

HOME NEWS.

The ARCHBISHOP OF YORK delivered a very able and sympathetic speech at Sheffield on Monday, May 27, in connection with the CHURCH MISSIONARY SOCIETY. His Grace said we must never forget that the whole work of Christian Missions is the necessary outcome of the Incarnation of our Blessed Lord. In referring to the aims of our work, he maintained that if we understood rightly the brotherhood of Christ, we should see that every branch of the Church in every part of the world had something to give as well as something to receive. The progress of the great Church itself upon earth would be helped by what comes from those native churches, as well as what was given to them. In speaking of the methods of work, the ARCHBISHOP thought that a mistake had been made in scattering the forces too much; that by planting missionaries in isolated positions on the mission field, sometimes all alone, sometimes hundreds of miles from a brother Clergyman, we have placed them in a position, the duties of which are almost impossible of fulfilment, and where the difficulties are increased tenfold by the circumstances of their isolation. He felt, from the time he was in India till now, that our wisdom would be rather to establish strong centres in different parts of the country, where Christianity might be seen, not only in the individual character, however holy, however beautiful, but in the brotherhood which is essential to form any true idea of what Christianity means. The ARCHBISHOP concluded an effective address by saying: Africa is especially the sphere of the Church Missionary Society, and I trust it will win new laurels for our Lord and Master as through its agency the light of the Gospel is shed upon the very darkest places of that dark country, to which God has so marvelously called us at the present time.

The ARMY SCRIPTURE-READERS SOCIETY held their Annual Meeting in St. Martin's Town Hall. Field Marshall Sir J. Norton Stimson occupied the chair. The Dean of Norwich made what was emphatically the speech of the day. Although he was on the platform in violation of the doctor's orders, he nevertheless spoke with even more than his customary vigour and power. He had to move the adoption of the Report, and he at once tackled the somewhat difficult subject. He congratulated the Committee upon the frank, kind, and courageous way in which they had faced the calamity which had overtaken the Society. They had met it in a way worthy of British soldiers, who knew not what defeat was, "and," he added, "it would be a thousand pities if they learnt it now in the Executive of the Army Scripture-Readers Society." He then dealt with the work of the Society in a threefold aspect—its mode, its constituency, and its sphere. Upon the first the Dean commended the wisdom of the Committee in selecting as Readers men of broad Christian sympathies, who loved Christ above all denominations, and were thus enabled to minister to men of all creeds. As to the constituency, the Army was now composed principally of young men, and that he regarded as the hope of the Society. Then, in a passage of some pathos, he showed that they had left behind them the dear old home, with all its associations and its safeguards (for he regarded the home as a moral tribunal before which every man stands at the end of the day), and were exposed to sore temptations and conditions which were not very helpful to virtue, but were certain aids to vice. This was the material with which the Society had to deal. Let such agencies be withdrawn, and the 32,000 men who returned yearly to civil life might be the missionaries of drunkenness, impurity, bad language, of everything, in fact, which made God from and good man weep. But with such agencies at work amongst them, while they were in the Army, there was the strong probability that they would return leavened with moral life, and strengthened with the strength of God to influence a nation to which they had not for one moment ceased to belong. The Dean paints in strong colours, but not too strong for the occasion, and one felt the force of his appeal to come to the help of the Society in its present crisis. Merchants, of all people, ought not to turn a deaf ear to the plea, for where would commerce be without the Army? "Let us resolve," the Dean said, in an eloquent outburst, "to stand by the Society in a way we have never done before," and then he not only expressed the hope, but predicted, that there was a bright and glorious future before the Society in its noble work.

At the annual meeting of the SOUTHERN CLERICAL AND LAY EVANGELICAL CONFERENCE, the Rev. Canon Tristram read a paper on "Evening Communion." He referred to the subject from an historical, doctrinal and practical point of view. Most of those people, he said, who decried at Evening Communion admitted that it was instituted in the evening, but some foolishly said that the Saviour waited until after midnight. Up to the time of the departure of the Apostles from this world, Evening Communion was universal. In the Church of England Apostolic practice was lawful, and might be expedient. The only doctrinal question had reference to Transubstantiation. He referred to a manual of a Clergyman in the Diocese of Ely (Rev. A. S. Barnes) which directed the priest, when celebrating the mass for the dying, to "wash his fingers and let the sick man drink the ablutio." (Sensation.) It was contended by some that early morning celebrations promoted Sabbath observance. A

Spanish book, written for Roman Catholic scholars in the Canary Islands, gave an example to the contrary, inasmuch as it stated: "The Protestant heretics of England set us an example in this respect, as they regard the whole (and the Spanish word for 'whole' was printed in large type) of the Sabbath as holy." From a practical point of view he should be sorry to see the rich man come from a late and luxurious dinner to Evening Communion, but it was not for the rich he was pleading. He submitted that to the poor woman who had her midday dinner and five o'clock tea with her family, the Evening Communion would not weaken the observance of the Lord's day. He would like to ask if they were allowed to import Morning Communion from the third century, why should they not have Evening Communion from the first century?

On Thursday afternoon, May 26th, the BISHOP OF SALISBURY in his Cathedral handed over to the Dean and Chapter the brass placed in the Cathedral in memory of the late Dr. Liddon. Besides the Bishop and the Dean, there were present Chancellor Swayne, Archdeacons Buchanan and Sower, Canon Bernard, the Sub-Dean (Dr. Bourne), Succentor Lakin and Canons Rooke, Morris, Bennett, Banks, Lowndes, Olivier, Warre, Codd, Kingsbury, Hutchings, Stephenson, Slater-Browne, Dugmore, Stewart, Young, Trotter, and the Chapter Clerk (Mr. A. R. Malden). The Bishop standing in front of the memorial, said they were met to unveil a memorial to Dr. Liddon, who was long and deeply associated with himself in work at Oxford. It was with no common feelings of sadness that he referred to the loss they had suffered, and yet it was with thankfulness to Almighty God for the great blessing He gave the Church through Dr. Liddon that he now asked the Dean and Chapter to accept charge of that memorial. He of whom it stood there as a memento was not indeed buried near, but it occupied a very suitable place opposite the memorial to Bishop Hamilton, who was his friend, and to whom he was examining Chaplain so long. He was sure they would be glad to know that the cost of that memorial had been entirely defrayed by subscription, and that it had been presented to the Dean and Chapter as a free-will gift on the part of many who loved the late Dr. Liddon. The Dean, said he need hardly state that he and his brethren and those who succeeded them would do everything they could to preserve that memorial to one who would long be honoured in the Church of England as a great theologian and one of its greatest preachers. He (the Dean) was not on terms of intimate friendship with Dr. Liddon, but he knew enough of him to love him and admire him. On several critical occasions in his (the Dean's) life, Dr. Liddon came to his aid in a friendly spirit such as he should never forget. On the last occasion he saw him in that city, he expressed a desire to preach once again from the pulpit of the Salisbury Cathedral; but, alas! that hour never came. It was impossible for them, he thought, to estimate the loss the Church of England had sustained in such a man. He knew himself that an eminent statesman, after hearing one of Dr. Liddon's sermons at St. James' Chapel, was asked what effect that sermon had produced. The answer was "It made me do what, alas, I had not done for years—pray." Not long ago he (the Dean) met an honest commercial traveller in a train, who was reading his Bible, and who turned and asked him if he had ever heard Dr. Liddon preach, adding that he had heard him on the previous Sunday in St. Paul's, when he made a resolution never to pass a day without reading a portion of God's word. Those were the sort of fruits Dr. Liddon left behind him. Manchester merchants left their work in order that they might hear the Gospel of truth and peace preached by him in the pulpit of St. Paul's. His noble testimony in the Bampton Lectures to the Divinity of our Lord and Saviour would live for ever in the theology of the English Church. Dr. Liddon, whose life was "too short for friendship but not for fame," was connected indissolubly and for ever with the devoted Bishop whose memory was so dear to him, and whose monument was near that brass, and those alive would remember to the last the delightful associations connected with his friendship and with his kindness. He (the Dean) thought he must be pardoned for saying that on the first visit Dr. Liddon paid to Salisbury after their present Bishop had been consecrated, he expressed to him (the Dean) his earnest and intense belief that the Bishop would be known very soon as the Bishop of the whole Diocese and the friend of every one. He would not add another word except that he was thankful for the kind assistance he had had in putting that brass there—a work which had received the approval of Sir Arthur Blomfield, and which was designed by the son of their eldest Canon (Mr. George Gordon) in a loving and kind spirit. He trusted it would remain long amongst the interesting memorials of the Cathedral of Salisbury. The Bishop concluded the ceremony with the words "the Lord gave, the Lord taketh away, blessed be the name of the Lord."

AN INFALLIBLE CURE FOR NEURALGIA.
Mr. W. G. CARR, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LAMMEN'S Phosphorated Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/.

The family friends are ARNOTT'S MILK Biscuits useful for both young and old—ADVT.

FEELINGNESS becomes power in me, when I can say with Paul, "I glory in my infirmities."

YESTERDAY! it is gone and can never be brought back. Tomorrow! it is not yet, and to me may not come. But to-day is mine. I must seize it, then. Once lost, it is lost for ever.

A TEMPTATION resisted is one more step gained in the ladder which reaches to Heaven.

God lights no man's house who shuts up all the windows.

If a man never suffers anything for his religion, it may well become a question with him whether he has any religion to suffer for.

He who works all day for God, with the single eye and loving heart, will not fail to lay down his head on his pillow at night under the sweetness of His smile.

DOWN THE MOUNTAIN TO DEATH.

At four o'clock on the morning of November 8th, 1876, an express train on the Lehigh Valley Railway, in America, was on the top of a mountain, eighteen miles above the city of Wilkesbarre. Among the passengers were the President of the United States and several members of his Cabinet, in a special coach. From this point the grade was very steep, and the road full of curves. It was the custom to keep the brakes set all the way down. If they failed, disaster was sure to follow. Within a minute after the train had started, the driver noticed that something had suddenly gone wrong with the brakes. The train kept pushing the engine. He reversed, but without checking the speed. Seeing this, the guard and one or two other train men jumped, and escaped with only slight injuries. The train now ran faster and faster, and a horrible death seemed waiting for all on board. The driver blew the whistle continuously to warn trains at the foot of the mountain of his approach. When the runaway passed Nescopeck station, it was going at the rate of nearly seventy miles an hour, and the faithful driver stood at his post, barked, holding on, and still blowing the whistle. At the foot of the mountain all the trains which were of the way except the rear end of a coal train which was just shunting. Into this the passenger train dashed with a crash that was heard for miles around, knocking the coal cars in all directions. The passengers were badly shaken, and some were bruised, but none were killed. But where was the brave driver? From under the wreck of the overturned engine he was taken an hour afterwards, crushed and dying, but still able to speak. "Is the President safe?" he gasped. "Yes, and everyone else," was the answer. "Thank God for that," he said, and never spoke again.

A splendid deed, truly, yet there is not a driver in a hundred who would not have stood to his duty with the same fidelity. Exposed to all sorts of weather, to constant danger, and laden with responsibility, the engine drivers have a commendable record, and deserve higher appreciation both by the companies and by the public.

"I am an engine driver," says Edward Roberts, "and have been for eleven years. My health was always good until July 1885. Then something came over me that I couldn't account for. I felt tired, sleepy, and languid. My stomach felt sour and cold, my mouth tasted awfully bad, and my tongue was thickly coated. A disagreeable fluid came up into my mouth, and my appetite failed. No food, however light, agreed with me, and I had great pain after eating anything at all. In ten minutes my stomach would be all in a ferment, and swell like a balloon does when gas is running into it. I had also a miserable tightness around my chest and sides. Later on I had awful pain in the kidneys. I could not rest at night; I had dreadful dreams, and would turn and turn in bed but found no ease.

"As time went on I got weaker and weaker until I could scarcely crawl to my work, but having a large family to support I struggled on as best I could, when many another would have been confined to bed. As it was, my suffering was so great that I went to bed as soon as I returned from my work. For over four years I went on in this fashion, about half alive and half dead, obtaining no relief from the medicines the doctors gave me. I took six bottles of pepsine, but it did no good, neither did the seven bottles of a medicine we sent over and got from Dublin.

"In May, 1890, a lady who called at my house, told me of a medicine called Mother Seigel's Syrup, and recommended me to try it; so I got a bottle from Mr. Wilson, at Drug Hall, Holyhead, and began taking it. In a week I felt better, my stomach was easier, and my food digested, and I gradually gained strength. By the time I had taken six bottles I was strong as ever. I could eat anything and have kept well ever since. I have told of my recovery everywhere, and many of my friends have used the syrup with benefit. I wish my experience to be published, and will reply to inquiries about my case.

(Signed) "EDWARD ROBERTS,

"No. 9, Tyn Pwll Road, Holyhead."

What originally brought on this wretched attack of indigestion and dyspepsia—which through lack of proper remedy became chronic—Mr. Roberts does not say even if he knows. Probably the cause was exposure, and a hasty and irregular habit of eating. At all events he was fortunate in learning of Mother Seigel's Syrup before it was too late. We congratulate him on this point, and are confident his frank statement will be of use to others of his honourable and responsible calling.

For one, the writer of these lines never lies comfortably back on the cushions in a first-class carriage on the excellent North-Western Railway without hoping (selfishly enough, to be sure) that all is well in mind and body with the man who drives the iron horse.

"NARRU," constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 99 per cent. of Oatmeal eaters are dyspeptics," a spreading conviction of the fallacy of Oatmeal as a universal diet "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

The Australian Record.

SYDNEY, SATURDAY, JULY 29, 1893

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NOTES AND COMMENTS.

Personalia. Mr. C. H. VENESS has been elected Lay Representative for the parish of Tanworth in the Synod of the Diocese of Grafton and Armidale, and Messrs. T. M. NEWMAN, B. ABBOTT, and E. C. HUNT as members of the parochial Board of Presentation. The Rev. W. B. SISAM, B.A., has been appointed Chaplain to the goal at Wentworth, vice Rev. TOM WARD retired. The Rev. E. CHESFORD, of Gordon, died suddenly on Saturday morning last. While in Pitt-street he was seen to fall suddenly to the ground and on being taken to the hospital he was found to be dead. COLONEL THEODORE JAMES JACQUES died at his residence at Balmain on Sunday. Mr. JACQUES has been long and honourably known in this city and took a deep interest in Church work. In Equity, on Monday, His Honor, Mr. Justice Owen delivered judgment in the case of the Church of England Property Trust, Diocese of Goulburn and others versus Rossi, more familiarly known as the Goulburn dispute. After reviewing the facts and quoting authorities, His Honor said he was of opinion that the trust property had never been transferred to the plaintiff corporation. He therefore dismissed the plaintiff's claim with costs. The Rev. T. A. HASLAM has been registered for the celebration of marriages, residence, Macquarie-street, City.

St. Anne's, Strathfield. We beg again to direct attention to the Dedication of the Nave of St. Anne's Church, Strathfield and Homebush. Divine Service will be held to-day (Saturday), at 3.30 p.m. The seats will be free on this occasion, and all Churchmen will be heartily welcome. The Church is situated on the Homebush Road, about four minutes walk from Homebush station. Clergy attending are requested to meet at the Council Chambers, Strathfield, at 3 p.m.

Liverpool Mission. The Mission that the Rev. A. R. BARTLETT, M.A., has been conducting in the Parish of Liverpool, and which came to a conclusion last Sunday, has been attended by much blessing. Congregations increased daily, until it was difficult to find seating accommodation. There were four services held each day during the week—the early morning administration, service at 11 o'clock, children's service in the afternoon, and then evening service. The Mission was significant in many ways, and especially for the large number of men that attended the services. A feature of the Mission was the Question Box. Into this Box slips of paper were dropped with questions presenting some real difficulty to the inquirers. The Box was emptied each evening, and the question, without any reference to the name, if the name was attached, was read out and answered on the next day. This is a plan that might be more generally adopted at Missions. There are many persons who, whilst unwilling to ask the Missioner personally about some difficulty, would gladly avail themselves of the opportunity of inquiring in the above-mentioned way. We trust that the good results of this Mission will be fruitful and permanent.

A Bold Claim. The Rev. W. CROKE ROBINSON, a Roman Catholic Priest, who is a convert from Ritualism, visited York on Thursday the 15th ult., and preached a sermon there, in the course of which he had the audacity to claim York Minster as the property of the Church of Rome. He said:—Like the two saints whose names were inseparably connected with York, St. Wilfrid and St. William, the Catholics of to-day were cast out of their rights. Every stone in that great Minster cried out eloquently, "It is mine," even as their divine Master said they would cry out, and yet when he went into that Minster he was a foreigner, a visitor; it was not his own, he was cast away, and naturally he said, "Who is going to roll away the stone of the sepulchre for me?" Catholics were cast out of their rights. They were the children of the ancient faith, and usurpers were holding their own against them. There can be no doubt that these remarks would be regarded by the Church of Rome to all the ancient Churches in England, of pre-Reformation date. Father CROKE ROBINSON's audacious claim may open some eyes to see what would happen in England and elsewhere, were Rome to gain the upper hand once more.

The Fish Theory. PROFESSOR DRUMMOND'S idea—that we are not descended from an ape, but from a fish—is not being so favourably received in America as might have been expected. The *Advance* says it "is discouraging, just after we had been cudgelled by such names as 'bigot' and 'ignoramus' into believing in the ape theory. Hereafter, until scientists become reconciled with themselves, we shall cease to trace our ancestry further back than the *Megatherium*."

Alcoholism Among Doctors. Dr. BARRETT read a paper before the Royal Society of Victoria, on "Alcoholism amongst doctors," in which he said he had made an investigation with respect to the members of the medical profession, who had graduated at Melbourne University, as he could not get what he considered authentic date about other persons. In the University Calendar for 1881-2 there were fifty-six bachelors of medicine on the list, forty-three of whom might be classed as above suspicion with regard to the excessive use of alcohol. The remaining thirteen, or 21 per cent., were decidedly injured by the excessive use of alcohol, and the great majority of them are now dead. In the University Calendar for 1883-4 there were eighty-six bachelors of medicine on the list, of whom ten, or about 12 per cent., used alcohol in excess, and were much injured thereby in every respect. Some of those ten were included in the thirteen previously mentioned, several of whom had died in the interval. In the University Calendar for 1885-6 there were 106 bachelors of medicine on the list, of whom twelve, or about 11 per cent., became distinct alcoholics.

21 per cent. Dr. BARRETT further shows that "in of them Drunkards, all cases affected with Alcoholism, the habits of intemperance began, he believed, subsequent to their entry into student life, and in most cases they were not pronounced until leaving it. The evil took its start in student days, and out of a list of fifty-six University trained Doctors, in the University Calendar for 1881-2, 21 per cent., or every fifth doctor became drunkards, and "the great majority of them are dead." These statistics are dreadful reading. If every seventh doctor were murdered, the public would demand justice, but the murder of body and soul by drink, is not only permitted, but it is left to a few only to endeavour to stem the evils of intemperance. Why should Alcohol be licensed? Why should the flower of our youth be tempted and trained to fill a drunkard's grave?

The Dignity of Labour. When BISHOP PATTERSON went among the South Sea Islanders, they were surprised to see that he was ready to put his hand to anything. He would do a piece of carpentering, wash up things after meals, and teach the little blacks to wash and dress themselves. Other white men wanted to put all the work on the negroes; so, in order to mark the difference, they called the Bishop a "gentleman-gentleman," and the others "pig-gentleman." JESUS CHRIST, "the first true gentleman that ever breathed," was, when on earth, called "the Carpenter," and, if one of His chief Apostles (St. Paul) worked with his hands as a tent-maker, manual labour ought never to be thought derogatory to the dignity of a gentleman.

A Strange Irony. It is a strange irony which makes a factory owner at the Damascus Gate of Jerusalem, put outside his factory an electric light, whose pale, searching beams, fall directly upon Mount Calvary; so near and real has the science of the new century come to the most solemn mysteries of ancient time. But the most searching lights, which have been shed across the history and the story of the Bible, have only demonstrated its truth more thoroughly. Why should Christians so eagerly desire discoveries and welcome any light upon Scripture history and Scripture topography? Is it not because they

500 to 1500 years B.C. New discoveries have been made by Mr. Flinders Petrie in Palestine.

At the mound of Tel Hesi in Southern Palestine, he has unearthed the remains of eight successive towns, built on each other's ruins, and dating back from B.C. 500 to B.C. 1500—i.e., anterior to the Exodus. Among the relics found are wine and trevel presses, and a hot-blast iron furnace, showing that 1400 years before Christ an invention patented as original by Neilson in 1828 was anticipated. But most important of all is a pre-Israelite cuneiform inscription, which Professor SAYCE holds to be the herald of the discovery of the library of the governor of Lachish, and the "digging up the sources of Genesis." The discoveries were communicated to the Palestine Exploration Fund, by Mr. BLISS, recently.

Practice as you Pray. On one occasion, when GEORGE HERBERT, was walking from his rectory at Bemerton into Salisbury to attend a "musical meeting" (the only relaxation he allowed himself) he met with a poor man, whose poorer horse had fallen. Throwing off his "canonical coat," he helped the man to unload, and then to reload his horse. When he joined his musical friends, he apologised for not being as trim and clean in his dress as usual; but one of them told him, rather rudely, that he had "disparaged himself by so dirty an employment." To this HERBERT answered, "If I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And, though I do not wish for the like occasion every day, yet, let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion. And now let us tune our instruments."

Secret Influences. We extract the following from a religious publication, trusting that the remarks will be an encouragement to those engaged in Mission work. "The secret influences at work on Mission stations should not be lost sight of in forming an estimate of results. Archdeacon FARRAR, in one of his sermons, has alluded to this most beautifully. 'We are accustomed to think that there is little progress in Missions unless we can calculate upon chapels built, schools erected, congregations brought together, and numbers reported. But there is a blessed work going on quietly and secretly something like the mighty influence of heaven. Nobody can weigh a sunbeam. You may concentrate the intense heat of the sun upon a balance and yet not make it quiver an atom. Yet there is immense power and influence in a sunbeam, and many of our successes are of this class. Who can tell the amount of light that has been gently circulating and changing the gloom of heathen midnight into the brightness of morn? Who can tell what are the deep convictions which pride often conceals and which men are ingenious to smother. But these convictions will by-and-by break out in conversions to God. We cannot tell what secret influence is going on as the result of Christian living and labouring among the heathen. The fact is there is a vast deal to be thankful to Almighty God for, which can never be seen in the Society's reports.'

The Gospel on the Continent. At the Conference recently held at Exeter Hall on the progress of the Gospel on the Continent, the great danger to religion caused by the hostility of the French press was referred to. Two of the French delegates, MESSIEURS REVELLAUD and O. DE ROUGE-MONT, both journalists of considerable experience, urged the necessity of starting a daily paper of general information, upon evangelical principles, which Romanists, Sceptics, or Protestants might purchase at a very small cost, and this paper would form a valuable medium for supplying the Gospel to France. The proposal was warmly approved, and it was evidently accepted by the meeting that the *Signal*, so ably edited during the past fourteen years by MONSIEUR REVELLAUD, should be enlarged as quickly as possible, and floated as a daily newspaper which would contain all information on the current politics of the day, and other matters of public interest, always having in view the advance and dissemination of evangelical truth and the work of the various Christian agencies throughout France. Practical negotiations have been entered into with an existing leading journal with a view of facilitating the publication and circulation, and also of considerably reducing the cost of production.

AUSTRALIA TO THE RESCUE!

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

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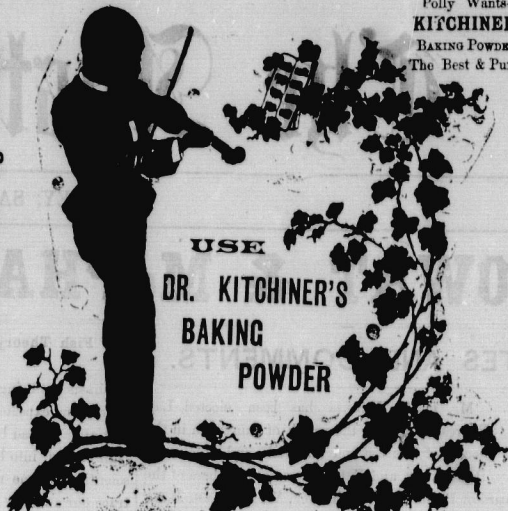
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 Blankets, best makes (single bed size), 10s 6d, 12s 6d, 14s 6d, 16s 6d per pair; Do., best makes (double bed size), 16s 6d, 18s 6d, 21s per pair.
 Toilet Quilts (single bed size), 6s 6d, 7s 6d, 8s 9d, 9s 6d, 10s 6d, 12s 6d to 40s each; Do. (double bed size), 9s, 10s, 11s, 12s, 14s 6d, 16s 6d to 50s each.
 Curtains, Nottingham Lace, Crepe or White, 5s 3d, 6s 9d, 7s 6d, 8s 9d, 10s 6d per pair. Flannellet—Plain, Striped, and Fancy Designs, 5d, 7d, 10d per yard.
 Colored French Twill Flannel, all shades, 1s 3d (special value), 1s 9d and 2s 4d per yard.
 White Unshrinkable French Twill Flannel, 1s 10d, 2s 3d per yard; Plain, 1s 4d, 2s, and 2s 6d per yard.
 Crimean Shirting (all wool), Plain, Striped, and Check, 13d to 2s 6d per yard.
 Fancy Haverd Shirting, 7d per yard.
 Brown Hollands, 7d, 8d, 9d, and 10d per yard.

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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., July 30.—11 a.m. The PRIMATE.
 3.15 p.m. Canon Sharp.
 7 p.m. The Precentor.
 8 and 11 a.m., Holy Communion.

DIOCESAN.

Sat., July 29.—Dedication of the new Church of St. Anne's, Strathfield. The PRIMATE.
 Sun., July 30.—The Cathedral, 11 a.m. The PRIMATE. Mission Hall, Ultimo, 7 p.m. The PRIMATE.

Tues., August 1.—Meeting of the Ruri-Decanal Chapter of Petersham, at St. Paul's, Burwood, preceded by a short Service in St. Paul's, at 4 p.m.

Tues., August 9.—Second Session of the Ninth Synod of the Diocese of Sydney.
 11 a.m., Administration of the Sacrament of the Lord's Supper in the Cathedral.
 4 p.m., Members of Synod will assemble in the Chapter House.

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

E. GREYER.

Brief Notes.

The Most Rev. the PRIMATE preached at St. Peter's, Woolloomooloo, at 11 a.m. on Sunday last, and at the Cathedral at 7 p.m.

The Anniversary Excursion to the Echo Farm took place on Saturday.

At midday on Saturday the Rev. Edward Crisford died suddenly.

Earthquake shocks occurred early on Sunday morning at Castlemaine (Vic.) causing considerable alarm.

The Minister for Lands is taking action for the establishment of Village Settlements in various localities.

Special services were held in the Balmian Presbyterian Church on Sunday last in connection with the Annual "Young Men's" Sunday.

At 10 o'clock on Saturday morning two explosions took place on board the German barque "Argo" lying in Neutral Bay, causing the death of the chief officer. Several of the crew and a passenger were injured. The explosion is supposed to have been caused by an accumulation of gas in the ship's hold becoming ignited.

The King of Portugal interfered in a drunken brawl and was assaulted. He captured his assailant and handed him over to the police.

Lady Duff issued invitations for a meeting which was held at Government House yesterday afternoon to consider the development of silk growing as a profitable industry for women.

On Monday night a united Templar Demonstration was held in the Centenary Hall, York-street, to celebrate the twenty-first anniversary of the introduction of the Independent Order of Good Templars in New South Wales.

British naval manoeuvres are being carried out on the Irish coast.

During an excursion made by the Australian cricketers up the Thames, a boatman fell overboard and was rescued by Coningham, who had a narrow escape from drowning.

Painful details have been received of tortures inflicted by the Turkish authorities on the Armenian prisoners.

The Bishop of Bathurst, who lately visited the Diocese of Grafton and Armidale, has returned to Bathurst.

The members of the Church of England Carr's Creek, (Grafton) have decided to erect a new Church in that locality.

The Rev. J. Bennett Anderson, of the Mariners' Church, Sydney, on Sunday last commenced a Temperance Mission at Grafton.

A meeting of the Christian League was held in the Y.M.C.A. Rooms on Tuesday last.

A lecture by the Rev. J. C. Corlette, D.D., was given in St. James' Parish Hall, on Tuesday evening, subject, "The First English Prayer Book."

The annual meeting of the North Shore branch of the Y.W.C. Association, was held in the Mission Room, Jeffery-street, Milsom's Point, on Tuesday evening.

During the week the Primate visited St. Ann's Ryde, inducted the Rev. H. Guinness to the parish of Pitt Town, and dedicated the new Church of St. Anne's, Strathfield.

OPEN COLUMN.

Parochial Assessments.

The Report of the last Session of the Sydney Diocesan Synod contains one page which is anything but pleasant reading. I allude to page 103, on which is printed Appendix III., a statement of "Assessments for Synod and Registry Expenses outstanding 16th August, 1892." That statement shows that 32 parishes were then in arrears for sums varying from £2 10s to £105, that the arrears extended over periods from one to eight years, and that the total amount overdue, not including £535 9s 6d outstanding on account of 1892, the year then current, was no less than £758 10s. These facts provide food for serious thought. There is very evidently a weak spot in our Ecclesiastical Financial arrangements, the importance of which is emphasised by the consideration that the Accounts of the Standing Committee, printed on page 101, show that the Diocese at the time had an overdraft of £857 17s 6d on which a sum of £59 2s 6d had been paid during the year as interest. Neither overdraft nor interest would appear if the Assessments were paid by the various Parishes. And I cannot help thinking that the state of things to which attention is called is discreditable to the Church, a wrong and injury to the Diocese, and an injustice to those Parishes which loyally discharge their part of the expenses which should be borne proportionately by all.

The necessity for assessing the Parishes arose from the decision of an early Synod to do away with marriage fees, which, it was contended, drove those who wished to be married to apply to Ministers of other denominations, and thus many a family was lost to the Church of England. But money was necessary to defray the Synod and Registry expenses, and in order to meet the necessity the present plan was adopted, with the result that complaints have been endless, many Parishes have objected to pay—some, after a time, have had their Assessment reduced, some having fallen hopelessly into arrears have been forgiven, and as a natural consequence others have held out for like forgiveness, and now this large deficiency has accumulated, and the whole thing is in a state of confusion.

The fault of the system is that contributions are demanded from the various Parishes to defray unavoidable Diocesan expenses, while there is no power to enforce payment of such demands. This is undoubtedly a wrong principle; it is unbusinesslike, to say the least of it; and I hold that the temporal affairs of the Church should be conducted on as strict business lines as those of any commercial concern. My own experience convinces me that even when the Assessments are paid no payment is more begrudged by Churchwardens than these Diocesan dues. The authorities of every parish but those in the lowest class naturally feel that they are assessed too highly, and then again to the great majority of Churchwardens the reason for the payment is not at all manifest, and above all the *quid pro quo* is to them most indefinite, and so they hesitate to pay, and end by ignoring their obligation altogether, the authorities take no steps to secure payment, as I said before there are no effectual steps that they can take, Churchwardens for one year finding that their predecessors have not paid, imagine that it would be Quixotic for them to do so, and the consequence is that year after year goes by without the parish contributing a single penny to meet Diocesan expenses.

Failing power to enforce payment, and even in addition to that power if it could be obtained—what the Diocese wants is (1), some more definite rules than now obtain as to the assessing of Parishes and the payment of the dues, and (2), some definite rules of procedure to be followed in case of non-payment by any particular Parish. The following suggestions on these two heads are based upon the opinion expressed above that the reason why Churchwardens generally are unwilling to pay is twofold, viz., that as a rule they think they are too highly assessed, and that they are ignorant of the moral reason why they should pay and of any benefit to their particular parish thereby obtained.

(a) I would suggest that a Committee specially elected by Synod for the purpose should meet during the early part of each year, and assess every parish in the Diocese, and by the 30th of April send a special communication to the respective Churchwardens, who will then be within a month of having taken office, informing them of the decision arrived at. (b) The assessments should not be, as at present, payable at any time during the year, for any time very often means no time, but should be divided into four instalments, payable respectively on the last day of each quarter of the year, and a memo. should be sent to the Wardens of each parish a few days before the due date reminding them of their liability. (c) If the Wardens are dissatisfied with the decision of the Committee, let them appeal through their Representatives to the Synod at its next Session, and failing such an appeal, let it be an understood thing that the parish authorities are satisfied with the amount of their assessment; I would let no appeal be entertained afterwards if none is made to the ordinary Session, immediately succeeding the date of the decision appealed against. (d) If by the 31st October, by which time three instalments proper to the year would have become due, the Parish had fallen into arrears, I would have no time lost in bringing pressure to bear to secure payment, so that the arrears be not allowed to grow hopelessly large before action is taken.

The question as to what pressure might be brought to

bear on delinquent parishes is not a satisfactory one to consider. By Law VI. of the Church Society enacts that no grant shall be made to any parish which has not duly paid its assessment. This rule is now a dead letter, as a comparison of the page of the Synod Report under review with a list of the Church Society Grants for 1892 will show, but why it should be so is not clear. Surely a parish asking for assistance from Diocesan Funds should do its part in defraying Diocesan Expenses. As the Rule exists, I certainly think that, under present circumstances, it should be rigidly adhered to. If action be taken, as suggested, by 31st October any parish requiring a grant would have time to arrange payment before the end of the year. But at best this sort of pressure is a screw which could only be applied to certain parishes, and those as a rule the poorer ones. It is evident that something more generally applicable is required.

Probably the most effectual pressure would be the influence of the Bishop, brought to bear directly upon the Churchwardens as well as upon the Incumbent. This might be done in the first instance by a printed communication, setting forth the claims the Diocese has to the contributions of the parish, and explaining the necessity for prompt liquidation of these claims. If I am correct in my surmise that it is want of such information which frequently leads to the Assessments not being paid, the giving of that information thus officially would often secure payment. If the written communication to which a reply might be requested within a certain time falls in its object, it would in many cases ensure payment if the Bishop were to summon the Incumbent and Wardens before him; or to send the Rural Dean or an Archdeacon to pay them a visit and personally explain matters to them, or even perhaps to go himself. But it would not be pleasant for the Bishop to have thus to serve tables, and it is not the sort of thing he ought to be asked to do, though I am convinced that, failing power to enforce payment, the Bishop's influence, thus exercised would be the most effectual way to induce a parish to pay.

I am well aware that these suggestions are crude and perhaps impracticable. I offer them for what they are worth as an honest, if feeble, attempt to propound a remedy, confessedly only a partial one, for a state of things into which our present arrangements have allowed and are allowing the Diocese to drift, a state of things which must be a subject of regret and shame to every loyal member of the Church. Practically the Diocese is bankrupt because certain Parishes will not pay even a proportion of those sums for which they are morally responsible, or at the least responsible by all the ethics of loyalty and "esprit de corps." These things ought not to be. If for every evil under the sun there is a remedy, there must, somewhere or other, be a remedy for this, it may be in the discovery of a more just or more convenient way to raise the necessary Diocesan funds; but whatever it be, it is certainly time for someone to arise who shall seek and find that remedy, and by whose efforts and influence it may be brought into operation.

P.S.—After the above was written and sent to the Editor, the Report of the Standing Committee to be presented to the Synod on the 8th proximo, came to hand. I am glad to see by that Report that Synod will be invited by the Standing Committee to consider the matter of Parochial Assessment. I trust that a more satisfactory and workable scheme than now obtains will be the result. I should like to say that in writing this article I had no knowledge that the subject was being specially considered by the Standing Committee.

Jottings from the Bush.

I suppose that all Australian Clergymen have been favoured with the pamphlet which was lately sent to me, and which is entitled "Fifteen Predicted Events." Let me endeavour to carry out the intention of the sender so far as to let the public know what these predicted events are: I copy from the title page:—"Coming Formation of Daniel's Ten-Kingdom Confederacy by great Wars and Revolutions, 1893.—Napoleon's rise as a Hellenic King in 1893, and Sarian King in 1894. His seven years' Covenant with the Jews, on April 21, 1894.—Sacrifices renewed in Jerusalem, November 8, 1894. Christ's Advent as a Bridegroom, to translate 144,000 watchful Christians, on March 5, 1896.—Flight of many Christians between February and August, 1897 into a Wilderness, and Antichrist's Massacre of Christians for 1260 days, August 14, 1897, to January 26, 1901, Woes and Plagues of Seals, Trumpets and Vials—Ascension of all remaining Christians, on April 6, 1901, Christ's Advent as a Judge, at Armageddon, April 11, 1901, and Millennium."

Now, I don't suppose that this harmful rubbish will be believed by any of the Clergy to whom it has been addressed, but for the sake of those persons who are easily persuaded by confident assertions, especially if they are supported by a show of learning; let me give an example of the kind of reasoning on which this wonderful superstructure of interpretation of prophecy is based. The pamphlet asserts that "the Antichrist will be a Napoleon." For (1) his personal proper name must be etymologically in the Greek tongue *Apollyon*—in the Greek *apollyon* (Rev. ix. 11.) And (2) the "number of his name" must be 666, in other words the numerical value of the letters

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of his name in the dative inscriptive form must altogether amount to 666 (Rev. xiii. 18.), and this is the case with the Greek word *Napoleonti*, each letter of which has the following value:—N 50, A 1, P 80, O 70, L 30, E 5, O 70, N 50, T 300, I 10. Total 666. In that extract there is scarcely one assertion which is not either very questionable or certainly false. For it assumes that Apollon is the same as the Antichrist: it assumes that his personal name must be the same as the Greek word *Abaddon*, whereas the Bible does not say that His personal name is signified, and if it was, the Hebrew word *Abaddon* has just as much right to be chosen; it assumes, for no reason at all, except to prove its own supposition, that the Greek word meaning "a destroyer" can be altered into the Greek word meaning "I destroyed"; it assumes (and as in the former case, it appears to cover its assumption with a text that in no way supports its assumption) that the word must be taken in the dative case, which is absurd; while the greatest assumption of all is that which supposes *Napoleon* to be equivalent to *Apollon*: one might as well say that Nabal was the same as Abel. Even with all these unfounded assumptions the obnoxious things won't go right, and there has to be a little bit of hocus-pocus with regard to the numbers; for the first O in Napoleon ought to be a long vowel, and if its value were properly reckoned the numerical value of *Napoleonti* would be 1396 instead of 666.

I think that I have proved from this example that the reasoning of this pamphlet can be rightly styled "rubbish," it now remains for me to justify my epithet of "harmful." I hold it to be harmful because such speculations divert the mind from other parts of Scripture and prevent their students from "rightly dividing the word of truth." I hold them to be harmful, because those who believe in them will have their whole faith shaken when the times pass without bringing the expected events. I hold them to be harmful because they are based on absurd reasoning, such as I have described. But if my suspicions are correct there is another indictment against the authors. Two previous editions of this pamphlet have been published—one in 1886 and the other in 1880. Is it, or is it not, a fact that these previous editions have contained predictions for the years preceding 1893? If so, and they have come true, why is not that fact mentioned; and if they have not come true, why do not the authors openly confess their failure and show less positiveness about their future predictions? If the latter is the case, I cannot acquit the authors of concealment of facts which they ought to confess; and their conduct evidences, if so, some of the moral results of such prophesying upon the Christian moral character. I should not expect much useful work from the persons who consult the "fortune tellers" who advertise in the evening papers; and this sort of predicting although based on the Bible seems as little trustworthy.

In the excellent article in the RECORD the other week on the advantages of more intercourse of the Clergy with each other—an article on which the report of the Newcastle Diocesan Clerical Meeting comes as a confirmation, the writer says:—"Let us meet more frequently and debate together, and worship together, and we shall soon love, respect, and trust each other more, though differing as much as ever." I cordially agree with those words. He might also have added: "Let us dine together," for whether it be from some old idea of being friendly with the men who have eaten salt with oneself, or whether it be, as is more probable, that the good-humoured talk at such a time serves to show us the good sides of others' characters, it is certain that the meetings in olden days of the City and Suburban Clerical Society (when the members after partaking of the Holy Communion, read and commented on a passage of Scripture before dinner, then discussed dinner—and what noisy, school-boy-like dinners some of them used to be!—and afterwards listened to the reading of a paper and debated upon it) had a good deal to do with the breaking down of party barriers, and the uniting of all into a Brotherhood, such as ought to exist among us.

COLIN CLOUT.

DEATH OF REV. E. CRISFORD.

It is with great sorrow we have to record the death of the Rev. E. Crisford, of the district of Gordon-cum-Hornsby. The death of Mr. Crisford was sudden and unexpected. On Saturday last, in company with his wife, he left home to visit Echo Farm on the occasion of its anniversary. He was seized with a sudden illness in Pitt Street, and in a moment life was extinct. Mr. Crisford was deeply respected by a large number of friends, and greatly endeared in his own circle. As a Clergyman he was painstaking and diligent in the discharge of duty, faithful in ministrations, and an earnest worker for his Master. In the parishes where he had laboured he was esteemed very highly and the announcement of his unexpected death caused great sorrow, but it was not the sorrow of those without hope. On Monday last he was laid to rest "in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ." Much sympathy is felt for Mrs. Crisford and family in their sad bereavement. Many prayers have been offered that she may be able to bear the death of her husband with submission and fortitude.

THE MEANING AND USE OF THE WORD "PROTESTANT."

By THE VEN. WILLIAM SINCLAIR, D.D., ARCHDEACON OF LONDON.

ACTS XI. 26.—"THE DISCIPLES WERE CALLED CHRISTIANS FIRST AT ANTIOCH."

The object of a name is to distinguish persons and things from others with which they might be confused. The followers of our Lord Jesus Christ were originally content to be called "the brethren," "the Disciples" or "the way." They were few in number in their different neighbourhoods, and they knew what they meant by those terms. But it was not long before something more definite was required, and at Antioch a new and clearer designation grew into use. Probably their friends who did not share their change of opinions, but had no great hostility to them in consequence, invented for them the descriptive title by which they were henceforth to be known; Christ-pupils they were called, Christians, the followers of Christ. Nothing could be more simple and true. For a long time no other appellation was necessary. But as the heresies which the Apostles predicted grew and multiplied, some further nomenclature was required. The heretics all called themselves Christians; something was needed to point out those who all over the civilized world continued united in the Apostles' fellowship and doctrine. The adoption of a name, or its repudiation, very often means a vast deal more than is seen on the surface. For these two Catholic, or Universal, came to be employed; as an early writer, Pacian, expressed it, "Christian is my name, Catholic or Universal my surname." The Universals were those who did not render themselves Particularists by some special division of opinion, but who everywhere were held to the common doctrine of the united Churches of Christendom.

All orthodox Christians still desire to be considered in the true sense of the word Catholics or Universals, holding the clear and simple truths of the Universal Church of Christ, and continuing, as far as circumstances permit them to continue, in the Apostles' doctrine and fellowship. But at the time of the Reformation the Catholic Christians of this country were placed in a very awkward position. One of the historical developments of Christendom was the system of Patriarchates. The English Church formed part of the Patriarchate of the West, the seat of which was at Rome. The Catholic Christians of this country had become aware that in common with the other Churches of the West they had in the course of ages become committed to a series of most grave mistakes. The universal dominion claimed by the Western Patriarch, who had the hardihood to claim that he was the Vicar of Christ on earth, the doctrine of the Sacrifice of the Mass, the idolatrous exaltation of the Mother of our Lord, the worship of saints, the worship of images, the worship of relics, the confessional, the offering of Masses for the dead, the system of Indulgences, the imprisonment of the Scriptures in a dead language, the performance of public worship in an unknown tongue, the doctrine of transubstantiation, the enforced celibacy of the Clergy, the alleged superior sanctity of the monastic life, the theory of earning salvation by works, the acceptance of tradition as the chief authority in doctrine—all these corruptions were seen to be in startling contrast with the Word of God when once it became known and understood. As the Church of Rome, to which we were subordinate, and of whose spiritual dominion we formed a part, would not reform itself, there remained no other course than for our own country to declare its independence, and to carry out the reformation in doctrine and in life for itself. Hence a new term of designation was necessary. All wished to be considered Christians. Although the unreformed Romish Churches had proceeded so far in their abuses as almost to risk the cognomen, yet it may be conceded that all desired to be Universals, or Catholics, by holding the principles of the Primitive Church, and by continuing in the Apostles' doctrine and fellowship. Another vast body of Christians, the Eastern Churches and Patriarchates, had been obliged by the arrogant pretensions of the Roman See to break off from the Western Patriarchate centuries before, and were known by the additional appellation "Orthodox." One of the most memorable scenes in all history supplied a new, honourable, and perfectly accurate name. We remained Catholic Christians in right of our appeal to Scripture, the Primitive Church, and the first four General Councils; and by our vigorous and permanent protest against the innumerable and incurable errors of Rome, we became, as distinguished from the unreformed Romanism, Catholics Protestants.

It was on April 15, 1529, at the celebrated Diet of Spire, that the Electors of Saxony, the Landgrave of Hesse, the Margrave of Brandenburg, the Prince of Anhalt, the Chancellor of Lüneburg, names to be always held in grateful remembrance, together with the dignitaries of the principal towns, presented that firm and courageous document to the Imperial Commissioners which was the origin of the new description. The Emperor had taken Rome, felt himself master of the situation, and spoke out like a true Spanish despot. Two years previously the reforming Princes had been forbidden to have their own public worship celebrated in Churches. Now they were not even to be allowed to enjoy it in their hotels. No

* A Sermon preached to the York and Craven Evangelical Union, at St. Mary-the-Belfry, York, on Thursday, June 7, 1893, by the Archdeacon of London.

Further reform was to be permitted, and the intention became clear of the full restoration of Popery.

"Seeing," they said, "that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of Holy Scripture ought to be explained by other and clearer texts; and that this Holy Book is in all things necessary for the Christian easy of understanding and calculated to scatter the darkness; we are resolved, by the Grace of God, to maintain the pure and exclusive teaching of His only Word, such as it is contained in the Biblical Books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God."

"For these reasons we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we protest by these presents before God, our only Creator, Preserver, Redeemer, and Saviour, and Who will one day be our Judge, as well as before all men and all creatures, that we, for us and our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire (which had given liberty of worship to each German State)."

This celebrated protest has well been described as one of the finest and noblest documents of Christian history, displaying an Apostolic faith in Christ and Scripture, and, as far as constitutional liberties are concerned, a dignified adherence to national law. It makes a dividing line in modern Christian thought. Those who believe in the absolute authority of a mechanical ecclesiastical hierarchy are in point of fact on the side of Rome. Those who value the supreme authority of Holy Scripture, the rights of the individual conscience, and the witness and example of the Primitive Church, are in reality Catholic Protestants.

There is a right and a wrong use of the word. It is a historical description, not a theological definition. To speak formally of the Protestant religion would be a very inadequate conception. The Protestant religion was a meagre and awkward term which, in the time of William III., Convocation declined to adopt. The term was too negative, and, if used exclusively by itself, seemed to give up the older and still more important cognomen, Catholic or Universal. But as a historical description it is true, and never to be repudiated.

The Act of Settlement provides that the Crown shall descend in the Protestant line. In the coronation oath, drawn up by a Church of England Parliament on the accession of William III. and Mary, occurs the phrase, "Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospels, and the Protestant Reformed Religion established by law?" In Acts of the reign of Queen Anne, it is declared that "it is reasonable and necessary that the true Protestant religion professed and established in the Church of England, and the doctrines, worship, discipline, and government thereof, should be effectually and unalterably secured." In other Acts of Parliament the word is also employed, to express "the independent attitude of the Church of England, and her distinct position from that of the Church of Rome." Every time Convocation is opened we pray at Westminster in these words: "Seeing that we all, according to the rule of our Holy Reformation, have deservedly and seriously repudiated the errors, corruptions, and superstitions which formerly walked abroad in this land, and the Papal tyranny, grant us firmly and constantly to hold the Apostolic and truly Catholic faith, and to serve Thee faithfully and courageously with a pure worship." (. . . ut qui, ad amicum Sanctæ Reformationis nostræ, errores, corruptelas, et superstitiones olim hie grassantes, Tyrannidemque Papalem, merito et serio repudiavimus, Fidem Apostolicam et vere Catholicam firmiter et constanter tenemus omnes, Tibique recte puro cultu intrepidi serviamus.) The word was formerly adopted by the daughter Churches of England in the United States—"the Protestant Episcopal Churches of the United States of America"—to distinguish themselves in the mind of the people from the Episcopal Churches of the Roman Communion. Nowhere, indeed, has the attitude of true Catholic Christians toward the enormous superstitions of the unreformed Western Church been better defined than by the American Bishops of our Communion. "The body calling itself the Holy Roman Church has, by the decree of the Council of Trent in 1565, and by the dogma of the Immaculate Conception in 1854, and by the decree of the Infallibility of the Pope 1870, imposed upon the consciences of all the members of the National Churches under its sway, as of the faith to be held as of implicit necessity to salvation, dogmas having no warrant in Holy Scripture or the ancient creeds—which dogmas are so radically false as to corrupt and defile the faith; the assumption of the universal Episcopate by the Bishop of Rome, making operative the definition of Papal Infallibility, has deprived of its original independence the Episcopal order in the Latin Churches, and substituted for it a Papal Vicariate for the superintendence of Dioceses, while the virtual change in the Divine constitution of the Church, as founded in the Episcopal and other orders, into a Tridentine consolidation has destroyed the autonomy, if not the corporate existence of National Churches; now,

therefore, we, Bishops of the Protestant Episcopal Church in the United States of America, assembled in Council as Bishops of the Church of God, asserting the principles declared in the Lambeth Conference, and in order to the maintaining of a true unity in the truth, do hereby affirm that the great primitive rule of the Catholic Church, 'Episcopatus unus est, ejus a singulis in solidum pars tenetur' (the Episcopate is one, and each unit of it is held by its different members for the making of the whole), imposes upon the Episcopates of all National Churches, holding the primitive faith and order, and upon the general Bishops of the same, not the right only, but the duty also, of protesting in the holding of the faith and the recovering of that order those who, by the methods before described, have been deprived of both."

You will not be surprised to hear that the greatest writers of our National Church in the three centuries which have passed since her momentous and "holy" Reformation have used the name in its proper and true sense with all honour and affection. The typical theologian, Dean Field, employs it throughout his great treatise on the Church. It is used as a matter of course by such men as Laud, Sancelotti, Jeremy Taylor, and Atterbury. Bishop Stillingfleet grandly says, "They are Protestants who stand for the ancient and undefiled doctrine of the Catholic Church against the novel and corrupt tenets of the Roman." We may cite Dean Hook, the early champion of the modern High Church movement: "We will love the Church of England not for her Catholicism only, but for her Protestantism also; for the title of Protestant stands in antagonism not to Catholicism, as deceivers teach, but to Romanism. We glory in our title of Protestant." Bishop Thirlwall gives us a valuable testimony; "I fully sympathize," he says, "with the indignation which has been roused by the arbitrary misuse of the word 'Protestantism,' by which its meaning has been limited to a mere negation of everything that men on both sides profess to revere. But still it seems evident that those who so misuse the word can only be understood according to the sense which they themselves, however unwarrantably, attach to it; and that their meaning is perverted if what they say of Protestantism is applied to what others, in a very different sense, call the Protestant religion." Dr. Christopher Wordsworth, the learned and High Church Bishop of Lincoln, wrote:—"The Church of England became Protestant at the Reformation in order that she might be more truly and purely Catholic." Professor Sewall, another honoured High Churchman, wrote:—"It is our glory and our happiness to be Christians; it is our safeguard and our consolation to be Catholics; our sad and melancholy duty—a duty we can never abandon till Rome has ceased to work among us—to be Protestants." A living Bishop in the South of England says:—"We cannot forget the past. We protest for the pure, unadulterated truth of primitive Catholic Christianity. We protest with our Articles and Homilies against the corruptions of Rome. We protest with all our heart against any Concordat or league with that fallen Church. We are Protestants, and we are not ashamed of the name." One of the most accurate, cautious, and orthodox of living theologians (Dr. Wace) has written:—"Like many designations which seem to arise by accident, that word—'Protestantism'—is the key to the principles reasserted at the Reformation. It implies the right and the duty of the human conscience to say 'No'—to say 'No' to assumptions and to claims which are inconsistent with its clear and imperative dictates, to protest against abuses, usurpations, and falsehoods, however sanctioned." And another no less recognized authority in contemporary theology (Dr. Salmon):—"By Protestant I mean one who has examined into the Roman claims, and has reason to think them groundless; one who knows that there are great and precious truths on which we agree with the Church of Rome, but also points of difference so grave and fundamental as to justify our remaining in separate communion. If the Church of England be not, in this sense of the word, Protestant, her position cannot be defended at all."

My brothers, you are Catholics; but unless you are Protestants also there is no reason why you should remain in separation from the Western Patriarchate. It was a development step by step from the negation of those very principles which you assert. The two millions of our fellow-countrymen who adhere to the principles of that Patriarchate, tradition above Scripture, Episcopal authority above the individual conscience, development above the standard witness of the Primitive Church, are permitted to have their own organization amongst us. If you are not Protestant, there it is all ready for your reception. But if you accept the principles of the English Church, do not be ashamed of that glorious history through which we have passed, and which has rescued us from spiritual darkness. You are Catholics. Yes! The creeds of Christendom speak of one Holy Catholic Apostolic Church; we claim to be the main historic branch of that Church settled these sixteen centuries past in this country, and we absolutely refuse to recognise the right of the Roman Communion to assert that it alone is the Catholic Church, and that all bodies not in communion with it are outside its pale." But you are Protestants also. Your fathers submitted to fire, sword, and persecution to free you from the yoke of Rome. They were men of consummate learning and goodness; men, as the Archbishop of Canterbury has lately said, who would have been reckoned amongst the very greatest schoolmen of an undivided Christendom; men whose writings are exemplified in our Book of Common

Prayer, appear little short of inspired in the perfection of their beauty and their wisdom. They examined the whole system of Christianity in the calm light of experience and research, and with clear and unflinching logic they stripped off from their consciences one superstition after another which their nurture and education had made dear and familiar. They preserved for us all that is true and according to the mind of our Lord and His Apostles. Their work, their sufferings, their courage, their learning, have made the way plain for us and won us our liberties, temporal and spiritual. It is foolish, ungrateful, and unworthy to affect to disparage their position and to disclaim their standpoint. It is true that the word "Protestant" has been misused. Some who have hardly any title to be called Christians at all style themselves by that honoured designation, and assume that we all stand on the same general principles of protest against what they term the tyranny of Churches and Creeds. It is true that we ought not to forget the warning of Edmund Burke against the spirit of mere denial: "A man certainly is the most perfect Protestant who protests against the whole Christian religion. The countenance given from a spirit of controversy to that negative religion may by degrees encourage light and unthinking people to a total indifference to everything positive in matters of doctrine, and, in the end, of practice too. If continued it would play the game of that sort of active proselytizing and persecuting atheism which is the disgrace and calamity of our time." But the wrong use of an important word must not be allowed to injure the use which is right. Unless you accept the designation which would express the inestimable truths which it implies, or some equivalent, there is no trustworthy barrier that you can raise between your own vague religious ideas and aspirations and the surrounding ideas of Rome. There is a zealous and hard-working body of men not well instructed in these important and necessary distinctions, who with a certain light-hearted frivolity pour ridicule upon our inherited distinction and disparage the Reformation. They are really giving up the citadel of our position. Strong in the entrenched fortress of the authoritative and recognised documents of our National Church, you can accept their unwise raillery with unperurbed patience. You can read their thoughtless sneers with the unflinching good humour worthy of an impenetrable and true historical standpoint. Never mind whether the name is for the moment popular or not. It is true, it is important, it is necessary. It is for you by the earnestness of your faith, the warmth of your love, the zeal of your self-sacrifice, to vindicate it once more in the face of the people. And by your forbearance, your good sense, your loyalty, your knowledge, your recognition of the facts of the case, your enthusiasm for truth, your absolute obedience to your Lord and Master, you will in the end convince these merry jesters that their estimate is mistaken, their sympathies misplaced, their history misconceived, and their position untenable. Well has it been said by a writer in your own diocese, from whom I have already quoted, "If the Church of England is to continue as a National Church, and to be an increased power and glory in the country, it must be in the fullest sense at once Catholic and Protestant—upholding and teaching Apostolic doctrine and protesting against superstition and error." The warning words must not be lightly regarded. "When the Clergy abuse their Protestantism they will abuse all sympathy with one of the primary movements of English life; their Church will cease to be the Church of England, and they will sink into the condition of an ultramontane priesthood amidst a contemptuous laity."

AN ADDRESS.

By THE DEAN OF SYDNEY AT THE ADMISSION TO FULL MEMBERSHIP OF A LAY READER, JULY 12TH, 1893.

St. Matt. ev. 18-19.

The scene of this incident was the neighbourhood of Capernaum, which Jesus had chosen for His own city, after His rejection at Nazareth. If the Gospels did not supply other information, it might be supposed that up to this time Simon and Andrew had been strangers to our Lord. St. John, however, supplies that information, in the first chapter of his Gospel (v. 1: 35-43). There we learn how they had been some time before led to Him, and were drawn by His gracious influence and instruction to believe in and accept Him as the Messiah. After this they appear to have returned to their usual employment as fishermen on the Sea of Galilee.

As we follow the course of His Ministry, we find that several important events had taken place, which may be learned by careful study and comparison of the Gospel narratives. And during this season, He does not appear to have had any stated followers. The time had now come, however, when He saw fit to begin to prepare some of those who believed in Him for the work for which He designed them in founding His Kingdom. And it was thus, as we read in the 18th and following verses, that He began. This was the first stage: these were the first four, whom He called to follow Him, that they might thereby be trained for future service. Subsequently, when they had been sufficiently taught, trained, and established in the faith, but not until then, He solemnly ordained them to the Apostleship, to be workers together with Him: ending them with the authority which they needed for their work and for their support and encouragement in carrying it on.

* The Rev. W. J. Odor.

And let me here observe, and ask you to notice—the order, the care, and the *prudence* (My servant shall deal prudently)—Isaiah lii. 13) with which Christ acted in this matter. Those whom He ordained were first brought to believe in, and accept Him, and to submit themselves to Him as the Messiah, for whom, through all the ages, the Church had been waiting. They had then their time of probation, during which they were daily learning from His mouth, from His life, and His actions, more of His will, His character, His mind. For this they were called to forsake their worldly business, and put themselves under His direction and teaching. In this course they were kept as long as He thought fit. And then, in His own time and way, He called them to occupy a higher place in His Church, in carrying out His will.

What an important lesson are we thus taught of the necessity there is for due preparation and probation before our admission into any spiritual office in the Church, in which our business will be to instruct, and guide and influence others. It is necessary, that we may be fit for the duty assigned to us; that we may acquire the ability to discharge it aright, and may so behave ourselves therein, that the design of the office may be answered.

This lesson I say, is important. It sometimes happens, that young men under strong religious impulses, when they have been brought by the Grace of God to realise their position as sinners called out of spiritual darkness into the light and life which the Gospel brings, think that they are called forthwith to take upon themselves the office of Teachers and Preachers of the Word, not considering, how far they are fitted for the work, and able to render effective service. But if we ponder this lesson, we shall perhaps feel that the Lord has not yet called us to this, and that only when He calls and sends us, can we expect success.

But I wish more particularly to invite your attention to the nature of the call which Christ gave to these first Evangelists by way of preparation.—FOLLOW ME. Or, as it is given by St. Mark, COME YE AFTER ME.

1. It was first a call to constant attendance upon Him. He would have them to be with Him at all times, as His companions, His scholars, His apprentices as it were, learning His ways, copying His example, fashioning themselves after His mind, and imbibing the principles which He displayed, and by which He was actuated continually.

2. It was a call to *imitate Him* by walking in His steps. They had much to unlearn, and much to learn. He had come into the world, for one thing, to reveal the will of His Father in heaven, and to do this, not only by what He declared, but in His own Personal life. To come after Him therefore meant that they should cherish and cultivate all the holy dispositions, and features, which distinguished His character; humility, love, meekness, patience, longsuffering, self-denial, and such like.

3. And it meant also to *submit themselves to His sacred influence*. To let it distil, as it were, into their souls, drawing them more and more powerfully to Himself, and purifying and softening their character by its gracious power.

And if we, my friends, are to be really and truly His servants, and made use of by Him in leading our fellow men to salvation, we are called in all these ways to be His followers. We must wait upon Him continually, maintaining a close and intimate companionship with Him. We must make it our study to imitate and become like Him. And we must submit ourselves fully and submissively to His holy influence, and allow it to have its full sway in purifying and moulding our lives. Then only shall we become fishers of men. "Spiritual men for spiritual work" is the law of the Kingdom of Christ.

Such a one we have every hope our young brother, who is now to be set apart for the work of a Lay Reader, will prove himself to be; and thus give additional strength to the Association of which he is a member. The work in which it is engaged, in aiding the Clergy in various districts, is very important and valuable. Church services, amounting to several hundred in the course of the year, are supplied in many places which would otherwise be without them, and congregations are gathered on the Sabbath for the worship of God, in which no such privileges would otherwise be known. This is done by the Lay Readers, often with much self-denial, earnestness and zeal, and always with punctuality and reverence, and the cause of True Religion is promoted by these means, and the best interests of the people advanced.

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SATURDAY, JULY 29, 1893.

THE PULPIT AND THE PEW.

LAST week we spoke about Preachers and Preaching, and this week a correspondent in writing upon the subject of Canon CHRISTOPHER's paper, appears to blame Ministers for the little apparent success which follow their pulpit ministrations. We do not think that such a charge is strictly accurate, but that some of the responsibility must be laid at the door of the Laity. The path of the Minister of Christ is beset with sorrows. Most of his work is baptised with tears, and scores of those to whom he ministers know nothing of the grief of his heart—a grief which he has often to keep to himself. This is the hardest portion of his lot. The true Minister cares not for the sneer, nor the smile of the world as it says, "He is paid for his work;" and adds, "and well paid, too," as if money could be reckoned to count in value for some service. There are many things that cannot be paid for in the current coin of the realm. We believe that what is needed to ensure success is not only faithful preaching, but faithful hearing. A true servant of God desires to see souls brought out of darkness into light, and to rejoice in the prosperity of the Church founded by the Lord Jesus CHRIST. Does the Minister see these results? We are compelled to say—No. He sees one or two wanderers restored to the fold, or he hears of the religious convictions of a few being deepened. But the great mass of hearers, where are they? Perhaps some have listened for ten, fifteen, or twenty years to the Gospel of good tidings, but they have not heeded its message. Where is the record of success? where is the story written of progress made? This is one of the disappointing features of the columns of the religious press of to-day. We have accounts of tea meetings, of hospitality, of eloquent sermons, of appreciative audiences, etc., but how seldom we read of conversions. Of course, it is impossible to tabulate the good that is done, but why should there not be an account of success now, which should read something like that with which we are favoured in the Book of the Acts of the Apostles. The preacher, when he views his work, is often led to think that the labour of years has been wasted, and that it is painfully evident, he has been unable to cope with the powers of evil, and the resistless energy of SATAN. It is a mistake for the Laity to think that all the responsibility of apparent failure rests on the shoulders of the Clergy. The Clergy are, it is true,

called upon to perform solemn duties, and in the right discharge of these they must be patient, and dependent upon the Almighty power of the HOLY SPIRIT, but they need the prayers and support of those who profess to be CHRIST's soldiers and servants. All CHRIST's people have a work. They are not greater than their MASTERS. He had a work committed to Him, it was to bear the sins of the world. His children have a work committed to them; it is to take up the Cross and follow Him. By night and day the MASTER toiled to teach and exalt the world—on rugged mountain, along the deserted road, preaching, teaching, healing, saving; and the life of the Christian should be one of active labour. But what little labour and what little prayer there is, for those who minister in the Word. We read that in olden time the Church continued in prayer that CHRIST should be glorified in the conversion of sinners. How the world would be startled now, and how some professing Christians would be shocked, if a congregation should spend half an hour in special prayer that their Minister should preach as a man full of faith, and of the HOLY GHOST. CARLYLE says:—"That a man may stand and speak of spiritual things to men. It is beautiful—even in its great obscurity and decadence, it is among the beautifullest, most touching objects one sees on the earth." Then he goes on to say "this speaking man has indeed, in these times, wandered terribly from the point; has, alas, as it were, totally lost sight of the point; yet at the bottom what have we to compare with him? . . . I wish he could find the point again, this Speaking one, and stick to it with tenacity, with deadly energy, for there is need of him yet! . . . Could he but find the point again,—take the old spectacles off his nose, and, looking up, discover, almost in contact with him, what the real Satan, and soul-devouring, world-devouring Devil now is." This "Speaking one" is God's messenger—he must deliver God's message. If he deliver not God's message we believe the hearer is at fault. The congregation creates the pulpit. We often hear the words "like priest, like people." The sentence can be reversed and its truth still remain—"like people, like priest." Our correspondent speaks about the want of earnestness in the pulpit. There may be some truth in what he says, but there is a lot of "cant" talked about earnestness. A man is counted earnest who cries out for half-an-hour at a stretch "Come to Jesus, come to Jesus, come just now." The man may be in earnest, but if he does not get beyond this, of what avail is it? True earnestness is to be seen when the preacher makes his hearers unhappy, when he deals with life as to make men ask the question "What shall we do?" and then leads his hearers onward and upward as he unfolds the unsearchable riches of CHRIST. CHRIST is in earnest, and yet "He was despised and rejected of men." Our correspondent also says that were the simple Gospel preached it would succeed. Did not CHRIST preach the Gospel? Did he not call it bread and water, pardon and light, rest and peace, and yet "He was despised and rejected of men?" We are not apologizing for the pulpit, but we desire to emphasize what is very frequently forgotten, that the Church as a whole must awaken to its duty of co-operating with the pulpit—in fact, be co-workers with God. Why should our Laymen devote hours to municipal and political meetings, and only seconds,—comparatively speaking,—to the House of God. Why should they be silent in praise and dumb in prayer? Why should not the secular position of the Laity be accepted by them as a type and hint of the call which CHRIST is addressing to the soul? Some say, "But see what sacrifices we make for our Church!" Let none, neither Ministers nor people, set up as sacrificing anything for Christ. We have never done it. We want whole-hearted consecration, and not simply delight which listens to little stories, striking anecdotes and pretty parables. We need more prayer and more work, a fuller insight into the inner mysteries of God's invisible Kingdom, a deeper baptism of the HOLY GHOST. It is all very well for men to complain about the Evangelical teaching of to day; but how are such men living? Some of the criticisms, we know, have too much truth on their side, but Evangelical Laymen must remember that the way to obtain true success is for heart to meet heart, pulpit

and pew to meet God, and both to work with Him—not to put His Almightiness to little strains and stresses, but for each to work as if he were alone, and trust to God as though he had no power of his own; loving God and co-operating with Him, and being as much to Him as he possibly can be. If the pulpit has to do its proper work, the pew must not shirk its duty. If there is to be good preaching there must be good hearing. If there is to be successful work there must be agonizing prayer. When we have thus learned to pray we shall have learned to work, and we shall calmly await the revelation and the whole answer of God.

THE article in the "Open Column" this week on the subject of Assessment for Synod and Registry expenses by our esteemed correspondent D. will be read with great interest. It is one of the questions which should command careful and thoughtful attention. The interest in the Article will be increased by the series of resolutions which appear upon the Business Paper which is now in the hands of the Clerical and Lay Representatives of Synod.

The resolutions read:—

(i.) That this Synod resolves that for the future the amount required for Synod and Registry expenses shall be raised by each Parish paying Annually to the Standing Committee a certain sum per cent. on the actual amount of Parochial Income from all sources, excepting collections made for extra Parochial objects, and that the amount per cent. to be fixed accordingly shall be determined at the first session of each Synod.

(ii.) That the amount to be paid for Synod and Registry Assessments for the years 1894 and 1895 shall be at the rate of two per cent. on Parochial Income as aforesaid.

(iii.) That for the purpose of obtaining settlement of outstanding Assessments this Synod authorises the Standing Committee to deal with the same in such manner as they may consider expedient.

These resolutions are an acknowledgement that the present plan does not work satisfactorily, and another mode of procedure is suggested:—Each Parish paying Annually a certain sum per cent. on the actual amount of Parochial Income from all sources excepting collections made for extra Parochial objects. This means that the more successfully a Parish is worked, the more it has to be taxed. The suggested rate per cent. seems at first glance excessive, for instance taking the returns for the year ending, Easter 1891, the total income of Parishes is stated to be £67,470. On the other side the aid afforded to objects outside of the Parishes is given as £6669,—leaving £60,801 for taxation or a revenue of £1216 for Synod and Registry Expenses. Would it not be better that a percentage should be charged on the amount paid for Stipend, and not imposed as a tax on freewill offerings for Church Buildings, Sunday Schools, etc., etc.

Australian Church News.

Diocese of Sydney.

St. Paul's, Cleveland-street.—Young Men's Union. Meeting held Friday the 21st inst. Mr. T. Blackmore elected a member. The Rev. F. B. Boyce presented the Union with a copy of his work on the Drink Problem in Australia.

Ashfield.—At the usual evening Service held at St. John the Baptists, on Wednesday, last week, the Most REVEREND THE PRIMATE baptised eleven Melanesian boys. Afterwards the Bishop gave an address, and Dr. Corlette also addressed those present.

Lilyfield.—On Thursday evening, the 20th ult, a meeting of a social character in connection with the St. Thomas' Mission at Lilyfield was held in the Mission Room. The Rev. J. Dixon, Mr. George Murphy, and Mr. H. Wilson welcomed the guests. There were 72 adults present, and a very pleasant evening was spent. Short addresses were delivered, parlor games indulged in, songs and music rendered, and recitations given. Miss Murphy contributed much to the success in acting as accompanist. Light refreshments were handed round at ten o'clock.

St. James', Sydney.—On Tuesday night the Rev. J. C. Corlette, D.D., delivered a lecture in St. James' Parish Hall, on the "First English Prayer Book." The Rev. H. L. Jackson, M.A., presided. The lecturer said the Prayer Book did not receive the study it deserved, not even from the Ministers of the Gospel. Not one in twenty had applied themselves to learn the history and trace out the construction of the Book of Common Prayer, while there was ample means at hand for the study of it. The lecturer gave a

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sketch of the form of worship immediately preceding the issue of the first prayer book. He referred to the peculiarities in the first edition of the Prayer Book, and said it was a wonderful and beautiful book. It was the compilation of Cranmer and Ridley.

The Labour Home.—The weekly meeting of the Committee was held on Friday afternoon the 21st inst., at 557 Harris-street, Ultimo. The chair was occupied by the Rev. D. H. Dillon. The Chairman reported as follows:—Meals served during the week, 445; beds occupied, 147; employment found for 2; sent to the Hospital, 1; now remaining, 20. The Manager submitted two cases for re-admission. The Farm Report was also received from the Superintendent. It was as follows:—Number of meals served, during the week, 147; beds occupied, 49; remaining, 7 men. Mr. John Sidney reported that he had paid a visit of inspection to the Farm during the week, and handed in a written report on the work in progress.

Kiama.—On Friday evening, the 21st inst., the Rev. J. Chaffers Welsh was inducted to the Incumbency of Christ Church, Kiama. The Most Rev. the PRIMATE, and a large number of Clergymen were present. The PRIMATE preached an appropriate sermon, and during the Induction ceremony was assisted by the Revs. J. D. Langley (Chaplain), J. Stack, and L. Parr. A Tea-meeting took place at the Christ Church Schoolroom, in connection with the event. The room was afterwards filled with a large assemblage of people representing all denominations. Addresses were delivered by the PRIMATE, also by the Revs. J. D. Langley, L. Parr, B. Stephen, E. Wootton, J. Chaffers Welsh, W. E. Bourne (Wesleyan), J. Burgess (Presbyterian), and G. Highway (Congregationalist). A very successful meeting terminated at a late hour.

Girls' Friendly Society.—A Special Meeting of Associates of the G.F.S. was held on the 17th inst., at the Lodge. Lady Duff presided, and there were also present the Diocesan President, Vice-Presidents, Council, Associates and Secretary, the Branch Secretaries and Associates from Leichhardt, Randwick, the Cathedral, Waverley and Balmain, and also the gentlemen of the Finance and Reference Committee. Apologies for non-attendance were read from Lady Darley, Mrs. Stiles, Mrs. Pain, Mrs. Campbell, Mrs. Ellis, and Rev. A. R. Bartlett. Mr. Broad (Hon. Treasurer) stated that the Society had a current account in the E. S. and A. C. Bank to the amount of £48 15s 10d, which, according to the plan of reconstruction, would be released when the bank reopened, but that the money at fixed deposit amounting to £287 7s 8d, with interest, which was largely drawn upon for the rent of the Lodge, would be probably further tied up for some years, and that £40 was already due for rent. The Rev. W. Hough, after speaking of the world-wide extent and usefulness of the Girls' Friendly Society, with its 139,000 members and thousands of associates, distributed through every English speaking country, said that this meeting had been called for the purpose of considering what steps could be taken to avert the closing of the Lodge, which seemed inevitable, owing to recent bank contingencies, unless the associates could devise some means of providing the amount of the rent. A discussion then took place as to the best means of raising the money; but there not being that unanimity as to an entertainment which was suggested by Mrs. Riley that each associate should pledge herself to give or raise £1. Lady Duff headed the list of those who so pledged themselves, viz.:—Mrs. A. J. Riley, Mrs. Broad, Miss Snowden Smith, Mrs. Wilkinson, Mrs. Cruickshank, Mrs. Hough, Mrs. Tovey, Mrs. Camac Wilkinson, Mrs. Lennan, Mme. D. Montemas, Mme. Lardelli, and Miss Wilkinson. The Leichhardt branch promised £5, and the Randwick £2, and others promised to do what they could.

St. Luke's, Liverpool.—The Eight Days' Mission, which has been conducted in this Parish by the Rev. A. R. Bartlett, came to a close on Sunday evening last. From the opening service to its close, the Mission—as far as outward and visible signs were concerned—was attended with all the marks of success. Night after night, the Church was crowded with most attentive congregations, large numbers staying to the after-meetings; and at the last service it was found necessary to fill up every available space with extra sitting accommodation. Two special Services were held in Church for men only, at the last of which eighty-two were present. Through the kindness of the Manager, it was found possible to hold Service at the Wool Scouring Works; and the Benevolent Asylum was also visited. There were no collections at the Week-day Services, but the offerings made—apart from the Sunday offerings—were more than enough to cover all expenses. At a meeting held in the Schoolroom on Sunday last, the Rev. T. R. Regg presented the Missioner with a set of books as a small token of the Parishioners' appreciation of his efforts for their spiritual welfare. Mr. Bartlett having expressed his thanks, Miss McNeil (Sunday-school Superintendent), handed Mr. Regg a set of books also, which she described as a token of their appreciation and of their willingness to help him in carrying on the good work that the Mission had begun. Some of the chief features of the Mission were, the large number of men taking part in it; the absence of excitement; and the many questions placed in the box, set apart for the purpose, to be answered by the Missioner.

Ruri Decanal Meeting, Parramatta.—A meeting of the Ruri-Decanal Chapter of the Rural Deanery of Parramatta, was held on Wednesday, 19th inst., at St. John's Parsonage,

the Ven. Archdeacon Günther presiding, there were present the Revs. George Middleton, E. A. Colvin, Hugh Dunlop, J. O'Connor, G. Anderson, E. Hargrave, P. Presswell, D. E. Evans Jones, and E. S. Wilkinson, and Messrs. R. Harper, Burt, and Rogers. The Rev. E. S. Wilkinson was appointed Hon. Secretary in the place of the Rev. S. G. Fielding. The meeting placed on record the work done by the Rev. Canon Whittington, the ex-Organising Secretary of the Board of Missions, and the efficient way in which it had been carried out. After the ordinary business was finished, the Rev. E. A. Colvin read a paper entitled "Diocesan Organisations, and how to improve them." A full discussion took place on the various questions that were raised. It was suggested as most desirable that the Secretaries of the various Diocesan Organisations confer together before the holding of the Annual meetings with a view to eliciting more hearty co-operation and sympathy of the Organisations towards one another at their Anniversaries; that all sections of the Church be represented on Diocesan Committees, and especially that new and younger men be brought forward and trained. The question of Church Finance was also touched upon. Two suggestions were offered—The Establishment of a Church House in Sydney, and that all Annual Meetings be held in the one month. The Rural Dean brought before the Chapter the subject of Statistical Returns and urged that Parishes be careful in sending them in, and that accuracy be studied. The Chairman also touched upon the advisability of holding an Annual Church Congress. Two papers have been promised for the next meeting of the Chapter which will be held in the beginning of October—one on Temperance Work, by the Rev. E. A. Colvin, and the other on Church Organization and work in New Zealand. A vote of thanks being accorded to the Rev. E. A. Colvin for his paper, the meeting closed with the Benediction.

Diocese of Newcastle.

Macdonald River.—The Bishop of Newcastle arrived at Wiseman's Ferry on Saturday afternoon, 15th July. He was met by the Rev. W. A. M. Cockerill, Incumbent of St. Alban's, and taken on to that place where a Confirmation service was held on Sunday the 16th, when the very considerable number of 38 candidates was presented. The Bishop also preached at Upper Macdonald and again in the evening at St. Alban's. On Monday the Bishop visited Mr. and Mrs. H. Wilson at Rivers Vale, where he was hospitably entertained. Mr. Wilson is an old member of the Newcastle Synod, in which he represented St. Alban's to Wiseman's Ferry, where he held service in the Church there with which he was highly pleased, and towards the interior fittings of which he promised £10. It may be remembered that for many years this Church at Wiseman's Ferry was in an utterly dilapidated condition. But one day Anthony Trollope with a party of friends steaming up the Hawkesbury and enjoying the splendid scenery landed there, and made a subscription among themselves which amounted to a considerable sum to be expended in repairing it. This has resulted in the Church being reopened for Divine Service very much to the credit of Mr. Cockerill and those who have helped him in this work. We will suppose the ghost which was firmly believed by many to haunt the ruined Church, and to be given to chasing wayfarers when they passed by it, has now been laid, and that travellers may pursue their way in peace. In the early days of the Colony, Lady Franklin, wife of Sir John Franklin visited the Hawkesbury and is said to have chosen the site for the beautifully situated Parsonage of Wiseman's Ferry, which is however a considerable distance from the Church. The Church and Parsonage belong to the Sydney Diocese but as they are in a remote corner of it, they are by arrangement connected with the cure of St. Alban's, Macdonald River which is also the most outlying portion of the Newcastle on the Sydney side and one which it must cost the good Bishop some hard travelling to get to, to say nothing of a considerable amount of ingenious arrangement as to methods of transit to and fro.

Nelson's Bay.—The opening of the new Public School Building took place on Saturday the 15th July. The Hon. R. H. D. White in well chosen words commented on the value of Education. He pointed out to the children that these were their happiest days—the seed-time of their lives—and urged them to make the best use of their privileges and to imitate the example of Solomon who asked earnestly for knowledge and wisdom. He then called upon Mr. Hart, the member for the district to declare the School open.

Newcastle.—The promoters and sympathisers of the Newcastle Soup Kitchen are doing noble work in supplying the immediate wants of the poor. The daily average attendance for meals at the Kitchen is estimated at 250. Beside these there are a number of families in receipt of supplies who send daily for the necessities. At the night refuge there is an average of 50 persons, each night provided with sleeping accommodation. Four of the local butchers kindly supply about 80wt. of meat daily; and about 200 loaves of bread are required each day. There does not seem to be any prospect at present of the dishes abating.

Mr. E. P. Field and St. Mary's West Maitland.—The Rev. W. H. H. Yarrington and the authorities of St. Mary's West Maitland, have invited Mr. E. P. Field to visit them for a Sunday and a week-day, and Mr. Field

will do so in about a fortnight. Mr. Field's visit will be of an evangelistic nature and there are many who will rejoice at this opportunity of welcoming and supporting one who is doing so much good. The result of the attack on Mr. Field has been that his meetings are now more largely attended than previously and people go to hear him who would not have dreamt of going before.

Correction.—The population of Great Leighs, Essex, the late Rev. J. A. Greaves' Rectory, is given as 863 not 8631, as printed in your last issue.

Wallsend.—The Bishop of Newcastle visited this Parish on Sunday, 23rd July, preaching at both morning and evening services, and holding a Confirmation at 3 p.m. The sermons were full of spiritual power, and highly appreciated. The Confirmation Service was impressive, the Bishop's addresses were instructive, and full of loving counsel to the candidates (3 males and 11 females). On Tuesday, 25th, a social gathering of the congregation and friends was held in the large hall of the School of Arts, and was well attended, and a very pleasant evening spent. Miss Lart, of Bishop's court was very highly appreciated in her recitations.

Diocese of Goulburn.

Wagga.—The Bishop of Goulburn arrived here on Saturday morning. In the afternoon, he was presented with an address of welcome. His Lordship in reply, urged the necessity for united action on the part of the members of the Church. The Bishop preached at St. John's on Sunday morning and evening, and addressed the Sunday school scholars in the afternoon. On Monday evening, a Conversation was held in St. John's Hall, at which a musical programme of a choice character, was presented, and the Bishop gave an address. On Tuesday, he administered the Rite of Confirmation to several candidates.

Cooma.—(Obituary.)—Some years ago, the Church at Bombala had to mourn the loss of that excellent and most generous man, Mr. John Boucher, who, by his quiet Christian life, and large liberality, had for many years been a tower of strength in that district. Later on, the Church there had to lament the death of Mr. John Cruickshank, a man of high repute and character, truly consistent, and a warm supporter of everything good by money and influence. Now, our Church at Cooma is plunged into deep sorrow, at the sudden death of Mr. David Ryrie, of Coolringdon, who passed away in Sydney lately, after a severe chill, which was fatal to him in his delicate state of health. Mr. Ryrie was the possessor of an extremely courteous disposition, and as he manifested this constantly to persons in every position of life, he was generally and warmly esteemed, and was beloved by many outside his own relatives. He was a liberal supporter of the Church in Cooma, and of all good objects brought under his notice, and many of his benefactions are known to but few. He loved the House of God, and on the 2nd instant, when he was present at St. Paul's, Cooma, for the last time, and partook of the Sacrament, he spoke of the delight he had felt in the Service, and of his enjoyment of the Hymns "Sweet is the work," "Lord, Thy word abideth," and "Jesus, Thou joy of loving hearts." Mr. Ryrie's death is a sad loss to the Church in Cooma, and the Diocese generally, and also to the District of Monaro; his place will indeed be hard to fill. He has left a widow and large family, and they have the warm sympathy and prayers of many. On Thursday, 16th instant, the burial took place at Cooma in the presence of an immense concourse of people, Rev. F. Bevan conducting the funeral, and delivering a touching address, many persons being much affected. At the morning service in St. Paul's, Mr. Bevan preached on the words "Jesus wept," and referred specially to the loss sustained by the family, the Church and district. It was pointed out that there was much in Mr. Ryrie's character to admire, and be thankful for, and those who survive were strongly urged to live lives of devotion to God and His service. Mr. Ryrie's health had for some time been unsatisfactory, and a trip to England in 1891 was only beneficial for a while. Nay, to quote the words inscribed on his coffin, he is "at rest." Mr. Ryrie came from a good old Scottish family, and his much-esteemed widow is a sister of Canon Faunce, of Yass.

Diocese of Grafton and Armidale.

The *Clarence and Richmond Examiner* says:—"Owing to the pressing engagements in his own Diocese, the Bishop of Bathurst was unable to visit the southern portion of the Diocese of Grafton and Armidale, and returned to Sydney by the Kallatana on Wednesday. He hopes however, to visit the South at some future time. The Bishop has expressed the great pleasure he has derived during his visit to the Richmond and Clarence Rivers. Everywhere the utmost enthusiasm prevailed. This is largely owing to the remarkable work carried on, especially on the Richmond River, by Rev. J. T. Evans, aided by able Mission Chaplains. Crowded congregations filled the Churches, and a large number of Candidates were presented for Confirmation. The Bishop speaks very hopefully about the future of the Church in this Diocese, provided a good Bishop is secured. He believes that a good organizer, an able preacher, a man of tact, in the prime of life, with experience, could do great things. The people show everywhere remarkable willingness to be led, and Dr. Camidge thinks that a University man will be chosen as the future Bishop. He speaks highly of the hospitality of the people on both rivers, and up to recently

thought the people of the Bathurst Diocese the best people in Australia; but now places side by side with them the people of the Clarence and Richmond. He was well received wherever he went, and was much impressed with the warm-heartedness of the people. On the Lower Richmond alone, he confirmed 130 candidates. His Lordship expressed his appreciation of the courteous attention he received at the hands of the Vicar General (Archdeacon Greenway) during his stay in Grafton. Rev. J. T. Evans still proceeds with his organization work, and it is satisfactory to note has been very successful. He proposes to work the whole of that part of the Diocese from the Ballinger to the Tweed in the same manner as the Lower Richmond, where good results have been obtained, and where none of the incomes of the Clergy are in arrears. There are still fields for a large number of Chaplains; but the establishment of these is, to a large extent, impeded till the election of a Bishop, an event that is looked forward to with much interest.

The Turner Memorial.—At a meeting of the Committee in connection with the above, it was decided to appeal to members of the English Church Union in Sydney, and the old country for subscriptions towards the memorial window. Arrangements were also made for a special canvass amongst certain friends of the late Bishop in the old country, and the Secretary was instructed to issue circulars to the Clergy of the Diocese, and those Clergy who were ordained by his Lordship, requesting them to assist. The ladies are to be invited to meet certain members of the Committee at 4.30 p.m. on Wednesday next, to decide on the best means of canvassing the city. Already the Hon. T. H. Smith has promised £25 towards the object, and it is believed that a memorial worthy of the late Bishop and a credit to the Cathedral will be secured.

Carr's Creek.—It has been decided to erect a new Church here.

STRANGE REPORTS.

Sir,—Strange things have lately been said and done in connection with the Diocese of Grafton and Armidale, some of which may well pass without comment; but, the statement that the older Clergy of the Diocese are to be removed and replaced by younger and more vigorous men is too outrageous to be allowed to go unchallenged. It is reasonably asked on whose authority such a statement is made? What is to be done with the older Clergy? Are they to be handed over to the "Chilled Meat Company"? Is the author of such a wild suggestion lost to all sense of decency and humanity?—I am, etc.,

CLERICUS.

Diocese of Tasmania.

Installation of Canon Whittington.—In the presence of a large congregation at St. David's Cathedral, Hobart, on Sunday morning, the 16th inst., the Rev. F. B. Whittington, LL.B., was installed Canon-Resident of the Cathedral Church of Tasmania. After the first Lesson, Canon Whittington presented to Dean Dundas letters mandatory to the Bishop of Tasmania, asking to be admitted, installed, and inducted into a Canonry of the Cathedral. Rev. J. B. Woolnough read the letters aloud, after which the Dean asked Canon Whittington the usual questions, subsequently investing and installing him. Canon Whittington preached the sermon and conducted service at the Mission Church in the evening. Up till now the Dean has held the dual appointment of Dean and Incumbent of the Parish of St. David's. Canon Whittington will take over the Incumbency and generally direct the Parochial work in connection with St. David's.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

A PERSONAL REMINISCENCE OF THE LATE ARCHBISHOP OF CANTERBURY.

To the Editor of the Australian Record.

Sir,—In common with many, if not all of your readers, I pursued with great interest the quotation from an English journal, in a recent issue of the RECORD, of "personal reminiscences" of the late Archbishop of Canterbury by the Reverend H. C. Moule. Perhaps not the least interesting epoch in the life of the late distinguished prelate was the period during which he was visited with that series of sore domestic afflictions which, I distinctly remember elicited a national wave of sorrow and sympathy for and with him. I say, national, advisedly, because the emotions referred to were as wide-spread as they were sincere and deep. The depth and extent of the sorrowful and sympathetic feelings which were evoked by the succession of sad events in question were, I think mainly attributable to two causes, viz., to the lovable nature of Dr. Tait's personal qualities, and to the liberality of sentiment, and "breadth of view" which characterised him, as a Churchman, a liberality moreover which had as little kinship with latitudinarianism as it had with disloyalty to the doctrine and

teaching of the Church of which he was the distinguished Ecclesiastical head.

But I do not now take up my pen in order to comment on Mr. Moule's "reminiscences," but for the purpose of relating a reminiscence of my own concerning the late Archbishop a reminiscence which is interesting to myself, and which may also have an interest for some of your readers. The incident I am about to relate is largely illustrative of that catholicity of spirit which was so prominent a characteristic of the man. It occurred in Edinburgh in the month of May 1876, during the sitting in that City of the General Assembly of the Church of Scotland. The Archbishop was then in the Scottish Metropolis, the object of his visit thereto at that time having been the sad one of attending the funeral of a deceased brother, who had been I think a "Writer to the Signet." I was a member of the General Assembly in that year for the last time, and while sitting one day listening to a keen debate in a "House," which was crowded with, I may say, a brilliant audience, consisting of Clerical and Lay Representatives from every part of Scotland, many of their wives and friends occupying seats in the galleries, when the door of the "Throne gallery," was thrown open this movement revealing the presence of no less, and lower a personage than His Grace of Canterbury, who took his seat side by side with the Lord High Commissioner, who was, that year if I remember aright the Earl of Airlie. I knew at once who the invading Ecclesiastical was, having both seen and heard him frequently previously while he was Bishop of London. The great majority of the Assembly however did not for the moment recognize him, but before His Grace had time to take his seat his recognition seemed to have become universal, for the large audience rose en masse to their feet in order to honour, and welcome him. His Grace seemed to have been somewhat taken aback by the cordiality of his reception which amounted to almost an ovation, and after appearing to hesitate for a moment or two, as if in doubt as to whether the demonstration was in his honour or not, he at last bowed in gracious, and evidently gratified acknowledgement. The Archbishop remained in the Assembly for several hours, and listened with much apparent interest to the debate which was then in progress, evidently addressing himself occasionally to the Commissioner in the form of quiet comment, or kindly criticism on the proceedings.

I was obliged to fulfil an engagement somewhere in the City before the debate was concluded, and my very last look at the General Assembly of the Church of Scotland included the spectacle of the then Archbishop of Canterbury sitting by the side of Her Majesty's Representative, as the Civil Head of the Scottish National Church, surrounded by his "officers of state," the Moderator of the Assembly occupying his "chair of state," as the ecclesiastical chief, a few feet below the place where the Lord High Commissioner sat "enthroned."

The incident which I have now attempted to describe is to me an interesting "personal reminiscence," which you may or may not consider suitable for your columns.

Yours etc.,

19th July, 1893. A QUONDAM HYPERBOREAN.

REMARKABLE CONFIRMATION.

Sir,—In your issue of July 15, page 3, you describe a "remarkable confirmation," held recently in Liverpool by Bishop Ryle. Between eighty and ninety young people from Edinburgh and Glasgow were confirmed. You give the Bishop warm commendation for "his courageous action." A couple of readers of the RECORD have asked me to explain to them the meaning of the Bishop's action. May I give the explanation in your columns?

Suppose then that a man in Anglican Orders should accept the position of minister of a congregation established in some centre in the city of Sydney, which congregation had repudiated the authority of the Bishop of Sydney. Its members think that the Bishop of Sydney, and the portion of the Church over which he presides, are in error in matters of doctrine and ritual, and they thank God that they are cut off from the Church in the Province of which Sydney is part, and the Minister declares that they shall remain so as long as he has anything to do with the congregation. Well, I venture to think that "all true sons of the Reformation," from the Archbishop of Canterbury downwards, would agree that the position of this Minister and his congregation could not be justified on any principles that have ever obtained recognition in the Church of England. Any well-instructed Churchman would say, "these people are in schism, their position is (alas!) distinctly sinful, they call themselves Church of England people, but they repudiate the authority of the Bishop of their Diocese, and do everything without him." The Bishop himself would be deeply grieved by this conduct; he could give them no recognition, and he would hardly be likely to give Confirmation or any Christian rites to the members of the separated body, though he would long and pray for their return to a better mind.

Now this is exactly the position of the Rev. Lancelot Holland and his congregation in Edinburgh in relation to the Bishop and the Diocese of Edinburgh. And let it be remembered, that the Episcopal Church of Scotland is, no less than our own Church in Australia, in full communion with the Church of England.

Suppose again that the separated Minister and congregation in Sydney wanted to obtain Confirmation for some

of their young people. I should say it would be hard to find a Bishop in the Province of N.S.W. who would be willing to administer the rite in the circumstances. But if the Bishop of Adelaide should say to them, "Send the children to me, I shall confirm them," would not the Bishop of Sydney and the whole Church in the Province feel that there was just ground of complaint against the Bishop of Adelaide for giving "official recognition" to the body which had, in the manner described, separated itself from communion with its own Bishop? Would not the action of the Bishop of Adelaide, in the supposed case, be subversive of discipline, and injurious to the Church in the Province? Certainly it would be unjustifiable, and if the Bishop of Sydney should express his mind on the subject to his brother Bishop in forcible language, no one would feel surprised.

The action of the Bishop of Liverpool in holding the "remarkable confirmation" is just what I have supposed. And even if it were true (certainly it is not true), that the Scotch Episcopal Church is "Romanising," this would not justify Bishop Ryle in interfering, in the way described, in the affairs of the Diocese of another Bishop, belonging to the same communion as his own.

The gallant little Episcopal Church of Scotland deserves our admiration, our sympathy, our love, our prayers. My thoughts, as I write, go back to November 14, 109 years ago, when the poor remnant of her Bishops, in an upper chamber, gave to America what the Church of England was not then strong enough to do, the gift of a "free, valid, and purely Ecclesiastical Episcopacy," by consecrating Seabury, America's first Anglican Bishop. Then the Church was trodden under the feet of persecutors who hated Bishops. Parliament had been invoked to successfully, to destroy her "shattered remains." She worshipped in back streets, in obscure places, under penal statutes, and her holiest acts were criminal offences. Her prelates, four in number, lived in obscurity and poverty. But God was with the afflicted Church, and she lived through all that, and is now doing her appointed work with noble earnestness and zeal, and is prospering. May the Lord of Hosts ever be with her, and the God of Jacob be her refuge.—Yours, &c.,

GEORGE SPENCER.

Vicarage, Bega, July 18, 1893.

With great respect we think Mr. Spencer's reasoning is at fault. The case supposed is not a parallel one.

The charge of schism has been brought against the congregations which presented the Candidates for Confirmation:—The Editor of the A. RECORD quotes the following from the pen of the Rev. J. MacCartie, who writes from Wilton Vicarage to the *Birmingham Daily Gazette* with reference to the service as follows:—"In a paragraph furnished by your Liverpool correspondent it is stated 'The Bishop of Liverpool has confirmed some eighty candidates at St. Cyprian, Edge Hill, brought from the schismatical congregations at Edinburgh and Glasgow.'"

"These congregations are not schismatical. I have before me the 'Case for the joint opinion of Mr. A. J. Stephens, Q.C., LL.D., and Mr. Alexander Haldane, 1871.' From it I copy the third question, and could add much more: 'Are the English Protestant Episcopal congregations in Scotland a distinct ecclesiastical body from the congregations of the Scottish Protestant Episcopal Church, differing in doctrine, discipline, and government?' The reply is given at some length, and is summed up as follows:—'We are, therefore, of opinion that the English Protestant Episcopal congregations in communion with the Church of England are a distinct ecclesiastical body from the congregations of the Scottish Protestant Episcopal Church, differing in doctrine, discipline, and government.'"

"Let me add that the late Bishop Baring, of Durham, used in Newcastle to do what the Bishop of Liverpool has now done. A Bishop of the Scotch Episcopal Church threatened to make a public protest against his action in this matter. Bishop Baring told me himself that he at once wrote to the Primus of the Scotch Episcopal Church to say that if such a step was taken he would go himself into Scotland and confirm the candidates of English Episcopal congregations in their own churches, and in so doing would be acting within his rights. One would have thought that after all that was published on this matter this was a buried controversy."

THE WELSH SUSPENSORY BILL.

Sir,—I must thank 'Colin Clout' for his kindly references to the anxiety that I have recently passed through.

I should like to say one or two more words on the above important subject. Firstly, I would again urge the carefulness and caution with which parallel cases such as 'Colin Clout' brings forward should be used. To my mind these weaken rather than strengthen the argument, on the other side. Mr. Moore gave his endorsements to the Bishop of Australia, not the Diocese of Sydney. Now, even if the other Dioceses had a legal claim to a percentage of the income accruing from them, what possible inferences could be thereby drawn as to the legal right, the moral right or any other right of handing over to the Nonconformists a percentage of the endowments of the Church of England—that per centage being adjusted, I presume, according to the percentage of influence the Welsh Church has lost? If we only look into the question for a moment, we will see that it is hardly fair to call it a 'somewhat parallel case.' For instance, all the Dioceses that 'have been split off

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TEA MERCHANTS

July 29, 1893.

from the once Diocese of Australia, are part and parcel of the one Church of England in Australia. They conform to her liturgy, her rules, her practices, etc. In the case the Welsh Church, on the other hand various bodies have seceded and refuse to conform to the practices, the rules, the liturgy of the Church of England, or to be under the same form of Episcopal Government. They have deliberately seceded—with what justice then could they claim a percentage of endowments?

But it may be said the secession took place in the main owing to the abuses of the Church of England. Supposing that this is so. Carry the argument farther. After the decision of the Lincoln Case, there were cries of secession. Had there been a secession, and had it gone to swell the ranks of Nonconformity, for the same reason, it may as well be argued, this party could have claimed a per-centage of the endowments that were given to the Church of England. What has been given to the Church of England is being used by the Church of England, must be used by her, and no ingenuity of reasoning will convince me that it either ought to be spoliated for secular purposes, or distributed in various proportions amongst the various bodies of Nonconformity, what is pointed to by Bishop Bromby as "The Tasmanian Precedent," notwithstanding.

The justice of Disestablishment I can see, but the justice of what I cannot help calling spoliation and robbery I cannot see. No less a paper than the "Times" refers to Mr. Aequith's Bill as "the present project of spoliation."

The purpose of my article was to show that the Welsh Suspensory Bill is an iniquitous measure—as iniquitous as it is daring. To this opinion I hold still, and the more I think and read about it, the more I am impressed that such is the case. It is gratifying to learn that the Welsh Gladstonian members at a meeting in the Committee Rooms of the House of Commons have, in the face of the opposition they have received, realized the hopelessness of trying to place the Suspensory Bill upon the Statute Book this Session. "Culin Clout" has pointed out that my expressions with regard to the motives of these gentlemen were too strong. As it stands I am free to admit that the language is stronger than I should have used, but that it was provoked by reading what I believe to be certain gross mis-statements.—Yours, etc.

E. S. WILKINSON.

NOMINATIONS TO VACANT INCUMBENCIES.

Sir,—Although the discussion on this subject seems likely to prove merely a duel, with "D," and myself as the performers, yet you have published an article from the *Argus*, and statistics from the Dioceses of this Province which supplement our remarks by showing how other Dioceses treat the question. The Victorian Church papers also contain valuable comments on the matter, an article in the last *Victorian Churchman* bearing the initials of the Dean of Melbourne.

Let me correct a mistake in my article as regards a question of fact. I called Canon Green a "young clergyman." I have not the pleasure of knowing him personally. I relied on the statement of one of the "parochial party," who wrote to the *Argus*. I now find that Canon Green is in his 60th year, within two or three years of the age of Canon Potter! There must have been some peculiar reports circulated in the parish when such a gross misrepresentation could have been made by a prominent parishioner.

The statistics concerning Nominators can be summarized as follows:—

Parochial Nominators.	Diocesan Nominators.
Goulburn 3	3
Grafton and Armidale 3	4
Bathurst 5 or more	3
Sydney 3	2
Melbourne 3	4

In the case of the Bathurst Diocese there must be a majority of both bodies. The Grafton method is that of nomination by the Bishop and acceptance by the Presentation Board. The variety of the amount of power allowed to the parish is noticeable, the Sydney Diocese being the most "congregational," in this respect.

The plan adopted in the Grafton Diocese of insisting on a quorum of fifteen persons before a meeting can elect Parochial Nominators seems well worthy of imitation. A meeting of six only, as in the Sydney Diocese, is too small to be entrusted with the task of electing men whose work may be so important.

I think that I was right in laying emphasis rather on the proper conduct of the Presentation Board than on its composition. If its members are men of fairness, wisdom and prayer, any of the above plans will probably work well. The American plan is, I am told, a very good one for more notable and "popular" men, but does not answer well as regards the "back and file." I still prefer my own opinion as to the Bishop being left out of the Presentation Board. His opinions will, of course, always have great weight with the Diocesan Nominators, who will rely greatly on his reports as to the work of distant Clergymen. As for the Parochial Nominators they will choose two or three as the most likely men for the Incumbency and it is only those whose parishes it will be necessary for the Nominators to visit.

As regards "candidates" notifying their candidature, I believe that my suggested plan would lessen great evils. Under the present system Clergymen do apply (and if they think that the Nominators are ignorant of their

williness to accept, I do not blame them) but too often by their method of application exert influences which my suggested plan would prohibit. The fact of certain persons sending a notification of their willingness to accept would of course not prevent the Nominators from offering the parish to any one else, who had not sent such a notification.

Yours, etc.
A.

THE EVANGELICAL TEACHING OF TO-DAY.

To the Editor of the Australian Record.

Sir.—The remarkable paper read by Canon Christopher and inserted in your last issue, coupled with your excellent leader, cannot fail but to produce good, and command the attention of Evangelical Churchmen. "Be ye filled with the Spirit" is an indispensable condition. It is impossible practically, to do God's work without God. "Without Me ye can do nothing." The disciples were to receive Power, after that the Holy Ghost had come upon them. Then, and only then, were they indeed witnesses of real value within the Church of God. Many persons have sat under the preaching of Ministers whose words seemed to have no power. Words ornamental, but powerless. On the other hand, we have listened to sermons in which there was no word painting, but the truth was accompanied with a power that sank into the heart, illuminated the soul, and filled it with holy joy. It is a mistake for Ministers of the Gospel to think that the preaching of old Scripture truths would be received with little if any interest. It would appear that some Ministers entertain this idea. I speak from experience when I say that when the grand old Gospel truths, familiar to us as the alphabet, are spoken from the pulpit with a single eye to the Glory of God, and the salvation of men, there is a power accompanying the message which strengthens the soul of the believer, and arrests the attention of the careless and irreligious.

There must be something sadlaminas when so many persons in the metropolis and country towns are indifferent to the claims of Christ and His Gospel. Where lies the fault? How sad the thought that it may possibly lie with those who claim to be the ambassadors of Christ. To think that some of our Evangelical leaders want evangelising. This phrase may appear paradoxical, but is there any truth in it? Who are the men that God has seen fit to use largely for the extension of His Kingdom and the conversion of souls? My knowledge of such, I confess, is limited, but in every case where the Spirit of the Lord has been manifested to wound and to heal, it has been by the Ministry of those who loved the truth, and were filled with the Holy Ghost.—Yours, etc.

L. BARNETT.

WHAT IS THE SCOPE OF THE LOCAL OPTION LEAGUE?

Sir.—There appears to be some misconception as to what power the people in each electorate would enjoy should the Liquor Traffic Local Option Bill become law: I wish, therefore, that you would kindly give me space to explain its scope.

On a requisition signed by not less than one-tenth of the Parliamentary electors in any electorate, a poll could be taken upon any of the following resolutions:—

1. That the sale of intoxicating liquors should be prohibited.
2. That the number of licenses should be reduced to a certain number to be specified in such requisition.
3. That no new licenses be granted.

These resolutions apply to all kinds of licenses, both wholesale and retail, and can be carried by a simple majority of electors. To prevent complication and to give a clear cut issue, a poll can only be taken on one resolution at a time, and, if carried, will hold good for five years.

The second resolution will permit a very large reduction in the number of the licenses, and the magistrates will have power to say which shall not be renewed. Naturally, the worst houses will go.

The third resolution would be useful, because it would prevent the introduction of houses over 20 rooms not touched by the little bit of Local Option we now have.

By far the most important is the first resolution; under it the people will be enabled to prohibit the Liquor Traffic absolutely. If carried, it will (Clause 12), make it unlawful "to keep for sale, sell, or barter, or hawk, or expose, or otherwise dispose of intoxicating liquors." Exceptions are made, under stringent conditions, for the sale of alcohol by chemists for medicinal purposes, and as a medicine under a doctor's certificate. Thus publicans, wine sellers, distillers, wine and spirit merchants, brewers, lessees of clubs, etc., would have to cease their traffic, and the liquor would be banished to the shelves of the chemists' shops.

Some timid persons would have us abandon the Prohibition clause of the Bill, but then it would not be a full Local Option measure. The League has always claimed full popular power for the people, and will never lessen its demand. It has ever aimed at securing their just right to control and extinguish the Liquor Traffic absolutely. Let the people rule, for the people's good.

I need scarcely remind your readers of the great interests at stake connected with the Bill, and the consequent necessity for earnest work in its behalf. Immorality, crime, and a sea of vices as well as drunkenness, are centred round

the Drink traffic. The Bill will disestablish this evil state of things peculiar to this traffic, and enable an intelligent people to free themselves, if they care to do so, from so galling a yoke.—Yours truly,

EDWARD J. H. KNAPP,
Hon. Sec., L.O.L.

P.S.—Permit me to remind the three delegates from every Church and Lay Temperance Society, invited to take part in Conference, that it will be held in the Temperance Hall, Pitt-street, Sydney, 15th August next. They are particularly requested to be present and help.

NOTICE TO CORRESPONDENTS.—Open Column. O. Too late. Burrows. Too late.

We regret to hear that the Rev. J. W. Inglis, Presbyterian Minister, Parramatta, died on Thursday morning last.

DOWN THE MOUNTAIN TO DEATH.

At four o'clock on the morning of November 8th, 1875, an express train on the Lehigh Valley Railway, in America, was on the top of a mountain, eighteen miles above the city of Wilkesbarre. Among the passengers were the President of the United States and several members of his Cabinet, in a special coach. From this point the grade was very steep, and the road all of curves. It was the custom to keep the brakes set all the way down. If they failed, disaster was sure to follow. Within a minute after the train had started, the driver noticed that something had suddenly gone wrong with the brakes. The train kept pushing the engine. He reversed, but without checking the speed. Seeing this, the guard and one or two other train men jumped, and escaped with only slight injuries. The train now ran faster and faster, and a horrible death seemed waiting for all on board. The driver blew the whistle continuously to warn trains at the foot of the mountain of his approach. When the runaway passed Nescopeck station, it was going at the rate of nearly seventy miles an hour, and still blowing the whistle. At the foot of the mountain all the trains had got out of the way except the rear end of a coal train which was just shunting. Into this the passenger train dashed with a crash that was heard for miles around, knocking the coal cars in all directions. The passengers were badly shaken, and some were bruised, but none were killed. But where was the brave driver? From under the wreck of the overturned engine he was taken an hour afterwards, crushed and dying, but still able to speak. "Is the President safe?" he gasped. "Yes, and everyone else," was the answer. "Thank God for that," he said, and never spoke again.

A splendid deed, truly, yet there is not a driver in a hundred who would not have stood to his duty with the same fidelity. Exposed to all sorts of weather, to constant danger, and laden with responsibility, the engine drivers have a commendable record, and deserve higher appreciation both by the companies and by the public.

"I am an engine driver," says Edward Roberts, "and have been for eleven years. My health was always good until July 1885. Then something came over me that I couldn't account for. I felt tired, sleepy, and languid. My stomach felt sour and cold, my mouth tasted awfully bad, and my tongue was thickly coated. A disagreeable fluid came up into my mouth, and my appetite failed. No food, however light, agreed with me, and I had great pain after eating anything at all. In ten minutes my stomach would be all in a ferment, and swell like a balloon does when gas is running into it. I had also a miserable tightness around my chest and sides. Later on I had awful pain in the kidneys. I could not rest at night; I had dreadful dreams, and would turn and turn in bed but found no ease.

"As time went on I got weaker and weaker until I could scarcely crawl to my work, but having a large family to support I struggled on as best I could, when many another would have been confined to bed. As it was, my suffering was so great that I went to bed as soon as I returned from my work. For over four years I went on in this fashion, about half alive and half dead, obtaining no relief from the medicines the doctors gave me. I took six bottles of pepine, but it did no good, neither did the seven bottles of a medicine we sent over and got from Dublin.

"In May, 1890, a lady who called at my house, told me of a medicine called Mother Seigel's Syrup, and recommended me to try it; so I got a bottle from Mr. Wilson, at Drug Hall, Holyhead, and began taking it. In a week I felt better, my stomach was easier, and my food digested, and I gradually gained strength. By the time I had taken six bottles I was strong as ever. I could eat anything and have kept well ever since. I have told of my recovery everywhere, and many of my friends have used the syrup with benefit. I wish my experience to be published, and will reply to inquiries about my case.

(Signed) "EDWARD ROBERTS,"
"No. 9, Tyn Pwll Road, Holyhead."

What originally brought on this wretched attack of indigestion and dyspepsia—which through lack of proper remedy became chronic—Mr. Roberts does not say even if he knows. Probably the cause was exposure, and a hasty and irregular habit of eating. At all events he was fortunate in learning of Mother Seigel's Syrup before it was too late. We congratulate him on this point, and are confident his frank statement will be of use to others of his honourable and responsible calling.

For one, the writer of these lines never lies comfortably back on the cushions in a first-class carriage on the excellent North-Western Railway without hoping (selfishly enough, to be sure) that all is well in mind and body with the man who drives the iron horse.

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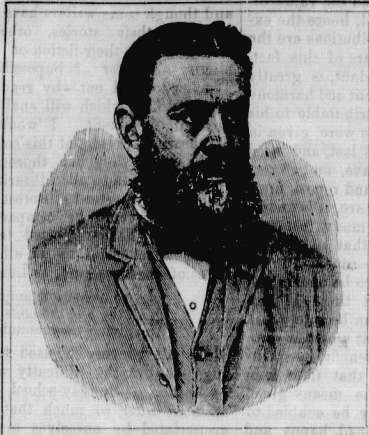
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What a Boy Can Do and Should Do.

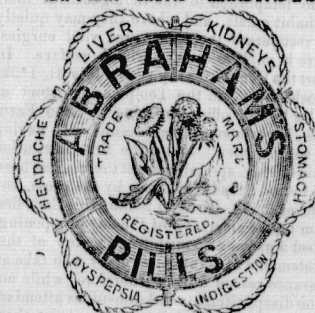
If a boy is a lover of the Lord Jesus Christ he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things he ought now and then to show his colours. He need not always be interrupting a game to say that he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

"NARRU," constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States *Milling World*, January 2nd, 1893, states, "That about 99 per cent. of Oatmeal eaters are dyspeptics," a spreading conviction of the falsity of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

Always keep a small tin of ANNOV'S MILK ARROWROOT BISCUITS in the house for the children.—ADVT.

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Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admittedly thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

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

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

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ECHO FARM HOME.

THE ANNIVERSARY CELEBRATION.

The First Anniversary of the establishment of the Echo Farm Home was the occasion of a celebration at that establishment on Saturday. Shortly before 1 o'clock a steam launch, having aboard 170 ladies and gentlemen interested in the good work, left Sydney for a trip to the Home. A pleasant run up Middle Harbor brought the party to the beautiful secluded spot which had been chosen for the Home, being met on landing by Mr. A. G. Taylor and the inmates.

After luncheon, which the visitors had themselves provided, some time was occupied in having a look round the property, and afterwards a meeting, at which several addresses were delivered, was held. Shortly after 4 o'clock the party again embarked and returned to Sydney. On all sides delight was expressed at the beauty of the site chosen. The Home is situated on the banks of Middle Harbor, some miles up from Port Jackson. An old house built about 60 years ago as a country residence for Judge Bates and 20 acres of land is rented at £50 per annum. Since the home was established on July 21 last year, the old house has been made habitable and the property is being much improved. The early occupants went to a great deal of trouble in setting out a beautiful orchard, reaching down to the water edge, but for some years past this has been neglected, and the scrub has been allowed to grow up, choking the fruit trees and giving the whole place a deserted appearance. This aspect is now being rapidly changed by the inmates, who, under the superintendence of Mr. A. G. Taylor, have already done much to clear away the creepers and trees which have grown up, and have planted a well-cared-for vegetable garden. The house has been much improved, and now contains nine habitable rooms plainly but neatly furnished. A large military tent at the back serves admirably as a dining-room, and a small plain building at the back, dignified by the title of the social hall, is the living-room of the inmates in the evenings, in which, beside the cheerful blaze of a large fire, they can indulge in games, reading, or any mental recreation that may commend it to their tastes. A bell tent erected a short distance away serves as a retiring room for any inmate who may feel inclined to enjoy the pleasures of solitude. Hidden, as it were from the busy hum of life, the inmates find in Echo Farm an asylum where no temptation to the indulgence of their unfortunate evil habit exists, and where they may quietly and healthfully recuperate their shattered vital energies, while special care is paid to their spiritual welfare. In the Annual Report the Committee say:—On July 21, 1892, an important epoch figured in the Temperance history of New South Wales by the official opening of Echo Farm Home for Male Inebriates, actual occupation having commenced one week earlier. Being the first institution of the kind in this Colony, special interest therein has been evinced not only by its friends, but also by the press, the public and the Government. Thus, in issuing their first annual report, on the anniversary of the day of opening, the Committee feel a grave responsibility, in view of the fact that their statements may influence many who take an interest in temperance rescue work. Therefore, while not seeking to hide the disappointments and difficulties attendant on this solemn, and often painful, labor of love, yet they, by no means, intend to paint the results of their efforts in too rose-colored a hue, so as to mislead those seeking reliable information on the subject. At the same time it is their most blessed privilege to give grateful thanks to that gracious Lord who has guided them in their joys and in their sorrows, and who has made it quite clear that His blessing on this good work has resulted in the conversion of precious souls from darkness to the light of eternal day. In commencing the work rescue was had to the reports, &c., furnished by the Rev. W. Lockhart Morton in connection with his "Hope Lodge," in Victoria, and Mr. Charles A. Bunting, concerning his "New York Christian Home," both institutions have been the means of rescuing many scores of slaves of alcohol. But, gradually, experience, the best of all educators, is teaching the management of Echo Farm to adopt plans and methods calculated to harmonize with local surroundings and circumstances, which, in some respects, differ from those attaching to other similar institutions. And that these methods are fairly successful, from a secular point of view, is proven by the statistical information furnished on another page, by the voluntary support afforded by the public (often unasked), by the amount of the cost of maintenance cheerfully paid by those members or their friends who can afford it, and by the assistance rendered by the Government of the day, who have supplied the Home with a very useful gift of tents and blankets. Probably the chief characteristic that will attract the attention of those interested in the burning question of reformation of drunkards is the entirely voluntary system adopted, as opposed to that in vogue, for instance, in England. Not the slightest compulsion is used either in getting members to go down to the Home, or in enforcing their stay there, some being even permitted to occasionally visit their friends in town. Moral suasion and the peaceful and religious influences of the retreat are relied on. The notable result is that not one actual case of absconding has occurred, for the single instance recorded in the statistical table was that of a poor fellow who, in a momentary fit of impulse, an hour or so after his admission, walked off, and, quickly repenting of his folly, returned to the quiet shelter and

brotherly companionship he soon discovered the value of. Another feature is that no salaries are paid, hence the expenditure is comparatively small, and contributions are the more readily made by those who are aware of this fact. Mr. A. G. Taylor, the resident superintendent, is greatly beloved by the members, and the contentment and harmony pervading the institution are largely attributable to his beneficent regime. Some other particulars were given in the first bi-annual report of December 31 last, and need not be repeated here. The Government have, on two occasions, sent a commission to enquire into and report upon the methods of work and their results, and are, it is understood, satisfied that a real reformation in many instances is effected. It will be seen elsewhere that of the 36 members who have left the home 17 are reported to be leading steady lives. It is not, however, to be understood that the Committee thereby assert that these 17 are absolutely cured of drunkenness. That can be safely said of no inebriate. But they do profess that a certain proportion of these weak brethren have so benefited—spiritually—by their residence at Echo Farm, that their past sins have positively been pardoned, and the means given them by God Himself, whereby they may be enabled to resist temptation in the future, and so lead happy and useful lives. Hostile criticism has been evoked by the act that some of those members who had left, and fallen away, have been readmitted thus, as these critics put in, turning the Home into a "pick-me-up concern." But the footnote on another page will prove that this course (employing only with discretion) has been justified by results, and the Christian reader is asked—if spoken to thus: "For Christ's sake, Mr. Smith, give me another chance!"—oft shall my brother offend, and I forgive him?" In conclusion, the heartfelt thanks of the committee are tendered to the hundreds of kind people—many in poor circumstances—who have contributed in various ways towards the support of Echo Farm Home. They are encouraged to believe that, with the blessing of God, this grand and priceless rescue work, requiring that patience, faith and love which Christ alone can give, will be continued during the coming year. The prayers of God's people to this end are solicited. The statistical information shows that the number admitted was 51; left, 36; in residence, June 30, 15. Of the 36 who have left, to the knowledge of the Committee, there are:—Leading steady lives, 17; relapsed 14; movements unknown, 5; admitted more than once, 9 (of whom three are now in the home); absconded, 1 (who returned of his own accord two days afterwards); average with which its work had always been conducted, there never having been a quarrel or even a petty squabble among the inmates. He referred to the report of Mr. Maxted, Director of Charitable Institutions, who, after inspecting the Farm, had recommended the Government to follow on its lines in setting apart an island in the Hawkesbury River, and putting up buildings at a cost of £10,000 or £12,000. The only thing neglected in this proposal, and that was the great point, was the religious training of the Home. Short addresses were also delivered by Rev. J. G. Southby and Mr. David Walker. Amongst those present were Revs. W. A. Charlton, J. Best, E. Price, D. Laceron, J. G. Southby and D. H. Dillon, Messrs. D. Walker, H. Gilbert, J. Kent G. Lucas, T. H. Rainford, J. Hedges, Courtenay Smith and representatives of nearly all the temperance organisations.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Harden. An honorary report is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.—SYDNEY: Rev. E. C. Beck, Mossman's Bay; NEWCASTLE: Rev. Canon Goldard Morphet.

"An old Librarian," writes: A subject of vast importance to all Sunday-school Teachers, and to Librarians in particular, has been opened up in the correspondence column of last week's Record, viz., Books for Sunday-school Libraries and Prizes. The valuable suggestions there given should prove to be of immense benefit to all concerned. Books are generally, and in most cases, necessarily chosen by their titles, series, or publishers. To show the danger of selecting by the title, I have on my shelves all that is left of a book presented by a Sunday-school—the cover, with the title "Sweet Emma," the contents I reduced to flames—a tale of intrigue and abduction

Numberless books are being published for our children and though some writers have made religion the warp and woof of their stories, others—only too many—have merely strung their fiction on a thread of religion. It is almost a matter of impossibility for any Librarian or Teacher to find out—by reading—all the best books, so that any plan which will enable them to do so must be of incalculable benefit. I would beg to suggest that the Honorary Reporters of this column forward to you a list of books which they can thoroughly recommend, or better—let it be open to all Librarians and Teachers, with the Honorary Reporter to interest them to make up a list, and if these lists could be compared and published, showing how many had suggested the same books, I think it would be beneficial to us all. Books are the invaluable allies of Teachers, and, as Longfellow says:

"Leave us heirs to ample heritages,
Of all the best thoughts of the greatest sages,
And giving tongues unto the silent dead."

I shall be very pleased to do as my correspondents suggest, but the difficulty about suggesting any list of books for a Sunday-school library is that tastes and opinions differ so much that the books which are most appreciated by ourselves may be disliked by others of different temperament. To get the most value for one's money, the best plan is to buy the annual volumes of magazines, for in the amount and variety of reading matter and the number and excellence of illustrations these are worth at least, three times any other kind of book. They are, however, not so well bound, usually, and are far more liable to be damaged by younger children turning over the leaves roughly, in search of the pictures. I mentioned the use of maps last week as being very important. Every child above the infant's classes ought to have a fairly clear idea as to the geography of Palestine and this cannot be obtained by mere description. With me, and probably with many other people, a book concerning travels, history, or missionary enterprise, gains much more of interest by containing a map of the region with which it deals. Considering that the cost of the excellent cheap atlas of the S.P.C.K., which is large enough to be seen clearly by an ordinary class, is only sixpence, there can be no valid reason why every Teacher should not use a map with his class. But first of all, the teacher needs to study it thoroughly himself, and also, if he desires to make his descriptions both true and picturesque, he ought to learn the physical nature of each part of Palestine. A book like "Rob Roy on the Jordan" is useful in this respect, and the ever useful "The Land and the Book," will be sufficient for most people.

I had intended to publish, this week, the list of marks obtained in the third Test Examination, but as I have sufficiently filled my space, I shall now postpone them until next week. I am glad to welcome another competitor in the fourth Examination, the papers of which, will probably not be marked until a fortnight hence.

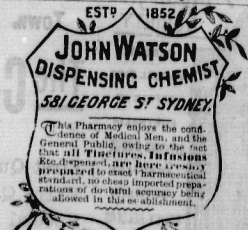
J.W.D.

Mr. Alfred Cook of Ashfield has for many years past prepared and presented to many of the Suburban and Country Churches, scrolls of colourless paper with texts. These add attractively to the building and arrest the eye of the worshippers. Some of these scrolls are to be seen at St. John's, Ashfield; St. Bede, Drummond; St. Jude's, Randwick; St. Nicholas, Coogee; Mount Victoria, Canley Vale, Rookwood, &c. A specimen text is now on view in Church of England Book Depot, 176 Pitt St., Sydney, where orders may be received.

READ THIS CAREFULLY!

Revolution in the Music Trade!!—For cash or on time payments, 700 Violins, from 3/11 to 2/5; 550 Accordions, from 3/6 to 2/3; 120 Banjos, from 2/ to 1/10; 250 Zithers, from 2/ to 1/10; 250 Mandolines, from 2/ to 1/10; 250 Guitars, from 7/6 to 3/0; 300 Cornets, from 2/ to 1/10; 300 Flutes, from 2/ to 1/10; 300 Drums; Anglo and English Concertinas, from 2/5; German Concertinas, from 2/11; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books, New Music by every Mail; New Waltzes every week; New Songs by every Mail; Pianos Exchanged and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars: the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH.

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The Australian Record.

SYDNEY, SATURDAY, AUGUST 5, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. E. P. HOOD, the new Precursor for St. Saviour's Cathedral, Goulburn, entered upon his duties on Sunday last. Mr. ROBERT ATKINS, Registrar of the Diocese of Sydney, of the Church House, Westminster, London. The Rev. H. B. MACARTNEY took a prominent part in the recent Mildmay Park Conference. BISHOP BROMLY, late of Tasmania, and Coadjutor Bishop in the Diocese of Gloucester and Bristol, consecrated last month the new Parish Church of St. JOHN-THE-BAPTIST, Pease-down. The Bishop of Christ Church (N.Z.) was the preacher at the Festival Service in connexion with the London Diocesan Deaconess Institution. The Bishop and family left England on January 27 in the S.S. *Avoncliff* for his Diocese. BISHOP MARSDEN on June 22 distributed the prizes at the DEAN CLOSE Memorial School, Cheltenham. The Rev. F. WITTEBERY has been registered for the celebration of marriages—residence Muswellbrook.

St. Anne's, Strathfield. The dedication of the new Church of St. Anne's Strathfield, is one of the interesting events of the week. For a long time the parishioners have worshipped in a small wooden building; but the increasing importance of the suburb, and the growth of the congregation, demanded a larger edifice. The efforts of the Rev. H. J. ROSE, A.K.C., and those associated with him in this good work, have been attended with success, inasmuch as the first portion of an imposing and commodious Church was dedicated on Saturday last, to the worship of the TRUTH GOD. The new Church is centrally situated, of chaste design, neatly furnished, and eminently adapted for Divine Service. The architect and contractors are to be congratulated on the way in which they have performed their work, the Incumbent and parishioners upon the realization of their loving service and devotion, and to God, is given the glory and praise. May the glory of this latter house be greater than that of the former; and in this new Church, may the promise be abundantly realised, "In this place will I give peace, saith the Lord of Hosts."

The Sydney Diocesan Directory. This publication, to which we direct attention in another column, can be obtained at the Registry, Bathurst-street; Book Depot, 176 Pitt-street; and from the publisher, Mr. W. E. Smith, Bridge-street, City. See advertisement also in another column.

C.M.A. Monthly Prayer Meeting. In consequence of the Meeting of Synod next week, the Monthly Prayer Meeting will be postponed until Thursday afternoon, the 17th, at 3 o'clock.

The Churchman's Alliance. At the first Quarterly Meeting of the Churchman's Alliance to be held on Monday next, the following subjects are set down for consideration:—Parochial Schools, Parish Assessments, Church Patronage. During Tea the subject of Missions to the Heathen will be brought before the Members.

A Hymnist. By the death of the Rev. CANON ELLERTON, one of the finest hymn-writers of modern times has been removed. For union of strength and tenderness, he has not been excelled in this century. His well-known hymn, "Saviour, again to Thy dear name we raise," is perhaps as much sung as the older evening hymns of KEN, LYTE or KEELE, while his "Now the Labourer's task is o'er" is used at funeral services all over the world. Other hymns of his, such as "This is the day of light," "Thine for ever God of love," and "The day Thou gavest, Lord, is ended," are constantly sung in Christian assemblies. Mr. ELLERTON, in addition to his work as a hymnist and translator, did much by his editorial labours to raise hymnody to its present high level.

Carlyle. The following characteristic story of Carlyle is told by the Viceroy of Ireland, a son of an intimate friend of the great writer. He says that the grim old Chelsea hermit had once, when a child, saved in a tea-cup three bright halfpence. But a poor old Shetland beggar with a bad arm came to the door one day; Carlyle gave him all his treasure at once. In after life, when referring to the incident, he used to say: "The feeling of happiness was most intense; I would give £100 now to have that feeling for one moment back again."

A Lawyer's Prayer Meeting. Very recently an interesting meeting was held in the Mission Hall, adjoining St. George's Church, Boomsbury. The Chairman was one of Her Majesty's Judges, Mr. BARON POLLOCK, who spoke at some length on the advantages of practical earnest prayer, and uttered very wise words in reference to the fallacious reasonings of opponents to Christians. Mr. P. V. SMITH, a barrister, followed with some interesting remarks on the advantages we possessed over our ancestors in these modern times, in having distant quarters of the world brought near to us, so that the whole human race was now united to a much greater extent. Mr. ARCHIBALD (son of the late Mr. ARCHIBALD) discoursed on "Spiritual Life and Power," the necessity of doing one's duty and consecrating our work as Christian men. Mr. W. R. MOORE, a barrister, dealt with the "One Book" and the blessed results which had accrued to humanity from its holy teachings. "The Lawyers' Prayer Union is an old institution, having been founded in 1852. It is an association of those members of the legal profession who desire to unite in prayer for the Divine blessing upon all connected with it. 'Men of the highest position in the legal world have been members of this union. The late LORD CAIRNES, LORD JUSTICE LUSH, MR. JUSTICE ARCHIBALD, MR. BARON PIGOTT, and many others who by their Christian faith, business integrity and benevolence earned the goodwill of their fellow men. In 1890 the Lawyers' Prayer Union became the Parent of 'The Law Clerks' Christian Union,' which is similar in its objects. Unions, which have for their object the strengthening of Christian faith and honesty in business transactions, should receive the prayerful sympathy of all true believers."

Coleridge and Buckland. The following is taken from a letter in the Spectator, by EDWARD TRACEY: "More than fifty years ago, Professor BUCKLAND, talking to COLERIDGE, repeatedly spoke of 'Nature' as doing this and that, till at last COLERIDGE impatiently said, 'Why do you not say God when you mean God?' BUCKLAND answered that he thought it more reverential to use the indirect phrase, but that, of course, COLERIDGE attached the same meaning to both words. To which COLERIDGE indignantly rejoined: 'What, sir, I think God and Nature the same! I think Nature is the DEVIL in a straight waistcoat!' JOHN STERLING, from whom, I think, the story came afterwards put the phrase into 'Hell in harness,' in one of his felicitous aphorisms."

Evening Communion. The Rev. H. G. PARKER, Vicar of St. Mary's Wakefield, has announced his intention to have Evening Communion in his Church six times in the year. In an address to his parishioners he says he is not doing this as an expression of certain views, but "in order to give every possible opportunity to Communicants to avail themselves of this privilege; (2) because our Church has never given sentence against the practice." Reference is then made to the report of the Committee of the Southern Convocation on the subject of Evening Communion, and the last paragraph is quoted. The Vicar adds:—"Now I have two observations to make: (1) what this paragraph so plainly recommends I have carefully followed; (2) in Convocation one of the most learned Bishops very decidedly declared that in no period of the history of the Anglican Church had sentence been pronounced against the practice, whereas the said Committee of Bishops in the first portion of their report state 'that in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in the appointed evening meal.' I maintain that in the presence of such weighty testimony we are quite justified in giving our people an opportunity to communicate about six times in the year after our evening service."

The Special Articles in the *Australian Record* this week include:—
DIOCESAN ORGANISATIONS.
THE DIOCESAN DIRECTORY.
DIFFICULTIES AND HELPS OF THE SUNDAY SCHOOL TEACHER.
NOMINATIONS TO VACANT INCUMBENCIES—DIOCESAN PROCEDURE AND CORRESPONDENCE.
ADDRESS BY DR. HARRIS.

A Queen Elizabeth's Prayer Book. A copy of QUEEN ELIZABETH'S recently for 1,220 guineas. This is the highest price ever paid for a relic of the kind. The dimensions of the little volume are three, by one and three-quarter inches.

Dr. Martineau and the Gospel of Peter. The *British Weekly* understands that Professor REYNOL HARRIS will reply in the August number of the *Contemporary* to Dr. MARTINEAU's paper on the Gospel of Peter. "MR. HARRIS's article will be of much use in dispelling the extraordinary delusion which obtains in so many quarters that Dr. MARTINEAU is an authority on such subjects."

One Religion as good as another. The BISHOP OF LIVERPOOL, consecrating St. Andrew's Church, Liverpool, condemned the modern idea that one religion was as good as another. The times required they should earnestly contend for the doctrines of the reformed Church. It was vain to ignore the fact that recent decisions of the Privy Council had disquieted the minds of loyal Churchmen, whilst secessions to Rome and useless appeals to law courts during the last forty years gave abundant cause for alarm. They must not be surprised if, in a few years, they would have to fight over again the battle of the English Reformation. Again, they must resist the growing disposition towards disestablishment in England, and so put an end to Church and State, for when brought about, the Sovereign might be a Papist, the Prime Minister a Mohammedan, the Lord Chancellor a Jew, and the next King crowned in Westminster without a religious service. He loathed the idea of a great nation like England ceasing to recognise God, and would far rather see the next Sovereign crowned at Westminster by the President of the Wesleyan Conference with an extempore prayer, and the Archbishop of Canterbury standing as a private individual in the crowd, than see our Government turning its back on Christianity altogether.

Keep good Company. The ARCHBISHOP OF CANTERBURY gave utterance to a timely warning at the National Society's Meeting. In the zeal for the maintenance of religious education in elementary schools Churchmen are not perhaps, sufficiently careful in the company they keep and they have shown a disposition to make common cause with Roman Catholics. But the ARCHBISHOP speaking with significant emphasis, said that they were "very dangerous allies," and the reason for this belief is apparent to anyone who has studied the policy of Rome. The ARCHBISHOP put the matter very concisely when he said that they will go with Churchmen as far as they find it convenient, "and then leave them." His Grace did not object to work on parallel lines with them, but he unhesitatingly declared that Churchmen should have "no other alliance with 'people whose principles (as all who knew the Bible and Primitive Christianity would recognise) were so 'very different.'"

Shakespeare. The following extract will be found interesting to our readers. At the Annual Meeting held at Stratford-on-Avon, of trustees of Shakespeare's birthplace it was reported that 26,000 persons had paid for admission to the house during the year of whom 6000 came from America. Thirty seven nationalities were represented. Sir WILLIAM FLOWER, K.C.B., and LORD RONALD GOWER, were elected life trustees in the room of Mr. CHARLES FLOWER, and Mr. HENRY GRAVES deceased.—ANNE HATHAWAY's cottage, had been bought for £3000, and £500 had been given for furniture. The garden attached to the birth place had been planted with all the flowers and trees mentioned in the poets plays.

American Women—their Wit and Courage. It must be a most intricate and confounding dilemma which defeats the wit and courage of American women. A Minnesota village recently voted for "no license." The publicans pointed out that without the revenue from licenses there was no way of defraying the expense of lighting the streets. Forthwith the Young Women's Christian Temperance Union steps to the front secures subscriptions, buys oil, and allots a lamp to each member, the responsibility of filling and lighting each lamp being assumed by the individual to whom it is assigned. The upper as well as the lower lights seem to be burning in that town.

AUSTRALIA TO THE RESCUE!

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

A NEW EUCALYPTUS!!

THE IMPERIAL TEA CO.,

22 Imperial Arcade, Sydney,

In introducing their Teas to the Public, wish it to be distinctly understood, that the very best value procurable is offered for the money, and that the mode of offering Prizes or Bonuses in no way detracts from or reduces the quality of the Tea. The present attractive PROPERTY DISTRIBUTION in Sydney, is taken advantage of, to provide the purchasers of the Imperial Tea Company's Teas, with the possibility of gaining a large fortune, merely for the cost of the Tea daily used. One Ticket of the value of £1 is placed in every 100 lbs. of Tea, and all purchasers of one lb. for 13, have an equal chance of drawing the ticket. This Ticket has a chance of drawing a 1st prize of £35,000, 1 prize of £15,000, 2 prizes of £10,000 each, 3 prizes of £5,000 each, 5 prizes of £2,500 each, 10 prizes of £1,000 each, and over 3,400 others varying in value from £5 to £500 each. The Prize Society of Sydney and Suburban Property, which are now held by "The Mutual Freehold Property Distribution Society of Sydney," 10-lb. Tins of extra quality Tea, freight paid to any Railway Station in the Colony, for the sum of £1—every tenth tin containing a £1 Ticket in the Property Distribution; all have a chance of gaining fortune without any waste of money. The best value is given in the Tea, and this is merely a mode of advertising.