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vary, but it is generally admitted to have begun four centuries before the Christian era. Respecting the tenets, some of which are very beautiful, others extremely degrading, of this religion our knowledge was, until comparatively recently, confined to a little certainty and very much fiction. The preacher gave an outline of the history and teachings of Buddhism as far as can be gleaned from Asiatic tradition and formulating of those teachings which have been made since the dawn of Christianity. Buddha sought to make man happy by eliminating suffering, or rather by accustoming him to it by means of austerity, poverty, and long meditations. In spite of this he saw that sorrow weighs men down. He falsely imagined sorrow, suffering, and existence were one and the same thing, and he taught that man should shorten life, seek after annihilation, and through a series of perfections, attain to nihilism. The main principal of his teaching is to regard human existence as a curse to be evaded and to adore nihilism as the *summum bonum*. The aid rendered by science to religion was here dwelt upon by his Lordship, who paid a high tribute to true science, that handmaid of religion, with which it was always in harmony. The more widely spread the knowledge of science and the more profound its researches the greater is the aid that she is able to render to religion. Before China was opened to foreigners, atheists were wont to laud the teachings of Buddha and Confucius as the perfection of ethical codes and the civilisation, enlightenment, and morality of the Chinese as almost infinitely superior to that of any other nation on earth. Notwithstanding the atheistic teachings of the founder, the adherents of Buddhism have worship, ceremonies, and prayers. They invoke Buddha and adore him as a god. The innate idea of the existence of God rises superior to their atheistic theories, and though the idea may be obscured, it really makes God the object of these invocations and religious worship. Whence comes this idea of God? Whence did the first man or whoever had it derive it? The Bishop developed here by lucid metaphysical reasoning that an idea must have an objective reality, that it is a mental picture and that if no object be presented to the intelligence there cannot be an idea, that even an abstract idea is the result of an operation of the mind upon some quality of an object which has its root in something which really exists. The idea of God which we find in all men necessitates consequently the idea of God, since the idea could not exist without an object. It would be absurd to say we have an idea of what does not exist. Our mind cannot have created the infinite since it cannot, being finite, execute an infinite work. To say that the infinite was created would be to affirm that there was a time wherein the infinite did not exist and that the infinite was finite or limited by time or capable of increase. This would be to affirm an absurdity. His Lordship concluded with an eloquent peroration wherein he showed the need we have of God and how the divine impress on the soul of man proclaims loudly, despite efforts to suppress it, the existence of God.

The Rev Father Bell, who read and explained portions of the Pope's recent Encyclical on devotion to the Mother of God, also the mysteries of the Rosary, has, during the week, conducted the evening services in the pro-Cathedral.

The Catholic men in this diocese are requested to follow the example of the Catholic men in the Australian colonies and to unite to draw up and to sign a congratulatory address and to forward it to his Holiness Pope Leo XIII, on the occasion of the fiftieth anniversary of his episcopate.

The Anglican Diocesan Synod was opened on Tuesday last and Bishop Julius delivered a long address on the occasion. His

Lordship said some time back when speaking on education that the noble sacrifices that Catholics make to give their children a Christian education had more than once caused him to blush. "They had saved their consciences, and lost their money, while other religious denominations had lost their consciences, but saved their money." The Bishop quotes in the address of Tuesday last the words on religious education of the present Anglican Archbishop of Canterbury who says:—"I fear that if we have one single generation intervening which has no religious habits, no thought beyond the grave, no love which makes it perpetually look up to that which is above and beyond it, we shall find it a harder task to convert the children of that generation than to convert the polished heathen." Bishop Julius proceeds to affirm that such a generation is springing up amongst ourselves, and that it will be hard indeed to convert their children. But what method does he suggest to prevent our children from being made worse than polished heathens? The chief means that he recommends are Sunday schools, and that his younger clergymen should frequent the State schools in the hours of secular instruction and teach the children the elements of Christian doctrine. Such then is the Bishop's plan to prevent our young people from being unchristianised. Needless to say that his plan is unpractical and inefficient. When speaking of churches generally, of the Catholic Church the Bishop says: "Side by side with us the Roman Church is working, compact and strong. Her voice is rarely heard in the streets. Her members never discuss her faults in the public Press. They work together as one man under authority. Therefore she is strong, and churches, schools, and convents, staffed with efficient and devoted officers, arise whenever they are wanted. The Roman Church is, in one word, the most perfect organisation on earth. We deplore her errors and corruptions; we repudiate her claims; we believe that her organisation is bought at a terrible price; but in so far as she is witnessing for Christ, and guarding her children from unbelief and sin, we love and admire her." Does the Bishop introduce into his panegyric the charges of "errors and corruptions," and of "organisation obtained at a terrible price," as so much pure rhetoric, as the charges certainly are, or as real facts? For if he thinks that the teachings of the Catholic Church are to-day essentially different from what they were in the Apostolic times, or that his own Church "retains the ancient structure, traditions and ministry which Christ ordained," his Lordship has great reason to make himself better acquainted not only with the history of the Anglican Church but also with the history of Christian antiquity.

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We publish elsewhere a list of the shopkeepers of Dunedin who have agreed to recognise Wednesday as the half-holiday—commencing with Wednesday, November 2.

Conversions are becoming frequent in Holland. We gave account of some recently, and now we have to swell the list with those of the greatest landowner of Someren, in Dutch Brabant, who has come over with his entire family, and of the wife and daughter of the pastor of the same district. Rector Kruising, of the Protestant Lyceum, of Bois-le-Duc, has abjured Protestantism, with his whole household, and the Protestant pastor of Budel, on the Belgian frontier, has followed his example.