received an impetus by the visits of these gentlemen, and I am sure that they aimed at this, yet still a very great impetus has been given to the diverting missionary interest from the Australian channels into those of the English society, and empha-

sising the division of missionary effort. And this, when the Australian missions need all the money, men, women, and prayer that it is possible to obtain from our small population and very limited resources."

On his return he paid his annual visit to Narandera. He chronicles with evident satisfaction the fact that "a vigorous work is carried on in this parish, which embraces much country." He alludes with encouraging sympathy to the work of the clergy, the Rev. E. Eldrid and the Rev. F. W. M'Donnell. He commends a new industry which had been started—a factory for chilling meat for the Sydney market and also for boiling down sheep for tallow. "By the former process, the unfortunate sheep are saved the miseries of a long train journey to Sydney, suffering from hunger, thirst, jolting, and often death by suffocation; and the meat is far better for food. The latter process is a profitable way of diminishing the superfluous stock, especially old sheep, when prices are low and when there is a fear that pastures may fail."

The work of the Chinese mission at Narandera is next noticed—

"The Chinese catechist, Leong Bong, is making good progress with his work, and seems to have made some impression on his countrymen. I shall not be surprised to hear soon of baptisms; but we do not want to be too much in a hurry. He is improving in his English, in which Mrs. Eldrid helps him; and another lady teaches him music. He played the "Old Hundredth" in my presence. What I cannot get here, but must try to get from missionaries in China, is theological books in Chinese, in order that he may increase his learning in that direction. He generally brings to church on Sunday a few Chinese, whose places he finds for them in the Prayer-book. He is very handy in all sorts of ways—cooking, gardening, and carpentering; and seems to me a most genuine character, who cannot fail to make his mark. He, with many others, was brought to Christ in Sydney, through the help of the Chinese missionary there. Similar work goes on in Melbourne and Brisbane."

Then follows an account of a visit to Goulburn, for the consecration of the new Bishop:—

"On Monday afternoon, the 31st, we left for Goulburn, which we reached at 1 a.m., November 1st. On this, All Saints' Day, took place the consecration of the new bishop of Goulburn, Canon Chalmers, of the Melbourne Diocese. This was an epoch in the Church of England in Australia, and a distinct advance. The Synod elected a clergyman already serving in this country, and did not, as has been done hitherto, send to England for a bishop. This may have been necessary in the past, but now is no longer so. There are good men with colonial training in many a diocese, well fitted for the episcopal office and qualified for most of the Sees, with the exception, perhaps, of such as

Adelaide, Brisbane, Melbourne, and Sydney. The Diocese of Goulburn could hardly have chosen better, and one predicts a useful course for its Bishop. The consecration took place in the morning, the Primate being assisted by the Bishops of Ballarat, Brisbane, Melbourne, Newcastle and Riverina. The arrangements of Dean Pownall were admirable, and were carried out without anything to mar the solemnity of the service. The enthronement took place in the evening. Canon Vance, an old friend of the new bishop, preached in the morning, and the Bishop of Melbourne in the evening. A goodly number of Victorian clergy came to testify their interest in their brother now appointed to a high office in the Church, and to aid him by their sympathy and prayers. Bishop Chalmers had as chaplain the Rev. W. C. Pritchard, who was for two years at Hay."

The rest of the year was occupied with visits to Urana, Hillston, Ivanhoe, and Mossgiel, bringing the mileage for the year up to 9,827.

The year 1893 began with another holiday at Mount Martha, and then follows the same chronicle of continued journeys. At Broken Hill there was a sign that such unwearying labour could not last:—

"After so much travelling and two nights in a train, I took the day easily, walking a good deal as the best change and exercise after much sitting. Towards evening I was attacked with a disorder which now and then troubles me, and was put quite *hors de combat* next day, and, only with difficulty, preached in the parish church, morning and evening, and in a mission building in the afternoon on Sunday.

In his address to the Synod of this year, the Bishop gave valuable information as to the population of the diocese:—

"The census of 1891 gives to us the population of the diocese at that date, and shows a considerable increase in the decade since 1881. This has principally arisen from the aggregation of souls at Broken Hill. For if Corowa, Hay, Hillston, and Narandera have increased in numbers, there has been an equal diminution in such towns as Deniliquin, Wentworth, and Wilcannia. The country population has not, I think, increased, but has been migratory; if selectors have been multiplied in one district, they have vanished from another. The total population of the diocese is 74,177, of whom 27,567 are Church of England, 1620 are Chinese, and 1375 Aboriginal. The Church of England population was represented to me, when first I came to this country, as being 21,000. The figures which I have quoted above are supplied to me by the courtesy of the statistician for the Colony."

One other extract from this address gives us the Bishop's attitude on the question of the unity of Christendom:—

"In this one Holy Catholic Church for all nations, for all

time, we find ourselves. We are, by our belief, *alas!* somewhat in opposition on the right hand and on the left—to the current undenominationalism on one side, and to the exclusive claim of the Roman Communion on the other. Undenominationalism represents men as first becoming Christian by an act of individual faith, and, after that, combining into Christian societies, greater or smaller, as suits their predilections. This is the opposite of the theory that they become Christians in the first instance by incorporation into the Christian Society, and then, after that, are bound to realise individually their Christian privileges. Whether this seems advantageous or disadvantageous we are not responsible for it. It is part of that which comes to us from our master, Christ; it is the only theory sanctioned by the original documents of Christianity. *We do not unchurch others who differ, or deny God's blessing upon them, but we cannot but hold fast to that which we have received.* Unable to accept the undenominational conception of Christianity, we can no more accept the claim of Rome. We cannot give her the title of the *Catholic Church* when we remember that a considerable majority of members of the Church are outside the Roman Church. And besides this, the more anyone studies the subject, the more clearly he must see that, whatever graces, powers, excellencies that Church has, still she is a one-sided development of Christianity—a development of certain qualities of Christianity, powers of discipline and order, with which the Latin genius has special affinity, but a development ignoring other qualities at least as Christian, such as the strengthening of individuality which it is intended to promote, the responsibility which Christianity teaches for personal enquiry, the love of bare truth, the considerateness and fairness it ought to foster.”

We must pass over the interesting account of other journeys, and come now to a brief notice of the last journal-letter written by the Bishop not long before his death. It begins with a notice of the prevalent financial depression:—

“The times fall very heavily upon our clergy, who, never having but very modest incomes, find them decidedly reduced just now. Contributions have been lessened or withdrawn in all quarters, and offertories are decreased. The Diocesan Council has been obliged, from shrinking of the General Fund of the diocese, to reduce all grants by 20 per cent. The grants are made to the clergy in weaker parishes, and to assistant clergy and candidates in the larger parishes. These younger clergy and candidates are thus being trained to fill posts when required, and are an important item in our existence.”

An interesting account is given of the successful beginnings of mission work amongst the Chinese at Hay, and the faithful efforts of Leong Bong, the Catechist. The Bishop writes with

a just appreciation of the usefulness of the Chinese inhabitants of the land, while not advocating the removal of legal restrictions on their immigration.

There is an interesting reference to artesian wells in an account of a visit to Urana and Narandera:—

“After visiting several stations and holding a missionary meeting on the Tuesday evening, an association being formed, I went by buggy to Narandera. I was driven by a Government Inspector of Tanks and Wells, who had had a very varied experience in India, New Zealand, and this country, and was a most interesting companion. Latterly he had been connected with the work of tapping the earth, by means of the artesian bores, for water. Many of these have been successful, and millions of gallons of good water are gushing forth by day and by night, and forming lakes and streams where there were none previously. The value of these supplies of water is immense, both for drinking purposes for man and beast and for producing crops by means of irrigation. God seems to be teaching us that we must not expect him to alter, because we come to it, the state of nature which prevails in a dry country with small and precarious rainfall, but to look for other sources which he has prepared, and which are to hand, and may be utilised after pains are expended. Man is to subjugate the earth, to exercise dominion over it, and to extract its riches. But this means the use of brains and muscle, and sometimes even then disappointment will follow. These earthly matters suggest many a parable of spiritual application.”

One more incident of the many journeys will illustrate the Bishop's good-humoured way of making light of discomforts, and literally “enduring hardness”:—

“On Saturday, the 9th, I went to Euabalong. The weather just then was very hot. I was allotted a room, where I was kindly entertained, five miles from the township, the bed in which was in a corner beyond the reach of any breath of air. It had, moreover, a feather bed upon it. The atmosphere swarmed with hungry mosquitoes. The question arose, can these evils be cured, or must they be endured? To endure them meant a sleepless night and unfitness for Sunday duties. I, therefore, placed my rug upon the ground between the window and door, portmanteaux and bags on either side of me, and fixed over these a large piece of mosquito netting, which I always carry in case of need. Thus I had a cool bed, and was defended from my cruel enemies, and was astonished how soon daylight appeared, proving to me that I had not slept badly.”

This was an incident in the last journey which the Bishop thus chronicled. Of the distance travelled he says, “The tour was one of 445 miles, all by buggy.”

Almost the last words of this final letter, as it proved, are most significant and striking "On New Year's Day we had a celebration of the Holy Communion in the Chapel here, leaving times for silent prayer, secret confession of sin to God, and petition for special graces needed for our life in this country." Surely this simple record is most touching. It throws a backward light on the motives which prompted the unflagging zeal and energy of the past; it reveals the secret of strength; it witnesses to the reality of a living faith.

It was the beginning another season of labour and devotion, the taking up anew the burden and trials of a new year. But, by God's mercy, it was not to be so. That was to be a short year on earth, for soon should begin for the faithful servant the "bright endless year" of the life beyond. Soon was to come the call to Paradise, the summons to depart and be with Christ—with the Master he loved so well and served so faithfully.

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## CHAPTER XIII.

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### THE CALL TO REST.—1894.

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Sleep on, beloved! sleep, and take thy rest!  
Lay down thy head upon thy Saviour's breast;  
We love thee well, but Jesus loves thee best—  
Good-night.

Calm is thy slumber as an infant's sleep,  
But thou shalt wake no more to toil and weep,  
Thine is a perfect rest, secure and deep—  
Good-night.

Until, made beautiful by love Divine,  
Thou in the likeness of thy Lord shalt shine,  
And He shall bring that glorious crown of thine—  
Good-night.

**T**HE beginning of this year was marked by a visit to Hobart, to attend the Church Congress. For an account of this, as of the other events which marked the last few months of the Bishop's life, we are indebted to Mrs. Linton's Letter to the Associates in England. To my delight, I found that the Bishop was a passenger from Melbourne by the same steamer. Then, and during the Congress, I had the pleasure of some friendly intercourse. Other visitors to the Congress have often spoken to me since of the impression which was made upon them by his gentle courteous bearing, and his kindly humour. One little incident of the journey illustrates his thought for others, and his readiness of resource. We had landed late from the steamer at Launceston, and were obliged to take the train

for Hobart forthwith. Desperately hungry, we looked eagerly at the first junction for a refreshment room; but, alas! there was none to be seen. The train waited for a few minutes. Just as it was moving off, the Bishop jumped in with a bag of biscuits and some raisins, which he had procured at a neighbouring store. With these he fed his famished fellow-travellers, enjoying heartily with them the provisions thus hastily snatched by the way.

The week at Hobart was memorable to us all. Bishop Linton read a paper at the devotional meeting on the subject of "Awakening and Sanctification." Of this the Bishop of Tasmania writes to Mrs. Linton:—"I can recall him as he read his beautiful paper at the devotional meeting of the Congress, and I loved him the more."

On his return to Victoria he went with the other Bishops to Ballarat, where a round of services, meetings, &c., had been arranged. He left for Hay on February 5th. On the way home he met two of his children at Junee. A touching little picture is given of the home coming. "That day it was 109 degrees in Hay. Many will long remember the delight of meeting with his children. The clinging of the little one of eight, the talk of all they had seen and done, the pigeon in one basket, the white kitten in another, till, when they reached Hay, the double buggy could scarce hold the accumulation of luggage." And again, two or three days later, another incident shows the strength and sweetness of the home love. "As we drove the boys to school the morning they left, I said to Denys, 'You have had happy holidays.' 'Not so nice as other years,' he said, 'because father was away part of the time.'" A longer quotation from Mrs. Linton's letter shows how ready the Bishop was at all times for the Master's call, and yet how vigorous and well, so as to give no cause for thinking that the call was to come so soon.

"On March 1st, he mentions in his diary, he began to read Milligan on 'Our Lord's Ascension.' This book he took with him on his last journey; he preached from the thoughts gathered from it on Ascension Day in the Cathedral at Melbourne—the last sermon I ever heard him preach, the last in Melbourne. He preached again on the subject the last Sunday at Broken Hill and Silvertown: and when I came to pack up his things after his death, his mark was in the last page he had read, and beyond that the leaves were uncut. It is pleasant to think the ascended Lord was the last subject of his thoughts, and that his mind had dwelt much on that future world, for which he was at all times so prepared.

"The month of March was spent at Hay, at which time a violent outbreak of typhoid fever occurred. Each Sunday, during these quiet weeks at home, he preached and helped in

the services, often walking in and out three times a day, making seven-and-a-half miles in all, besides the standing during the services, and yet he never knew what it was to be tired.

“On March 30th he left for Whitton by train, visited all Saturday, preached at the Aborigines’ station at Warangesda on Sunday, April 1st, in the morning; in the afternoon at Darlington; and in the evening at Whitton, driving long distances between; returning home again on the Monday.”

And so the last Easter festival drew on, and the time passed quickly by until the meeting of the Synod. A new departure was made at its opening:—

“The Presidential Address was delivered this year for the first time in the church. There had never been so good an attendance. There was a short choral service with a full gathering of choir men, and then the Bishop stepped out in his doctor’s robes, and stood at the lectern, and in his earnest, quiet way read the address, for which a place will be reserved in this report. Many remember how well he looked, how calm and serene his manner was, how self-possessed he seemed. Everything was well arranged, and all went without a hitch.

“There was no hurry or bustle after the service, as the meeting of Synod was held in the hall close by; and that night seven clergy and laymen slept at our house, the rest being taken in by kind friends in the town. His gaiety of manner at meals, his cheerful talk making all harmonize, and his quiet arrangements for every one’s convenience made him what he was, the courteous Christian gentleman.”

The address was the usual careful review of the events of the past year with sympathetic reference to Diocesan changes. The Hobart Congress was the subject of a useful summary. We quote the Bishop’s reference to social questions following on his comments on the Hobart discussions:—

“Leaving the Congress, but still touching upon the question just considered, I should like to draw attention to a quotation in an article in the *Argus* on the 17th inst., mentioning that Mr. Herbert Spencer, one of the greatest thinkers of the day, has consistently set his face against the crude theories of State Socialism which prevail in certain quarters; and that Professor Tyndall, who had widely differed from him at one time, had been gradually coming round to his point of view. His faith in free institutions, which was originally strong, was rapidly decreasing, his reason being that people show no sense of the great responsibility that has been placed upon them, and no special fitness for the duties which are required. ‘A nation,’ he says, “of which the legislators vote as they are bid, and of which the workers surrender their rights of selling their labour as they please, has neither the ideas nor the sentiments needed for the maintenance of liberty. Electors or classes of electors

must not desire to bind down their representatives in Parliament to vote as they bid them, but must leave them absolutely unfettered except by their own sense of right.' I am glad to see that the so-called labour members of Parliament in Sydney refuse to bow down to the dictates of a narrow labour caucus. It will be a gross piece of tyranny if trade unions forbid their members to work upon a reasonable reduction in wages, and by so doing reduce them and their families to starvation, and to become a burden upon the public. To avoid such a deplorable state of things, it is to be hoped that the members of the Shearers' Union will not yield to any such tyranny in the near future."

The final words of the address read now like a last blessing on the diocese:—

"May God hear our prayers and bless us in our work, and through us bless the diocese! May He give to all, both clergy, and laity, a ready will to obey and carry out the directions of the Synod, which are binding morally upon all—bishop, clergy and laity! May God, even our own God, bless us; to whom, Father, Son, and Holy Spirit, be honour and glory, now and evermore!"

On Wednesday, St. Mark's Day, the Bishop ordained to the priesthood the Rev. F. W. M'Donnell. The synod closed on Friday, and then came the farewells and the preparations for a journey to Melbourne. He left Hay on Saturday night, by the Deniliquin coach. "It was a terribly rough experience," writes Mrs. Linton, "being bumped and jarred and shaken for more than twelve hours, for it was late on Sunday (9 a.m.), before we arrived in Deniliquin. . . . That night the Bishop preached, and I marvelled at his brain being able to do so much, after the tiring week's work and the rough night journey."

Tuesday, 1st May, the festival of St. Philip and St. James', was the tenth anniversary of his consecration. The consecration of Dr. Green, Archdeacon of Ballarat, to be Bishop of Grafton and Armidale, took place that morning at St. Paul's Cathedral, Melbourne. I well remember Bishop Linton's warm friendly greeting in the vestry. There was always such a strength and comfort in his manner of greeting and farewell. One felt so much the real significance of these conventional signs of fellowship. "Good-bye"—the Bishop often said when parting for a long distant journey—"I mean it in its best sense—God be with you"—and then came a look of sympathy and affection from the clear blue eyes that made one feel, as another of his clergy put it, "One would do anything for such a Bishop!" My last meeting with him was on the morning after the consecration, when we had a walk in the grounds of Bishop's-court, and much pleasant converse. He said, in reply to my inquiry, that his old physical trouble had passed away, and he was no

longer anxious about it. He was reading Milligan's book, and I left him preparing his sermon for Ascension Day. One more look I had—the next morning; I saw him running to a tram and springing lightly on the car, full of athletic vigour, as it seemed.

But the summons was very near. The long journey to Broken Hill, whither he travelled before the following Sunday, revealed the old trouble. He took worse on that Sunday, and endured a long drive to Silverton and back. But during the week alarming symptoms increased, and by Whitsun Eve the doctors found out the worst. Yet, up to the last he was full of anxious care for the diocese. Two of his clergy have sent me letters written by him just before he left Broken Hill by express for Melbourne at the doctor's order. "The letter is so like him," writes the Rev. G. W. Carter, who was to be ordained the next Sunday—"so full of thought for others." This letter was written on Whit Sunday, the very day of his leaving, and when he must have been suffering severely. There is an extract which well illustrates the Bishop's careful exactness in detail and thoughtfulness for his clergy.

"I am leaving for you (now in Mr. Griffith's room) (1) Hobart Congress report. (2) 'Pastor Pastorum', which, after reading, pass on to Bradshaw, and ask him to pass to Sisam. (3) 2 doz. Congress cards. (4) 2 doz. little books for communicants, which I think very good. There may also be a few 'Narrow Way.' I am very sorry to have to go, but am not my own master in the matter. Pray for me that all may go well."

On Whit Sunday night began the long journey by train to Adelaide. The Rev. J. Wheeler accompanied the Bishop. At Adelaide Bishop and Mrs. Kennion met him and did all that they could. Their exceeding kindness was a great comfort to Mrs. Linton. The long journey to Melbourne must have been very trying to the poor sufferer. Mr. Wheeler felt terrible anxiety. But here are little incidents which show the Bishop's tender fatherliness even at such a time:—

"On Monday he asked for his pocket-book in the train, and finding it was May 14th, said, 'I think it is my youngest child's birthday, and I want to send her a telegram.' Mr. Wheeler got out at the first station and sent off the message, 'Many happy returns of the day!'

"Some children were in the same carriage, and their playful noise troubled Mr. Wheeler for the Bishop's sake; but on asking him, he said, 'I like to hear it;' and when in the early morning it ceased, he was not satisfied till he inquired of the conductor where they were, and found they had got out at Ballarat."

Melbourne was reached in the morning of the 15th, and at once the sufferer was taken to Dr. Fitzgerald's Hospital. Mrs.

Linton met him, and was with him all the day. But, alas! it was too late for earthly skill and care. The call to rest had come, and the same night, in quiet peace, and without a struggle, he passed away.

“God’s finger touched him, and he slept.”

“For him there was no sadness of farewell. No passing through the valley of the shadow of death. No long drawn-out pain. His calm, patient, self-controlled spirit needed no special preparation. He was always ready. He had lived so near to God, it was but a step into His actual presence. To me,” writes Mrs. Linton, “it seemed as if God had answered his prayer. Near midnight, at his usual hour, he fell asleep—calm, peaceful, undisturbed.” Not long before his wife had said to him, “Peace, perfect peace.” “Ah, yes!” he said, “that is heaven.”

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We need not dwell upon the sad and solemn services of the funeral. The news caused an outburst of grief in all parts of the diocese and an abundant expression of sympathy, which was most touching in its genuine sorrow. The Bishop of Melbourne and Mrs. Goe showed themselves Mrs. Linton’s truest friends, and most lovingly they helped and strengthened her. The Cathedral in Melbourne was filled with mourners. All that Christian faith and hope could do was done; and so we laid his body to rest at a beautiful spot in the Booroondara Cemetery at Kew, with a far-stretching prospect of hill and valley and surroundings that speak of peace and rest. A simple cross of purest marble marks the grave, and on it is the inscription—so simple, and for that reason so beautiful—

SYDNEY LINTON, D.D.,

First Bishop of Riverina,

Who from the midst of his work,

In the N.W. of his Diocese,

Was called to his rest, 15th May, 1894.

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“O man, greatly beloved, Peace be to thee!”

From many memorial notices we will select only one, written by the Rev. J. B. Armstrong, of Hay, in the parish paper. It well expresses what many others unite in testifying:—

“In a thinly populated country, what a man is, what he does, what he says, how he behaves, are points noticeable to an extent impossible in a crowd, and the effect is consequently more fraught with general good or evil. Therefore, in spite of our sorrow, we should thank God for the Bishop we have had. There was a time, now nearly ten years ago, when our portion

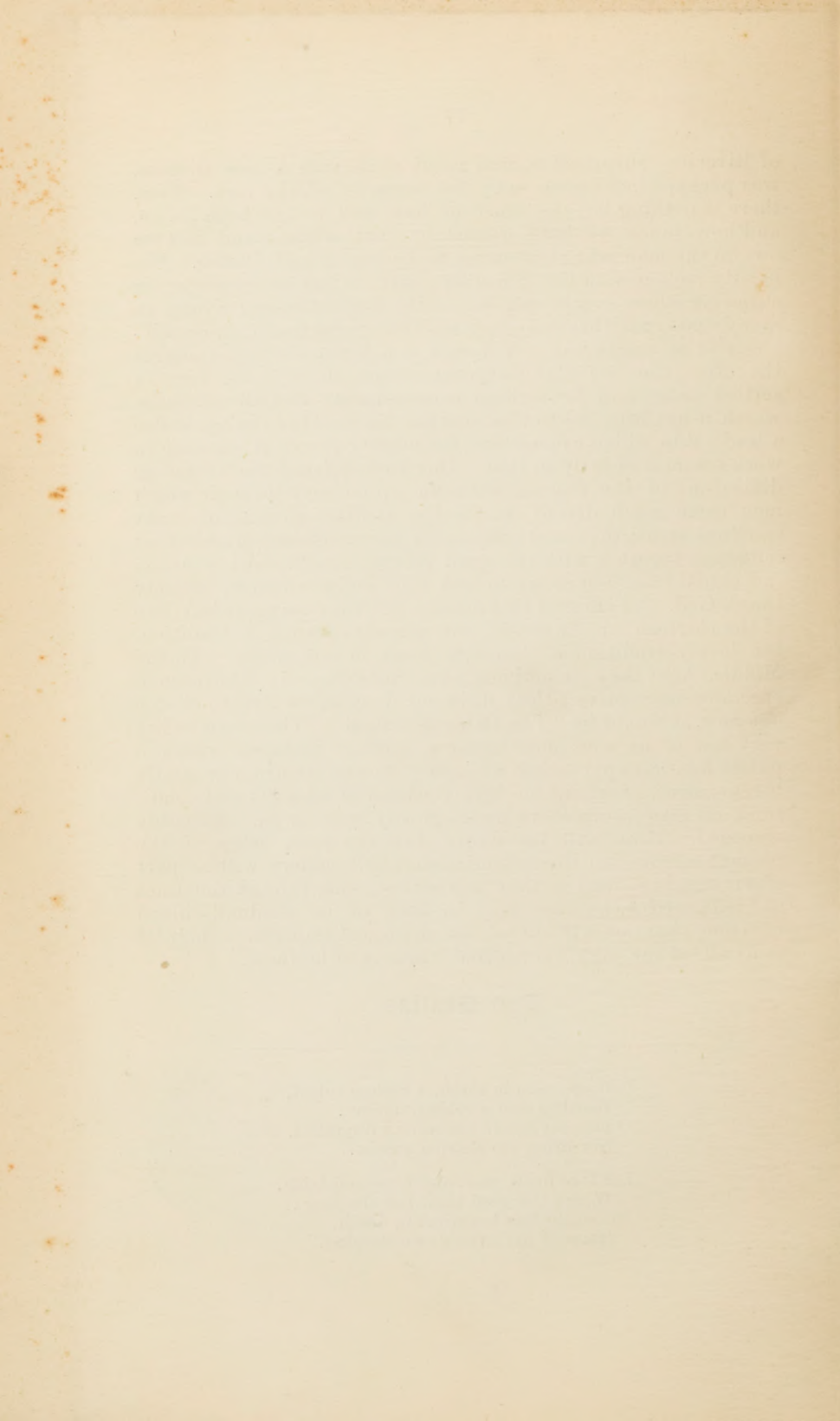
of Riverina, surprised to find itself made into a new diocese, was perhaps inclined to deny the necessity of the fact. Now, there is nothing but the sense of how well it has been for us, and how much we have gained by that action; and this we owe to the man who then came to be our Chief Pastor. We hardly reckon with the difficulties that he had to encounter in a diocese where everything was in the outpost stage; where, in many cases, parishes were to make, men to be found, and everything to be organised. Yet, now it is acknowledged amongst the other dioceses that Riverina stands close to the fore in settled order and far-sighted arrangement; and the steps by which it has been led to that position have all been taken under a leadership which exemplified the mighty power of patience in work committed fully to God. Our Bishop faced the harassing difficulties of the diocese with an equanimity through which men came gradually to behold the steadfast shining of great spiritual strength: and the work accomplished under that influence, together with the good it wrought far and wide on individual lives, is a record to look back on for which we humbly thank God. 'Young as this diocese is—the youngest but two of the thirteen in Australia—we already possess a tradition, the lovely tradition of this life lived in our midst.' In the Middle Ages they sometimes gave their famous Churchmen specially descriptive titles; if, in our diocese, we had to choose one now, it would be "The Beloved Bishop." There can be but very few of us who have known another instance where a public loss has approached so nearly to the nature of a family bereavement, or where the loving esteem of all sorts and conditions of men has been so undesignedly won, or so insensibly accorded. Time will inevitably dull the keen edge of the present sorrow, but the memories that hold us now will be part of our minds so long as they are active; and, though the lines of his beautiful character may for some of us gradually blend into one, that one will survive as the broad impression, helpful to us all, of the high, the eternal "beauty of holiness."

### Deo Gratias.

"Sleep, calm in earth, a Bishop robed,  
Waiting God's golden morrow.  
O memory, leave the wound unprobed,  
Nor bring too sharp a sorrow.

Let love draw near, and hope and faith,  
Where the good saint lies sleeping;  
His white face beautiful in death,  
His soul in Christ's own keeping."







Diocese of Riverina

N.S.W.

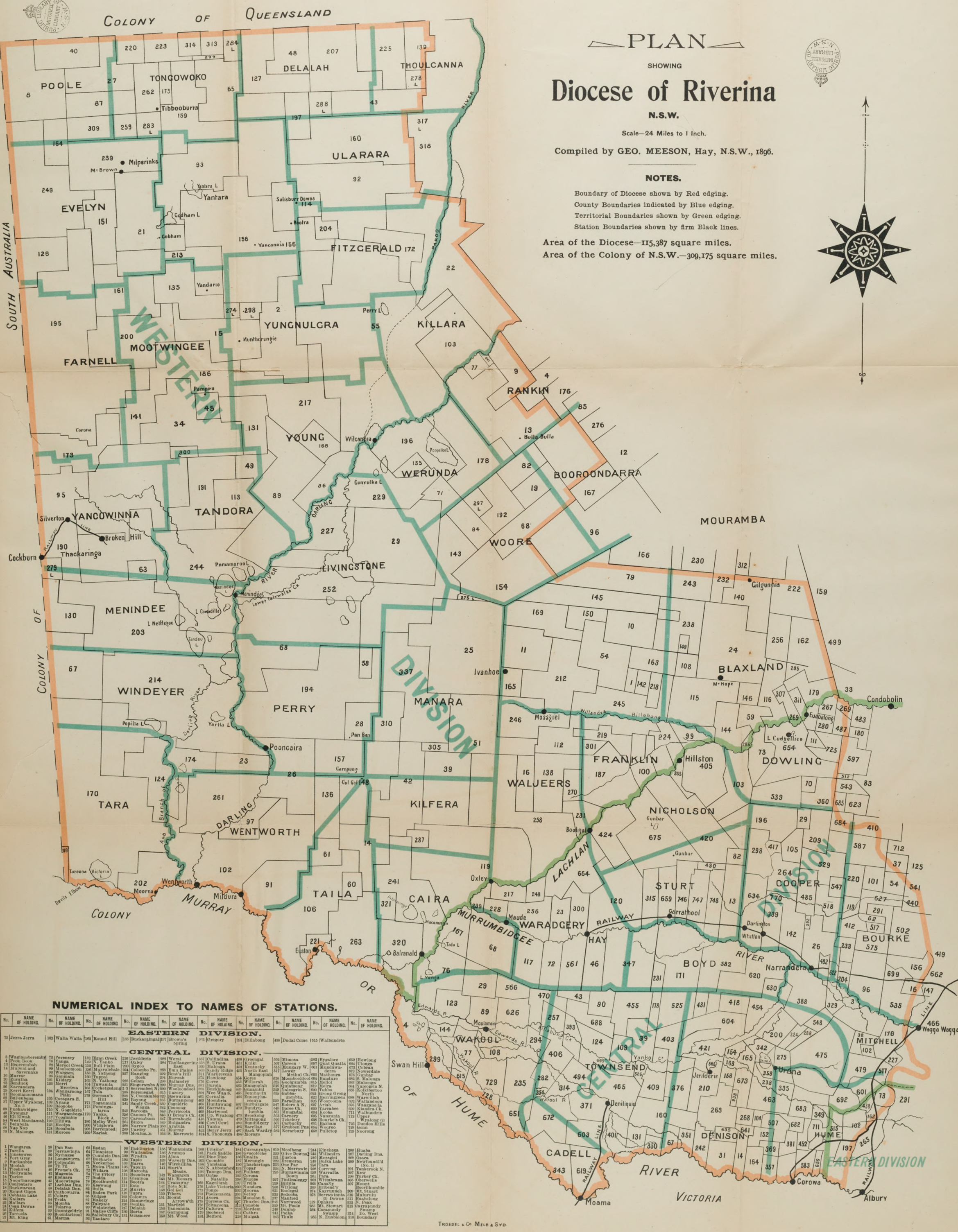
Scale—24 Miles to 1 Inch.

Compiled by GEO. MEESON, Hay, N.S.W., 1896.

NOTES.

Boundary of Diocese shown by Red edging. County Boundaries indicated by Blue edging. Territorial Boundaries shown by Green edging. Station Boundaries shown by firm Black lines.

Area of the Diocese—115,387 square miles. Area of the Colony of N.S.W.—309,175 square miles.



NUMERICAL INDEX TO NAMES OF STATIONS.

Table with 10 columns: No. of Holding, Name of Holding, No. of Holding, Name of Holding, No. of Holding, Name of Holding, No. of Holding, Name of Holding, No. of Holding, Name of Holding. The table is divided into four sections: EASTERN DIVISION, CENTRAL DIVISION, WESTERN DIVISION, and SOUTH DIVISION. Each section lists station names and their corresponding holding numbers.



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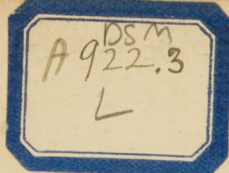
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Sydney Linton : first Bishop  
of Riverina : his life and  
labours

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