

THE CHURCHMAN'S ALLIANCE.

INAUGURAL SERMON.

BY THE REV. A. KILLWORTH, B.A., L.L.B.

THE FREEDOM OF CHRIST.

"If therefore the Son shall make you free, ye shall be free indeed."—St. John, 8, 36.

These are the words of the Son of God. He is speaking to a crowd of Pharisees, gathered around Him for the purposes of criticism and general complaint. He, however, pleads with them with a tenderness and pathos quite characteristic of His divine mission as the Saviour of the world. His words take effect. Many are led to believe in Him. To these He speaks again, and encourages them to continue in His word, and show themselves worthy disciples indeed. If they did this they would be free from the bondage of sin. But their ideas of freedom are crude and require correction. Were they not Abraham's seed? Had they not been in bondage to any man? How then could they be made free? Our Lord meets this objection by an unmistakable directness. Ye are Abraham's seed doubtless; but this has little to do with the matter. For he who committeth sin, be he Abraham's or any else's seed, is the slave of sin. And it is from this state of moral and spiritual slavery that the Son alone can set you free. The fancied privileges of ancestral rank must stand in abeyance where the moral virtues and freedom of the soul are concerned. I suppose there are few subjects on which men generally have false notions than that of freedom, or its cognate term liberty. Whether it arises from the perverse tendency of the human mind, or is the result of circumstances, or the product of the combined, there is a widely spread notion that freedom is synonymous with license, or the doing as you like, irrespective of the relationships and claims of human society. Or sometimes it is made to mean the utter and absolute removal of all restraints, be they for the purpose of limitation or direction, and the granting a clear field to the exercise of human ingenuity and cunning. That this idea of freedom is false one moment's consideration would suffice to show. If we turn, for instance, to the physical universe we shall find no such thing as absolute freedom. There is a freedom indeed manifested, but it is a freedom within certain limits; a freedom conditioned by such laws as are agreeable to the nature of the objects concerned. The movements of the heavenly bodies—sun, moon, and stars—and also of the ocean waves, are majestic and constant, but there are limitations on every hand; and were it possible for these limitations to be broken through, it would turn kosmos into chaos, an orderly world into a disorderly one, where confusion would speedily become worse confounded. Similar remarks apply to human society. Here absolute freedom there can never be. There must always be a limit to individual freedom, otherwise society could not hold together twenty-four hours. Most of our laws are for the purpose either of limitation or direction. And were it not for these there could be no safety, and no such thing as property, for property and law are born together, and die together. The important fact that the Gospel of Jesus Christ is in a marked degree the "gospel of freedom." We shall readily remember how intimately the doctrine of freedom is associated with the Mission of the Son of God as the Saviour of the world. Far back in the page of prophecy we find the Divine Word saying,—"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Centuries later, in the synagogue at Nazareth, the Lord Jesus recognised these words as applicable to Himself. How completely He fulfilled them we easily learn by a study of His life, particularly His miracles of healing, all of which were intended to illustrate the divine freedom of the Gospel. The body, the mind, the spirit of man were all dealt with by the Lord, and to each department of human nature He brought deliverance and holy freedom. Man's powers were not "cabin'd, cribb'd, confin'd," but set free to be used henceforth more intensely in every good work. If we turn to the Epistles we shall find the same truth presented. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "Stand fast, therefore," saith the same Apostle, "in the liberty wherewith Christ hath made us free." St. James speaks of the Gospel as the "perfect law of liberty." And in another place we are told that "Where the Spirit of the Lord is, there is liberty." Men are too prone to regard the Gospel of Jesus Christ from a negative standpoint as something which tends narrowly to curtail their freedom and confine them within narrower limits of action. But surely this is far from the truth, as may be clearly seen in its workings among the civilized nations of the world. Let anyone make a comparison between those nations which we are accustomed to term, and what will be his find? He will find that the nations of Christendom have been and still are the more progressive. And why is this? The answer, I submit, is that the adoption of the principles, however partial, and the cultivation of the virtues, however imperfect, of the Gospel, tend to the removal of those restraints which are injurious to healthy national development. In other words, there is greater freedom and therefore greater progress. The Gospel of the living God, revealed and exemplified in His eternal Son, has braced up the moral nerves of the nations and set their life blood in circulation. And this has done by enforcing the true conception of manhood, and making men imparts of any restraints which prevent them from realising that conception. But while this aspect of the question is of considerable importance, and requires from time to time bringing to light, yet it is more particularly the moral and spiritual freedom of the individual which is prominent in our text. We cannot shut our eyes to the fact that there are thousands living in the midst of our modern civilisation, and enjoying to the full the political, social, and intellectual freedom with which we are blessed, who are nevertheless the worst of slaves although they do not acknowledge it. They are led captive by their besetting corruptions and infirmities, and seem to have no power to set free.

Ambition, the love of money, the passion for drink, the craving for excitement, gambling—all these are so many tyrants among men. Each and all have crowds of unhappy prisoners bound hand and foot in their chains. The wretched prisoners will not allow their bondage to be broken. They will even boast sometimes that they are eminently free. For whoever committeth sin, doeth it as a habit of life, is the slave of sin. "Bondage to sin is the type of a false relationship to God." It is the sign of a relationship between the soul and some particular vice or vice, and the more fully these are followed and loved the deeper becomes the relationship and the more stringent the bondage from which the soul must suffer. Wrong-doing, aye, and wrong-thinking also, curtails the power of noble action in man. "A sinful heart makes weak the hand." And in some characters this curtailment may be traced from the petulant "I will not" of the frivolous young man to the ignominious "I cannot" of crystallised old age. Now, in view of the widespread bondage of so many souls all about us, what are the characteristic features of the freedom which Christ would bring to the soul, and which we as a body of Christian believers are to seek to express? First of all, let us say it is a freedom from the burden of the past—the guilt and condemnation of sin. The Gospel of the Lord Jesus means this for man or it means nothing. Listen to the Divine record—"Through this man is preached unto you the forgiveness of sin." "God hath exalted Him with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness." Hence St. Paul calls the Gospel Message, the power of God unto salvation. And this is its great attraction, and that which contra distinguishes it from every other system of religion. Some indeed would attract men by excessive ritual, elaborate ceremonial, majestic music, or the patchwork display of the priesthood. But however interesting such things may be, and some of them are doubtless interesting and having a distinct use, yet must they never be allowed to take the place or even overshadow that message which comes to the weary and heavy laden with a pathos as tender and searching as the love of Calvary, and with a sweetness as of the whispering mountain winds that wake the morning. It is this message of the Son who "breathes forgiveness o'er us," setting man free from the burden of the past, which enables him to stand accepted in the presence of the Most High and worship in the whole world seems dead, yet man's enjoyments no longer give joy; the morning withholdeth its wonted brightness; the sky rains spitefully, the sun sets with malignant speed; the clouds frown upon him, and the nights bring new and strange thoughts that make darkness terrible. But what a change dawns upon the soul at the lifting of the cloud! The whole world becomes flooded with new light, and all Heaven stoops to greet the Christian pilgrim. There is reconciliation between Heaven and Earth! Once again, this freedom is seen still further in enlarging man's conception of life and the different relationships of life. When ever there is contact between the sinner and the Saviour there is forthwith enlargement of the heart, of ideas, of sympathy. Expansion becomes the order of the day. How can it be otherwise? Whose horizon, think you, is the more extended that of the man who, whether virtually or practically, "says there is no God," and whose ideas are limited by a hardening materialism; or that of the man into whose heart the bright rays of the Sun of righteousness have shone, and whose ideas are big with the song and the hallelujahs of a glorious and happy immortality? Surely the question carries its own answer. The true attitude of man has been beautifully described as "looking up" and "lifting up," and in it not above all things the panorama of revelation which invites man to look up, and holds out to him something more than a possibility of an uplifting? For rising on the wings of holy faith, we may fly.—

"From belt to belt of crimson seas, On leagues of odour streaming far, To where in yonder orient star A hundred spirits whisper 'peace.'"

And, yet once more, we may see the effect of this moral and spiritual freedom in producing greater usefulness of character. "Being now made free from sin, and become servants to God, in that we have fruit unto holiness and the end everlasting life." In that exultant Collect for peace, the second for morning prayer, it is said that God's service is perfect freedom. The literal rendering of the original is perfect freedom. *Cui servare regnare est—* whom to serve is to reign. And this it is to the world here only, we are enabled willingly to fulfill "because here, and our existence." God's service is perfect freedom! To the world this must ever remain a paradox, but it is a paradox which receives the most brilliant explanation and illustration in the Christian heroism of the Church of God. St. Paul, set free from most fears, and mightiest factors for good in the Apostolic Church, Justin Martyr, liberated from the servitude of heathen philosophy, found freedom in the service of Christ, and a vantage ground for the development and exercise of the highest faculties of the soul which more than astonished himself. Martin Luther, freed from the ceremonialism and erroneous teachings of darkness, became a giant among men in thought, in work, in prayer. And thousands of others whose names are written in the Lamb's Book of Life might be mentioned in support of the paradox in question. The poor devotees of pleasure, fashion, sin, pass away into oblivion, and their names are neither honoured among the living, nor mentioned among the dead. Their spirits range through the ages and become invisible guides, leading men and women to that adorable Saviour who is the only true liberator of souls. For if the Son make us free, then are we free indeed. The bearing of all this upon our present gathering and the organization which we inaugurate to-day will readily become apparent. We meet here as a body of Christian men connected with the great historic Church of old England, and professing the Lord Christ as our Master. We are subjects, are we not, brethren, of the freedom of which I have been speaking? I take for granted that we are, and that we desire that the reality of this freedom should be extended as a positive power among men. Individually, we can all do something to compass this desirable end. But unitedly, and by concentrated effort, we can do a great deal more. We can speak with greater power, we can act with more decided authority. The Churchman's Alliance, the constitution of which I presume has been seen by all of us, will afford scope for united action in the direction of freedom. The first object of the Alliance will offer opportunities for mutual instruction in

regard to the constitution, organization, and discipline of the Church of England, and I hope also of other branches of the great Church universal. And who shall say there is no room here for real work, helpful action, among ourselves? But this freedom, the second object of the Alliance will aim at extending traditionalism and a materializing ceremonialism; freedom from the crudities which have lost their power, and from errors of dogma which possess no truth. And this must be accomplished, not by denouncing what is false, but rather by teaching what is true. Principle must be opposed to error, and spirit to form. Thus will the work of this organization lead in the direction of freedom in thought, in worship and faith. The third object will ask for energetic thought and definite action in regard to those solemn and social questions which involve the moral wellbeing of the community and it is well for us to remember that behind every social question lies the moral, and behind every moral the religious. It is here that we should try to do something to enlighten and form the public conscience, so that if it be possible we may hasten on the happy time when social ills shall cease, and men and women shall live or be permitted to live according to their better nature. The last object of the Alliance may help on the restoration of that lost element of the Apostolic charter, namely, the element of fellowship among Christian brethren. Many a worker in the great cause which we all have at heart would be encouraged and helped on if only there were secured to him in our fellowship with his brethren. Often have I myself longed for this in the past; seldom have I been able to find it. The fault may have been his own. God only knows. But may the members of this Alliance make this that many a young worker for God will be abundantly gladdened. It is time now to close. May the Spirit of the Lord of Glory rest upon every member of this organization, may He inspire and direct us in our every effort to advance the cause of truth, righteousness, and freedom, in this land of the Southern Cross.

GENERAL JACKSON WAS DEFEATED.

"The only way he could obtain relief was to have a sapling partially cut and bent down, so he could lean over it, with his abdomen pressed hard against the tree, and the ends of his toes and fingers just touching the ground."

In Mercy's name, think of anybody being driven to such a resort as that! And yet what does Napoleon do that ever lived—General Jackson, a military genius scarcely second to Caesar or Napoleon. Yet only to fancy this great general and statesman in the grotesque, even ridiculous attitude described! What historian could have made this fearless fighter cry for quarter? Let the historian tell us what Napoleon was tortured by acute dyspepsia, and the only way he could obtain relief was to have a sapling partially cut and bent down, so he could lean over it with his abdomen pressed hard against the tree, and the ends of his toes and fingers just touching the ground." We quote from Mr. Oliver Dyer's "Life of General Jackson," published in 1891.

It is clear enough now. In surrendering to such an enemy General Jackson only did what other heroes have done—this disease (which is universal) holds the world in the hollow of his hand. All sorts and conditions of men have a stake in this contest; and there isn't a woman to whom it is not as important as the roof over her head. Here is a straw that shows which way the wind blows. "In August, 1880," writes the witness, "I had pain after eating, and vomited all my food. For a week at a time nothing would stay on my stomach. I had a bad taste in the mouth, and a stony phlegm would gather in my mouth and stick in my throat, causing me to be sick. I was tired all day long, and never more so in the morning than when I went to bed at night. And a sense of illness or constriction in the throat, so that at times it seemed as if I must choke. There was fearful pain in my left side, and a most oppressive feeling of tightness round my waist and at my chest. I lost a great deal of sleep, and night after night I only dozed for an hour or two. You will easily believe when I say that I became dreadfully weak, and lay in bed for three weeks at a time."

During my illness I had four doctors attending me, yet I grew so bad that one of them called an additional doctor in consultation. On this occasion I thought I was going to die, and all who called to see me were of the same opinion. After I had suffered in this manner for six months, my brother Alfred told me of the great benefit his wife had received from taking a medicine called Mother Seigel's Syrup, and persuaded me to try it. I did so, and after having taken a few doses my food digested, and I felt easier and gained some strength. By the time I had used three bottles I was back at my work, strong and hearty, and have since been in good health. I am a forty-year-old man, and I have worked at the Carbrook Forge over sixteen years. I have recommended this remedy to many persons, upon whom it has had the same good effect. You have my free consent to publish my letter if you think fit. I will answer inquiries.

(Signed) "GEORGE DARBY."

"310, Bright-street, Carbrook, Sheffield, October 7, 1891." We are credibly informed that Mr. Darby's father has resided in that district for more than thirty years, and the family are well known and highly respected.

But what ailed Mr. George Darby? In reply we seem to hear a chorus of 10,000 English voices who openly have suffered as he did, and been cured by the same agent that at least restored his health, and perhaps snatched him from a yawning grave—indigestion and dyspepsia, the bane and curse of every civilised nation. Anybody can destroy life: what shall be said of Mother Seigel, whose mission was to save it. Poor General Jackson! Dyspepsia killed him at last. But that was many a year before Seigel's Syrup was discovered. If it had only been known in his day! But why talk so? Spring comes none the sooner because men die of winter's cold.

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The Australian Record.

SYDNEY, SATURDAY, JULY 15, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. W. J. BANKS, of St. Aidan's College, Birkenhead, has been appointed to the temporary charge of White Hills, Bendigo. The Rev. EDWARD SCARISBRICK, B.A., late curate of Bowral, has been licensed as assistant curate to the Rev. RICHARDSON REID, at Holy Trinity Church, Adelaide. Messrs. G. H. VARLEY and R. A. NEVILLE have been elected by the parish of the Lower Clarence, as Lay Representatives in the Synod of the Diocese of Grafton and Armidale. The Rev. J. F. MORAN, B.A., has been licensed as curate of Christ Church, North Sydney, and Mr. F. G. WILLIAMS as local Lay Reader in the parish of Richmond, Archdeacon WHITE, of Muswellbrook, is spending a holiday in North Queensland. The Rev. C. F. WITNEY has been appointed to the Incumbency of Wollombi, in the Diocese of Newcastle, and the Rev. F. A. CADELL has been appointed curate at Cossnow, in the same Diocese. A fire which occurred at St. John's Schoolroom, F. Lamatta, on Monday night, destroyed about £50 worth of books and some historical pictures. The Rev. THOMAS CAMPBELL EWING, many years Incumbent and Rural Dean of Wollongong, died at his residence, Lewisham, on Tuesday last.

The Royal Marriage. The accounts of the Royal Marriage which have formed such an important item in the cable news of the past week, have been read in the Colonies with great pleasure. A special interest in this event has pervaded the Empire, and unmistakably shows how deeply rooted is the loyalty of English hearts to the throne of England. The ovation tendered to the bride and bridegroom was a magnificent display of the interest there is taken by all classes in all that pertains to the Royal House. Although miles of land and water separate us from the seat of Imperial Government, yet Colonists are not less loyal than those who live under its shadow, and hundreds of thousands of Her Majesty's subjects in this continent heartily wish the newly-wedded every blessing, and hope the union of the DUKE OF YORK with PRINCESS MAY may be blessed by God, and be a blessing to the Nation.

Remarkable Confirmation. One of the most remarkable Confirmations held in recent years, took place at St. Cyprian's, Liverpool, recently. On that occasion the BISHOP OF LIVERPOOL confirmed between eighty and ninety young people who had travelled all the way from Scotland for the purpose, some coming from Edinburgh, the rest from Glasgow. The journey was a necessary one, since no Bishop could be found willing to give Confirmation in Scotland to the members of the English Episcopal Church in that country which has ever been true to Protestant principles, and refuses all connection with the Scottish Episcopal Church, on account of its manifestly Romanising tendencies. We (the English Churchman) congratulate the Rev. SHILOH D. C. DOUGLAS and the Rev. W. LANCELOT HOLLAND—from whose churches the candidates came on this settlement of a difficulty which has for many years been a constant source of anxiety. At the same time we must warmly thank the BISHOP OF LIVERPOOL for his courageous action in this matter. His official recognition of the English Episcopal Church in Scotland will no doubt draw down on him the wrath of men who think more highly of Romanism than of Protestantism. But his Lordship will feel that he has, in this matter, done that which is right in the sight of God, and of all true sons of the Reformation.

Educational and Missionary Work. A chapter on education will surprise most readers by the extent and variety of the operations disclosed in this department. A series of views of missionary colleges in all parts of the world—from Canada to Kaffraria and Rangoon—testify to the activity and success of the society in providing agents for future work. A missionary roll gives an alphabetical list of all the men who have been employed during these 190 years, with dates and localities, and every chapter concludes with a formidable list of references, which, while it is a striking monument of Mr. Pascoe's diligence, will enable any one who desires to prosecute the subject more fully. The book is a most useful and meritorious publication, and we are glad to know that it is a foundation upon which the superstructure of a continuous history is likely to be built. Mr. TUCKER hints that the work may be continued by the publication, every ten years, of a similar record of the Society's operations.

The Gossage Case. Dr. BARNARDO, in a supplement to Night and Day, repudiates with very natural warmth the construction which the Judges put upon the correspondence in the Gossage case. His attitude was governed by the fact that he had no reason to regard the earlier letters of his Roman Catholic pursuers as authorized persons entitled to know where the boy was. "Neither I nor my helpers," says Dr. BARNARDO, "had any intention of being uncanonically untruthful, but we felt strongly that these people, not being blood relations, not presenting any authorization to interfere from the boy's mother, and their motive being manifestly proselytism, had no claims upon us for information, and that we were justified in withholding it."

The Bodleian Library. The Curators of the Bodleian Library have issued their annual report. They announce the receipt during the past year of 55,325 printed and manuscript items from all parts of the world. Two more colleges, Brasenose and Lincoln, have followed the example of University, Jesus and Hertford, and have deposited their MSS with the librarians on condition that they shall be revocable by their owners at any time. An effort is being made to obtain copies of school newspapers, "which have a twofold interest, as embodying the history of the institutions from which they proceed, and containing the earliest records and writings of many who subsequently achieve distinction." The Bodleian will soon grow too small for its contents! The income of the Library is by no means large for the really national work it undertakes. A sum of £1,800 is received in grants from the University, £3,300 from dividends and rent, &c., and about £550 more from other sources; in all £8,650. Of this sum nearly £3,000 has been spent in the purchase of books, &c., and £5,650 in salaries, cataloguing and maintenance.

Digest of S.P.G. The venerable Society for the Propagation of the Gospel in Foreign Parts, is within the last decade of the second century of its existence. Founded in A.D. 1701, originally as a department of the Society for the Promotion of Christian Knowledge, which boasts two or three years' of seniority, it speedily developed into an independent life of its own. Most of us know a good deal about its action in the present generation, but its earlier history is buried in the obscurity of manuscript journals, and the scarcely less obscure form of fugitive reports. It was an excellent idea to disperse this obscurity by the publication of a careful and discriminating summary of these materials, but it was one which demanded sound judgment as well as enormous industry. Both these qualities were happily found united in Mr. C. F. PASCOE, whose work is endorsed by the high authority of the secretary, PREBENDARY TUCKER. The result is a complete and consecutive chronicle of the society's work from its foundation to the close of last year. It is a most convenient, and, in fact, indispensable compendium for all, whether Clergy or Laymen, who are concerned with the promotion of missionary work abroad. The facts and dates and succession of events in each particular region—which cost so much time and toil, often spent in vain, when they have to be extracted from various publications—are tabulated clearly and concisely, so as to be at once available for use.

Its Arrangement. The arrangement is geographical. We are taken in succession through the four quarters of the globe, and presented with an outline of what the S.P.G. has done in each. It opens with the interesting account of the foundation of the great and flourishing Church of the United States, which gratefully ascribes to the venerable society the credit of its birth and early rearing. From that we pass through the varied history of the East and West Indies, to the later achievements, which are fresh in all our minds, in Africa, South and Central, and in the islands of the South Sea, including the vast continent of Australia and its numerous Dioceses. An appendix contains a most interesting narrative of the gradual formation of the missionary Episcopate, and the manifold obstacles which were only overcome by a tenacious and prudent perseverance.

Germany and the Vatican. In connection with the statement that the Emperor of Germany deemed his recent interview with the Pope a favourable moment to consolidate the influence of Germany at the Vatican, an Italian correspondent of the Guardian points out that Cardinals LAVIGNON and ZOLLARA (a Corsican) being dead, Germany seems likely to get the upper hand with two such members in the sacred College as GALIMBERTI and KOPP. Cardinal ZOLLARA being an uncompromising opposer also of JESUIT influence, another barrier to the supreme influence of that body has been removed.

The Special Articles in the Australian Record this week include:— THEOLOGY AND LIFE, BY THE REV. H.G.C. MOULE. STREET PRACTISING. NOMINATIONS TO VACANT INCUMBENCIES. LETTER BY "D" HOME NEWS. ANGOLO-AMERICAN CHURCH PATRONAGE.

The Slavery of Rome. The Rev. H. B. MACARTNEY, in the June number of The Missionary, tells a very sad tale of the awful power of the Roman Catholic Church at Malta. The great question with Rome there, he points out, is the marriage question. Rome is making an effort to bring its canon law into direct conflict with Civil law by calling in question legitimacy of children born of mixed marriages, and even the validity of the marriage itself, unless celebrated according to the prescribed forms.

Extract from a Maltese Paper. In a leading article from Public Opinion, a Maltese paper, Mr. MACARTNEY takes the following—"The presence of two Catholic (sic) Members in Mr. GLADSTONE'S Government, the MARQUIS OF RIPON, and SIR CHARLES RUSSELL, is a sufficient guarantee that no attempts will be made by the present Government to force upon the people of these islands any provision contrary to the laws of the Catholic Church (Roman) or to the declarations made by the Pope."

"A Wave of Episcopacy." "A wave of Episcopacy is upon us!" exclaims a writer in the Andover Congregational Review, and proceeds to comment upon the strength of the Episcopal organisation, moulding and controlling "individualism" within bounds. The Michigan Church says: "The large number of eminent ministers of various denominations who have lately applied for Holy Orders, forms an epoch in the history of the Episcopal Church." Among the confirmed in thirty New York parishes, lately, were 400 who had been educated as dissenters.

Indian Students. From the Eighth Annual Report of the Countess of Dufferin's Fund it appears that the fund now has a personnel employed of forty-six ladies, nine of whom are entered as "lady doctors" of the first class, while thirty-seven rank as "assistant surgeons." The number of female students in the various schools and colleges of medicine in all parts of India has increased from 224 in 1891 to 261 last year, and it is noted that in their professional work many of these native girls have more than fulfilled the expectations which had been formed of their ability and application, and it is found that they encounter no difficulty in competing with male students in the College examinations.

The British Prison System. There is no man living a greater authority on prison life and discipline than MR. CHARLES COOK, who has obtained access to nearly all the prisons of the world. Speaking at Glasgow recently he said the British prison system as compared with that in most Roman Catholic and Mohammedan Countries was as the difference between earth and hell. He also brought out the curious fact that Roman Catholic Countries have far more criminals than Protestant ones. For instance, Norway has only 300 persons altogether in prison, while Italy has 6,000 persons in prison for life, not to mention those who were confined for a shorter period. It is also strange that while in Belfast the Roman Catholics are only about the fourth of the population, in Belfast prison this state of things is totally reversed, and three-fourths of the prisoners are Roman Catholics. This state of matters does not depend on race, and is not a question of injustice, but is a strange fact which requires some explanation.

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AUSTRALIA TO THE RESCUE! A NEW EUCALYPTUS!! 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 so powerful that it is said to be the best cure 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—180 OXFORD STREET, WOOLLAHRA.

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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 16.—11 a.m., The Precentor. 3.15 p.m., Canon Moreton. 7 p.m., Rev. R. J. Read. 8 and 11 a.m., Holy Communion.

DIOCESAN.

Sun., July 16.—Visit and preach at Auburn. The PRIMATE. St. Nicolas, Coogee, 11 a.m., Rev. J. Campbell, M.A.; 7 p.m., Rev. J. W. Gillet, B.A.

Mon., July 17.—Confirmation, St. George's, Glenmore-road, 7.45 p.m., The PRIMATE.

Tues., July 18.—Special Meeting of the Standing Committee.

Thurs., July 20.—Visitation Parish of Pitt Town. Fri., July 21.—Induction of the Rev. H. Guinness to the Incumbency of Pitt Town. The PRIMATE.

Sat., July 22.—Anniversary Excursion, Echo Farm Home. Steamer will start from Dawes Point Jetty 12.30 p.m.

Sun., July 23.—St. Peter's, Woolloomooloo, 11 a.m., The PRIMATE; The Cathedral, 7 p.m., The PRIMATE.

LABOUR HOME, 557, HARRIS STREET.

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

E. GREYHER.

Brief Notes.

The Preachers at the Cathedral on Sunday last were, at 11 a.m., the Most Rev. THE PRIMATE; 3.15 p.m., Canon King; 7 p.m., the Rev. Mervyn Archdall.

The Bishop of Bathurst visited Ballina on Saturday last and held a Confirmation Service. On Sunday the Bishop preached twice.

The Government propose taking stringent measures for the suppression of larrikinism.

Her Schlegel, interpreter to the Dutch Government at Batavia, asserts that many of our indoor games, such as dominoes, chess, etc., have come from China, and are very old.

Bullet-proof uniforms, it is stated, were known long ago to the Chinese. They were made of leather and wood in the north, and paper and cotton cloth in the south of China.

The annual celebration in connection with the Loyal Orange Institution of New South Wales, was held in the Town Hall on Sunday and Wednesday last.

China is opposing the annexation by France of any portion of Siam, and is opposed to the establishment of a French protectorate.

Sir Bache Cunard, Bart., has been seriously injured in a conflict with poachers on his estate.

In the burning of the steamer "Don Juan" off Manila, 145 Chinese passengers have perished.

The Lord Mayor's Fund for the relief of the widows and orphans of the men who perished in the Mediterranean disaster amounts to £40,000.

On Sunday last the Rev. W. Scott preached his farewell sermons in the Pitt-street Congregational Church.

Services having special reference to Foreign Missions were held in the Point Piper-road Congregational Church on Sunday.

The Self-denial Fund for Prince Alfred Hospital has reached upwards of £3200 and subscriptions are still coming in.

The Darlinghurst Winter Help Committee is doing a good work among the poor of Darlinghurst, Woolloomooloo, Paddington, and Glenmore-road, Paddington.

A sale of work in connection with the Women's Christian Temperance Union, has been held at McDonaldtown. At its close a tea was provided by Mrs. Turner, of Stanmore, and the opportunity was taken advantage of to make a presentation to Miss Hogg by the members of the Union.

A dreadful calamity has taken place at Shegness, a summer resort on the coast of Lincolnshire. A yacht capsized during a violent storm, and thirty excursionists were drowned.

The Missionary District of Western Colorado, over which Bishop Barker has been placed is larger than the State of New York. It contains but six Clergymen

OPEN COLUMN.

CLERICAL INTERCOURSE AND CONFERENCE.

Amongst the various thoughts suggested by the short Conference of Clergy that was held after the late Visitation, one that has occurred to many minds is, that such gatherings for private discussion and interchange of ideas, might with advantage be more frequent, if not regularly held yearly, or even several times a year.

But besides the promotion of brotherly feeling amongst the Clergy, we need the advice and co-operation of others with regard to various difficulties which assail us all. A united plan of action in dealing with the social evil is absolutely necessary, if the Church generally is to be successful in attacking this vice—otherwise, although in one Parish much good may be done in this direction, yet at the same time, in those Parishes adjoining, the evil may be almost unchecked, so far as the Church is concerned for want of a little co-operation or counsel.

The same may be said with regard to the Temperance Question, Religious Instruction in Public Schools, Foreign Missions, and also the advice which we Clergy ought to give to employers and employed in their present financial troubles. We might also stir each other up to pay more attention to reading and study, by discussing certain books or subjects together. But however one thing seems to me to be absolutely necessary if such Clerical Conferences are to be successful and that is, that our friends of the press should be excluded. Of course this does not imply that there will be said anything to be ashamed of, but, as we all know, reporters do not always give the correct meaning of a speech, and a mistake might mean serious trouble.

'A child among us takin' notes And, faith, he'll preat' it' has been my bugbear on several occasions lately in my own parish. At times he is rather more welcome than in the way, but on several occasions recently, a good deal of harm was done by a condensed or incorrect report. Such a gathering needs a spirit of good humour, to 'think and let think,' and a wise and watchful President—such as the PRIMATE showed himself to be the other day, and also at the Clerical Conference held in 1891, which is still well remembered by many of those who were present.

Suppose the Synod week will be too busy for this scheme to be tried, otherwise it would form by no means a small attraction to the country Clergy to be present in Sydney during that week. In turning over the leaves of an old Prayer Manual, I came across a Prayer for Clergy who feel isolated "from their brother Clergy." This, I think, we all know something about. It is a real trial and danger. Something therefore which would bring us into touch with our brethren ought to be attempted. Our Roman Catholic brethren meet, I am informed, once a quarter, and in this way the unity of that wonderful system is preserved. If our PRIMATE were to issue summonses for another Conference, I believe they would be responded to with heartiness. It is for want of such general meetings, that the various party societies are being formed within the Church, for men are seeking from each other what might easily be provided them through the central authority.

A kind of Clerical Conference in which we stand in need of it what we call a "Retreat," or a "Quiet Day,"—i.e., a special opportunity lasting one or more days, for the promotion of deeper spiritual life amongst the Clergy. Many are the missions which have just been held, or are about to be held for the benefit and quickening of the Church generally; very good and useful they almost always prove, and a clear sign that the Church is alive and active. But why should not there be more frequent movements of this kind, specially for the Clergy? For my own part, I have only

been able to attend one such gathering, but the memory of that time, and I trust, the quickening influence of some of the thoughts brought before us then, will live and be strong within me all my life long. Would that such seasons of refreshing came to us all every year.

But as to the hindrances to an annual Clerical Conference—It is said that we cannot spare the time from our Parishes. If this is true in any place there seems to me to be something wrong in the organization of that parish. The Holy Spirit is not like the mainspring of a watch. The Holy Spirit is that. He, of course, cannot be spared for a single moment; but, especially at the holiday times in January or June, the Clergyman ought to be able to leave his work for a few days for such an object.

Next as to expense—surely the Churchmen in and around Sydney would entertain the country Clergy for a week or so? This could be arranged very easily, I am confident. But now I come to what I think is the real difficulty in the way of a Conference. It is the want of some few to set the matter on foot, to communicate with the Bishop and the Clergy, and to arrange the details. Now, as of course all my friends know, I am naturally of a very timid and retiring disposition, but so convinced am I of the good these meetings could, by God's blessing effect, that if any other Clergyman of the Diocese of Sydney will join me in the movement, I will ask the Editor of the Record to forward my address to him, and we will at once discuss preliminaries, and I will shrink from no amount of work to forward the scheme. However, if any of the leading Clergy will take the matter up, without reference to me, I shall be only too delighted to remain in obscurity. B.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

A large number of the readers of the RECORD take considerable interest in the question as to what attitude should be adopted by the Clergy in the matter of "Social Questions." A Conference of Clergy was lately held on the subject in Sydney, but no report of the discussion appeared in any newspaper. It would be gratifying to many of us if some one would give a summary of the debate in the columns of the RECORD.

The grace of "patient consideration" which was spoken of in the late address of the PRIMATE, is a virtue which needs to be earnestly preached among us at the present day. Whatever field of Christian effort one surveys, the same need of it is evident in order that the forces which are fighting on behalf of the good and true may not waste their strength in combatting each other. Whosoever the powers of evil find themselves losing ground they have only to sow the seeds of dissension in the hearts of those who are conquering, and the onset begins at once to slacken. It always has been so in the Christian Church; I suppose that it will be so to the end. The constant aim of all Christians who write or speak should be to find the happy medium between a free expression of one's own opinion and a cheerful recognition of the weight of the arguments of others. And in our actions we have constantly to solve the problem as to how to work side by side with those from whom we distinctly differ. If any example is needed to show the need and the difficulty of doing this, we may instance the difficulty found by Prohibitionists and Local Optionists, in working together for Temperance legislation, or by abstainers and non-abstainers in working untidily and harmoniously for the suppression of intemperance.

All of these different sections are perfectly convinced that their own opinions are right; many of them are equally convinced that the opinions of their fellow-workers are mistaken. Will it be any help in such a matter to consider a long-ago quarrel, which was made up in the lifetime of the parties to it, both of whom have been dead for over 1800 years? It was a question which could only be settled by one of the parties giving way, yet even now we can't tell who ought to have been the one to yield. I am thinking now of the quarrel between Paul and Barnabas. As we listened to the second lesson last Sunday we may have noticed how often the two names Paul and Barnabas were mentioned together. The chapter spoke of what God had wrought through the instrumentality of those two men in the conversion of the Gentiles; it told how they untidily opposed those who would have made Christianity a mere Jewish sect, and it told how the matter was decided as they had wished, while the agreement of the Council and its testimony to their worth as "our beloved Barnabas and Paul, men that have hazarded their lives for the sake of our Lord Jesus Christ" seemed to foretell future triumphs for their united efforts. There last Sunday's lesson ended. But the chapter goes on to tell how they separated in anger because one wanted to take Mark with them on their next journey, while the other thought him unlikely to face bravely the dangers of the Missionary journey. It was not a point of vital importance; it was a matter that might have been decided either way without the cause of the Lord Jesus Christ suffering any appreciable harm. Yet it broke up that grand union of forces and sent them away in different directions, never again to work as before. Each probably

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mourned the result; the work of each was less successful, probably, in consequence of it; yet neither would give up his opinion. Which was most in the wrong? Probably half of us would incline to Paul's opinion that it was better to have as a companion a man who, like Silas, would sing praises even while suffering intense pain, in a loathsome dungeon. Probably half of us would side with Barnabas in his desire to give an earnest man another chance. But looking back upon it now we wish that each had given way to the other; and whichever way it had been decided, the result would have been preferable to disunion.

Is it not so now? Unity of effort is such a source of strength that it is the height of unwisdom to lose such an advantage for the sake of having precisely our own way. It is often hard enough to see where to yield or how to maintain harmony. But it should be our unceasing effort to keep our forces united. If Peter the Hermit could have foreseen the course of events he would have given the Crusaders as their motto, "See that ye fall not out by the way." We cannot see things in the same light that others do, but we can respect their opinions and demand of them a similar respect. One section must be more right than others, and each thinks that his is the best. But when sections of the Christian Church begin to discuss which is the better, they resemble the Apostles discussing which of them should be the greatest. One can argue for a week on the relative merits of "Protestant" and "Catholic" just as in my younger days I spent a whole afternoon in discussing with a friend whether "ration" should be pronounced so as to rhyme with "nation" or "fashion" our discussion was very clever, no doubt; but we both left off very satisfied with our own arguments and, and the question remained as undecided as when we began. If the Protestant v. Catholic discussion continues, we shall have eloquent, learned and convincing letters on both sides; some tempers will be roused and severe expressions used; and, the practical good results will be about as great as if they had discussed the pronunciation of the word "ration."

COLIN CLOUT.

REVIEW.

We have received a parcel of Music from the local publishers—Messrs. Paling and Co.—for review. A song, "My Memories," words by Clifton Bigham and the music by F. Paola Tosta, which is excellent, and as a proof of its popularity it is sung by most of the leading vocalists at home; and in order to meet the various ranges of voice it is published in five different keys. "Love's First Whisper," by H. Diederichsen, is also an attractive selection, yet it may never become very popular on account of its changes of key and tempo and also having four bars of a recitative in the middle—a very unusual thing for a song. The instrumental pieces include "Lolna Gavotte," by Harrison White. The music is true to its title, and of about the third degree of difficulty. The only fault that may be found with this piece is its great similarity; after the first eight bars the theme is repeated with slight variations no less than six times. "Bay View Gavotte," by William Stanley, is another selection of the same character. In playing it over one is struck by its want of originality. It is of a more pleasing and attractive character than the last-named, and slightly more difficult. The "Gem Waltz," by Raymond Pechotich, is new, very easy, and dedicated by permission to Lady Duff. They are all well printed and attractive in form.

SEVENTY VESSELS have left German ports on Route for Australia, all more or less effected with cholera. Coleman and Sons, of Coolumundra, N.S.W., advise the public to lay in a stock of their pure Eucalypti Extract. As a disinfectant it is unsurpassed. The medical faculty say it is the strongest, purest and best, and the demand will be so great—like it was with the influenza—that it will be impossible to cope with the trade. To keep cholera out of the house use Coleman and Son's Eucalypti Extract on your handkerchief, on your hair, on your beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Coolumundra or the Wholesale Depot, 6 Blight-street, Sydney, or the New Zealand branch, Christchurch, and full particulars given how to deal with this pest, or any chronic or long-standing complaints.

CORREY'S GARDENS, Cabarita, Paramatta River.

The proprietor of the above Pleasure Grounds wishes to thank his Patrons and the Public in general for the liberal support accorded him during the past eight years, since the opening of the now far-famed Cabarita. During this time no expense has been spared to provide every comfort and convenience for the Public; and, without a doubt, Cabarita is the Premier Pleasure Grounds of the colonies. The special attention of Ministers, Superintendents, Teachers, and Office-bearers of the various Sunday Schools of Sydney and suburbs is directed to the numerous facilities afforded them at Cabarita and its surroundings. The large Pavilion, capable of accommodating 3,000 persons (should the day be wet), the beautiful gardens, shady nooks, beautiful scenery. Just the place to take the children to spend a happy day. Persons desirous of inspecting the grounds may do so any day (Sunday excepted). Steamers from King-street wharf every hour. Letters by post promptly attended to. T. CORREY, Proprietor. Postal address—Cabarita, Concord.

HOME NEWS.

The week ending June 3rd has been a very busy one. Several important meetings have been held amongst which, on May 30th in Exeter Hall, was a welcome to Mr. Eugene Stock and the Rev. R. W. Stewart at which, although seven weeks had elapsed since their arrival in England, there was an attendance considerably larger than that to be seen at an ordinary May meeting. The Bishop of Bedford took the chair, and the Australian deputation spoke first on Australia and then on India. Mr. Eugene Stock was received in a most cordial manner, and his remarks concerning Australia were of the happiest kind. He said:— "During the last eighteen months I have had many trying tasks to fulfil. It was trying to preach in Bishop Salwyn's Cathedral; it was trying to stand in Henry Martyn's pulpit; it was trying to address Dr. Duff's class, but it was most trying of all to stand before an Exeter Hall audience and to give an account of his tour. But he need have made no plea for indulgence, for rarely have speeches more interesting or more invigorating been made even at a C.M.S. Meeting than those he delivered on Tuesday. With many of the facts he had to state we were already familiar, but he presented them in a fresh light. The Meeting heard with pleasure of his hearty welcome into fourteen Australian Dioceses, and could not but be interested in his description of the life and vigour which characterise the Church in the Colonies. In ability the Clergy—or, at any rate, most of them—stand shoulder to shoulder with their English brethren. Then he recapitulated the now well-known story of the origin of the embassy, remarking that any arrangement by which England to offer themselves as "preparators." The first message he and his colleague had to deliver was to their friends, to tell them how delighted the C.M.S. Committee would be to enter into co-operation with them on condition that they sent to the field only true and faithful Evangelical Churchmen and Churchwomen. Their second message was to the whole Church: "The whole Church is to care for the whole world." Then Mr. Stock repeated his forcible illustrations of the "Not Buts" in 1 Cor. ii., which they made the substance of their message. The next part of his speech dealt with the methods followed, and here he remarked parenthetically that he could not but believe that his selection by the Bishop of London, some two and a-half years ago, for the office of Diocesan Reader was "of the Lord's doing to prepare the way for the work in the Colonies." Bishop Goe—the mention of whose name evoked a responsive cheer—gave him a commission to preach in the Churches of his Diocese, and while he was in Australia he preached in six Cathedrals, and forty-one other Churches. But they were not content with sermons. They held Missionary Bible Readings, and they gave lectures on Missions to business men, Sunday-school teachers, Divinity students, and Hospital nurses. The link by which Mr. Stock connected the Sunday-school and the Mission-field was especially noteworthy. "You teachers," he said, addressing the large number of Christian workers present, "can hardly avoid giving a lesson on the evangelization of the world, for you have the subject brought before you every time you teach the Church Catechism. The child is taught to believe in God 'Who hath made me and all the world,' in Christ 'Who hath redeemed me and all mankind,' and in the Holy Ghost 'Who sanctifieth me and all the elect people of God.' But all the world does not yet know this good news, and who shall tell them if we do not?" After a grateful reference to the kindness with which they were everywhere received, Mr. Stock briefly summarized the results of the tour. The two great Missionary Associations had been formed; at least a dozen candidates had been accepted for service; Gleaner's Union Branches had been started; many thousands of C.M.S. publications circulated, and thousands of the Cycle of Prayer distributed. "Yes," and this was his concluding word, "they are praying for us. Will you pray for them?"

Mr. Stewart gave a very graphic picture of the people with whom the deputation had to do. They were often brought face to face with terrible ignorance. Thus one person who did not know of the C.M.S. inquired if it had been started long. But the people were in earnest, as was evidenced from the readiness with which they offered money, jewels, and other gifts to the missionary cause. The Gleaner's Union had been most readily taken up, and men and women were offering themselves for service. Perhaps the most interesting candidate of whom Mr. Stewart told us was the great-granddaughter of the first missionary of the C.M.S. who went to New Zealand—Miss Marsden—who had now been accepted for missionary service in China. Mr. Stewart further emphasized Mr. Stock's statement that they had left behind them a praying people, and then, applying the lesson in his own inimitable way to the people at home, he urged that the need of the time was not more meetings, not more deputations, but—more prayer. His almost pathetic plea for prayer for missionaries in their times of trouble or danger was very effective. By such prayers and intercessions they were in spirit able to stand by the side of their brethren in the foreign field and encourage and support them.

The ARCHDEACON OF LONDON delivered at St. Sepulchre's, Holborn, his Annual Charge to the Clergy and Laity of the Archdiocese, on the same day the C.M.S. was held. The subject of his Charge was the question of

Religious Instruction in the classes above those who attend elementary schools. After referring to the subject of Religious Instruction at public schools, and the hindrances which came from the pressure of competitive examinations the spread of scepticism and religious disunion, he then dealt briefly with the question of religious instruction at inter-denominational schools, and drew attention to the work and aim of the London Diocesan Church Reading Union of which he was the founder. He touched upon the Sunday School system, and mentioned the weak points in connection with its work. He said an experienced and competent observer had sent him the following observations on the subject:— "1. In all the schools known to him, either by sight or report, there is no increase either of teachers or scholars proportionate to the growth of the population. 2. In accordance with the centrifugal tendency of the educated population of London, which is going through a perpetual process of moving further out as the country recedes, the quality of the teachers steadily decreases. The more educated classes are not there to undertake the work, and thus, to a serious extent, the character of the knowledge of the scholars has fallen off. 3. The Sunday-schools are not in proper harmony with the Day schools in organization, extent, method, or, indeed, in any matter, and least of all with the system of proper teaching according to standards. 4. For lack of Diocesan or Ruridecaneal order and discipline, the whole system in practical operation has become too much one of treats. 5. That our friends, the Nonconformists, base their system to a large extent upon Sunday-schools, and recruit their strength from our weakness." He enumerated practical suggestions, which he thought were worthy of consideration and recapitulated the aims which he thought the Clergy might entertain for the general improvement of interest in sacred duties. Amongst these were the re-establishment of daily family prayer in all classes as a necessary and vital part of domestic religion. (2) The worship of the poor would be of the simplest description, but you would be surprised to know what a hold the principle has on the people of Scotland. (3) The recognition of the mother even in the poorest families as in some small but true degree responsible for the first communication of religious ideas. She must, of course, be supplied with simple handbooks for the purpose. In proportion to the degree of leisure in the family, this sense of responsibility should be increased. (4) The promotion of Bible-reading Unions amongst the young, such as that of the Sunday-school Institute, and the Sunday-school Union. (5) The offer to all private schools in our parishes of simple, impartial, historical, systematic instruction in sacred studies. The establishment, as is often now the case, of Sunday-schools or classes for the children of the upper and lower middle, and the other sections of society that are called highly-educated and well-to-do. (6) The promotion in every parish, if possible, of a branch of the Diocesan Reading Union, and the Sunday-school Union. (7) An annual united service of Working-men's Bible-classes. (8) The prolongation, to as great an extent as may be possible, of the period of preparation for Confirmation, not with a view of interfering with the age of candidates, but of securing more thorough teaching as in the ancient catechuminate. The promulgation amongst parents, guardians, teachers, and employers, of lists of sound, useful, simple text-books, handbooks, and books on reference on Holy Scripture, the Prayerbook, Church History, Evidences, and Christian duty and conduct.

The Archdeacon said he knew the difficulties in the way of most of them, the enormous masses of uneducated people, the tremendous inertia of indifference, the prevailing atmosphere of the public-house, the crowded dwellings, the want of resources, the lack of intelligent helpers. But he also knew that if they could gather together a nucleus of those that are right-minded—men and women full of the Holy Ghost—the influence for good would spread. What they all needed, and should continue to need as long as the world lasts, was more of the spirit of prayer and a more abundant outpouring of the Holy Spirit. With it, they will continually be astonished at the unlimited power of God, not even hindered by their own imperfections and follies. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father."

The programme of the BIRMINGHAM CHURCH CONGRESS is approaching completion. Amongst those who have already promised to take part in the Congress are the Archbishops of Canterbury, York and Dublin; the Bishops of Chester, Derry, Durham, Edinburgh, Hull, Japan, Liechfield, Peterborough, and Wakefield; Viscount Halifax; the Deans of Armagh, Bristol, Liechfield, Lincoln, Norwich, Worcester; the Rev. Chancelor Espin; the Ven. Archdeacon Farrar, Perowne and Wilson; Sir C. Euan-Smith, K.C.B.; Professors Sir George Stokes, Bonny and Stokes; the Revs. Canon Bowers, Quirk, Jacob, Newbolt and K.A.B.; the Rev. Prebendary Webb Peeples; the Revs. Charles Gore, Arthur Hall, Brooke Lambert, Handley C.G. Moule, E. Hoskyns, and Foster Pegg; and Messrs. Stanley Leighton, M.P., Gilbert Child, G. A. Spottiswoode, F. V. Smith, J. T. Bunce, Stafford Howard and W. S. de Winton.

SUNDAY SCHOOL COLUMN.

[Communications respecting this column should be addressed to the Rev. J. W. Debenham, Haddon. An honorary reporter 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. R. E. Goddard, Morpeth.]

A Test Examination for the scholars is about to be held in All Saints' Sunday-school, Petersham. Of course the first examination usually discovers the weak points which a course of such examinations tends to abolish. I described in this paper, some five months ago, how such Test Examinations are managed at Bowral. If the authorities of any school wish to introduce such examinations and would be glad of any further advice on the subject I am quite willing to write to them privately the results of my own experience.

The chief disadvantage which Sunday-school children feel in entering for any written examination is that they are unaccustomed to express themselves in writing. At the Public Schools all examinations are oral, and a child who would have passed a fairly good examination orally may fail in a written examination. I wonder whether any Sunday-school in New South Wales has tried the remedy advocated by the Rev. J. C. Love, the Incumbent of Lorne, Victoria, whom I regard as the highest authority in these Colonies on the subject of Test Examinations. He wrote, some few years ago:—"The remedy is in the hands of Clergymen and teachers. The thing is to make writing a daily practice. Do away as much as possible with the saying of texts and hymns. The time taken in hearing these is very considerable, and is attended with drawbacks to discipline which are much to be deprecated. For not only is the school turned into a babel of tongues, but an opportunity is offered to the mischievous which is best withheld. As soon as the school is opened, and each class is ready to begin, let pencils and slips be distributed to all who can write fairly well, and let each be required to write the text and hymn which have been appointed for the day. Thus your children are all quietly and profitably occupied, and you are free for a brief space for needful recollection. As the pencil and slips have been quietly handed round, so they are quietly gathered and put away. The slips in the teacher's possession, when once examined and placed upon his file for the year, become an exact measure of each scholar's diligence. A habit of accuracy is at the same time formed and cultivated which is certain to prove beneficial to our scholars in all their after-lives."

The following anecdote is from the *Church Sunday School Magazine*. "A celebrated preacher, when speaking to some three thousand children, after delighting them with a variety of stories, thought it might be well to point out the moral of one of them. He had hardly, however, begun to say, 'Now this teaches,' when a little ragamuffin on the front bench cried out 'Never mind what it teaches, gie's another story.' 'I learnt from that rascal' said the preacher 'to wrap the moral well in the heart of the story, not to put it as a sting in the tail.'"

My Lilyfield reporter has sent me the following extract from the *Australian Sunday School Teacher*, and it is especially suitable as a subject of thought for teachers when the evil of larrikimism is being so generally discussed:—"Judging by newspaper reports there appears to have been of late a great increase in the number of cases in which mere children are charged with offences of the vilest character. This should be a cause of alarm to the whole community, but more especially to Sunday School teachers. Most of those lately arrested under the Crimes' Act confess that until very recently they were connected with some Sunday School. Did the teachers in these warn them as they ought of the end of the road on which they seemed determined to travel? Was every effort put forth to check the bias to evil? These are questions all faithful teachers can put to themselves. In these days, somehow or other, the solemn warning is given too seldom to those who are walking "the slippery paths of youth."

TEST EXAMINATIONS FOR TEACHERS.

RULES.

- 1. These examination papers will appear every three weeks until October. Any teacher from any Diocese can send answers.
2. Each teacher must choose a non-de-plume, which must be written at the top of every paper. The real name and address should also be sent, in order that the papers may be returned corrected.
3. The time allowed for answering each paper will be two hours, which, however, need not all be at one time.
4. The answers are to be written in ink on only one side of the paper, and a margin is to be left for corrections.
5. No books are to be consulted, not even the Bible.
6. The papers are to be sent to Rev. J. W. Debenham, Haddon, within three weeks. If the envelope is left open at one end, and is marked "MSS only," the postage is 1d for 20c.

IV.

- 1. Give such explanatory notes on David's lament for Saul and Jonathan as you would give if you were reading it with your class. (For this answer the Bible may be used).
2. Sketch a rough outline map of David's kingdom, and show upon it the course of Joab's journey when he went through the land to number the people.
3. Compare the three parables of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son.

4. Comment on the questions of morality involved in the parable of the Unjust Steward. Explain, "Make to yourselves friends of the mammon of unrighteousness."

5. Write out the clauses of the Apostles' Creed which refer to our Lord Jesus Christ.

6. What lessons would you draw for your children from the First Commandment.

7. Comment on the following words in the Confirmation Service:—"who hast vouchsafed to regenerate those Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins."

8. What distinction would you draw between the Holy Ghost's gifts of grace:—"the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and the spirit of Thy holy fear."

9. Write out the first five verses of the 118th Psalm.

10. Write out (not exceeding 30 lines) the outline of a lesson on the Third Commandment.

NOMINATION TO VACANT INCUMBENCIES.

As this question is engaging a great deal of attention, the following article on Patronage in the Anglo-American Church, by a correspondent in the *Melbourne Argus* of the 1st inst., may be read with interest:—

"Having for some years exercised my ministry in the United States of America, and believing the system of Church patronage as in vogue there to be far superior to any other of which I have had experience in England or Australia, I venture to think that a few words on the subject, even from one so recently come to the Colony as myself, may not be altogether out of place at this particular time. I therefore will endeavour, as briefly as I can, to set what I know of the system before your readers. Acting upon the principle which for many generations at least has governed the Anglican Church—viz., that the endowment of an individual parish carries with it the right of patronage—the patronage in the Anglo-American Church is vested entirely in the Congregation, seeing that the Congregation are virtually the endowers of the individual parish, the Bishop having the right of veto in case a Clergyman should be selected in whom there are any moral infirmities. Of course this veto is never exercised except in extreme cases. Personally I have never heard of it having been exercised, because, before any nomination is made, the Bishop is consulted by the representatives of the parish, and the delinquencies of the proposed man, if they exist, are set before the nominators, and by this wise means the nomination, which if made would be vetoed, is prevented. The parishioners or members of the Congregation elect each Easter a Vestry of not more than twelve or less than three of its members. These Vestrymen are responsible for all the financial affairs of the parish, and in the case of death or resignation of the Rector, they have to choose his successor. They consult the Bishop as to the best man to be chosen, and in most cases are guided by the Bishop in their choice, for he is recognised as the one who knows most about his Clergy and the needs of the parish. The very position he occupies of Bishop of the Church, which is composed of Clergy and Laity, makes him most careful to advise to the best of his ability, keeping always behind his mind that the welfare of the Diocese is inseparable from the welfare of the parishes of which it is composed. The best man for the best place, and the worst man for the worst place, is, as a necessary consequence, the result in the long run. Men who have solid worth are bound to come to the front, and men who are little or no good must take a back seat. "The field is the world" in which the Church is working, and if a more suitable man for the particular part of the field under consideration can be found outside of the Diocese he is called into it. Length of service in the Diocese has no weight of itself, and those who work in the Diocese have no more chance of appointment than those who work elsewhere. The American Churches recognise no right on the part of the Diocese to reward men who have worked in it at the expense of the parish. If reward for Diocesan work is to be given it has to be paid for out of Diocesan Funds, or by the bestowal of Diocesan positions. In most of the Dioceses the members of the Vestry have all to be Communicants, but if not Communicants they have to sign a declaration of their belief in the doctrines and discipline of the Church, and have to be regular attendants and contributors. The aim is to get in all Vestries none but Communicants, if a sufficient number can be found. The Vestry is elected by those only who are regular attendants or contributors, so that mere stragglers have no voice in the election of the Vestry, and thus no voice through the Vestry in the election of the Parish Priest.

The appointment of the organist and the entire control of the services and work of the parish are placed in the hands of the Clergy, and the entire management of finance in the hands of the Vestry, and they are personally responsible for the stipend and the other expenses for their year of office. The offertory at Holy Communion for the first Sunday of the month is usually for the sick and poor, and is taken charge of by the Rector, and no account whatever required of him, and he dispenses it at his own discretion. All other moneys go into the hands of the Vestry, and are accounted for in regular order. The stipend is generally provided for by regular monthly offerings in envelopes. If the receipts exceed the expenditure it is usually made a present of to the Rector; if expenditure exceeds the receipts the Vestrymen must pay it out of their private purse, or else collect it of the Congregation. If at the end of the year they refuse re-election, and no officers can be found to stand, the Clergyman has "to run the Church himself," but he cannot be ejected. "Starving out" is the only way of getting rid of a Rector, and this I have never seen attempted. The Vestry, if it stands, must find the full stipend which was offered when the living was accepted; and it is impossible for Vestries in the United States to come to their Rector and say, as I understand is sometimes done in this Colony, "Mr. Vicar, we cannot give you as much stipend in the future as we agreed to give you when you took the living"—a polite colonial way of "giving the Parson twelve months' notice to leave." The Vestry may refuse to act, but acting it must find the stipend, unless the Rector consents to take less. The Clergy are thus kept in a healthy state of independence, and the Vestry in a healthy state of dependence. The natural result is an endeavour on the part of the Vestry to raise the stipend from the congregation, or else to make room for those who can work harmoniously with the Parish Priest, and the Parish Priest is thus made careful not to go needlessly in the teeth of his Vestry, and thus have the whole financial responsibility of the Church thrown upon him. Rarely have I heard (I have never seen) any great conflict between the Clergy and the Vestry, such as would result in the refusal of any of the members of the congregation to stand as Vestrymen. If any dispute arises, it is generally settled by the Bishop's "golly admonition and advice." The Bishops themselves are elected by the Clergy, but nominated by the Laity. The Diocesan Assembly is composed of an equal number of Clergy and Laity, voting by orders, if there is a division of opinion on any matter. The Lay members are elected by the Communicants, and they themselves are Communicants. In case a Bishop is needed, the Lay members nominate as many or as few as they like, of the Clergy in or out of the Diocese, and the clerical members elect by ballot. A two-thirds majority is required for an election. The Bishop-elect must be accepted by the House of Bishops. The result of this is that the best of the Clergy are sure sooner or later to find their place in the Episcopate. The Bishop of the Diocese elected by his Clergy, and the Clergy of the parish elected by the Congregation, there is harmony from beginning to end in the Anglo-American Church. As a consequence the Anglo-American Church is increasing by leaps and bounds, in the United States far more than in Canada. In no place are the Clergy so well paid, apart from endowments, and in no quarter of the globe does the Anglican Church stand upon a firmer footing than she does to-day in the United States. Whole congregations, with their ministers, have gone over to her from other bodies, and Episcopally ordained ministers of all the denominations are among her most prominent Clergy to-day. If she increases in the same proportion in the next thirty years that she has done in the past in the United States alone, there will be more Bishops, Priests, and Deacons, and more bona fide Communicants than there are to-day in the whole Anglican Communion in the world, including the United States. Some of us who have seen the working of the Church at home and in the United States, firmly believe that ere long the whole Anglican Church will be modelled upon her lines, and the sooner the Colonies look to the United States for hints on Church government, the sooner will the Anglican Church take the place she ought in this great Australasia. She has had long years of experience by which she has profited, and has proved the adaptability of the Apostolic government of the Church to the democratic times in which we live.

CHURCH NOTES.

COMMON MISTAKES.

- 1. It is a mistake to think that anything will do to put in the plate.
2. It is a mistake to think that the mite of the rich man is the mite of her who gave all her living.
3. It is a mistake to think that he is living according to Bible rule who does not devote at least the tenth part of his Annual Income to the Lord.
4. It is a mistake to think that it is for ordained hands to do all the work of the Church—that the willing house like to be overloaded—that the Minister is the body as well as the head.
5. It is a mistake to think that a Church can be built up without the earnest co-operation of its Women and Laymen.
6. It is a mistake to think that one owes no other duty to his Church than to rent and occupy a pew.
7. It is a mistake to think that Christ has released you from serving Him.
8. It is a mistake to admit a man into the Church who will not take his proper place as an active member of a living organism.
9. It is a mistake to ensure your Minister for the lifelessness of your Church when you refuse the help that is in your power to render.
10. It is a mistake to go to Church for very much the same reason that you go to a concert—to be entertained.
11. It is a mistake to expect your Minister to interest you in a theme that is of no interest to you, and which you seldom think of but in Church.
12. It is a mistake to judge of a sermon as if it were designed to be an intellectual galvanic battery, with power to thrill and shake your indifferent spirit, or to sit beneath the pulpit as if it were a stamp and you the dead wax.
13. It is a mistake to go to Church without a heart all aglow with devotion, and a longing to enter upon the worship of Jehovah.

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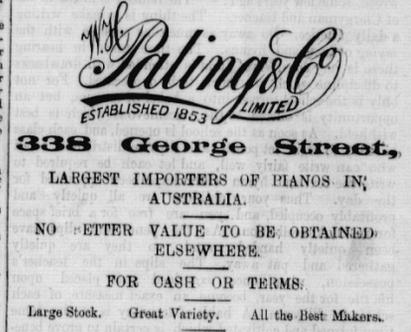
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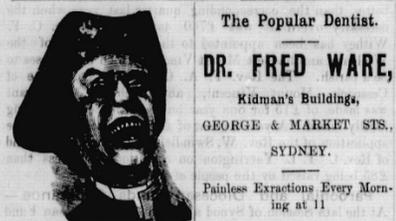
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JULY XXXI DAYS. MORNING LESSONS. 8. 161. Chronicles xxi. Acts xiv. 21. 11. 17. Proverbs ii. 15. 18. —ii. 27 to iv. 20. 19. —xii. 17. 20. —xii. 17 to 27. 21. —xii. 17 to 27. 22. —xii. 17 to 27. 23. —xii. 17 to 27. 24. —xii. 17 to 27. 25. —xii. 17 to 27. 26. —xii. 17 to 27. 27. —xii. 17 to 27. 28. —xii. 17 to 27. 29. —xii. 17 to 27. 30. —xii. 17 to 27. 31. —xii. 17 to 27. EVENING LESSONS. 1. Chron. xxii. or Mat. viii. to 18. 2. Chron. xxiii. to 27. 3. Chron. xxiv. to 27. 4. Chron. xxv. to 27. 5. Chron. xxvi. to 27. 6. Chron. xxvii. to 27. 7. Chron. xxviii. to 27. 8. Chron. xxix. to 27. 9. Chron. xxx. to 27. 10. Chron. xxxi. to 27. 11. Chron. xxxii. to 27. 12. Chron. xxxiii. to 27. 13. Chron. xxxiv. to 27. 14. Chron. xxxv. to 27. 15. Chron. xxxvi. to 27. 16. Chron. xxxvii. to 27. 17. Chron. xxxviii. to 27. 18. Chron. xxxix. to 27. 19. Chron. xl. to 27. 20. Chron. xli. to 27. 21. Chron. xlii. to 27. 22. Chron. xliii. to 27. 23. Chron. xliv. to 27. 24. Chron. xlv. to 27. 25. Chron. xlvi. to 27. 26. Chron. xlvii. to 27. 27. Chron. xlviii. to 27. 28. Chron. xlix. to 27. 29. Chron. l. to 27. 30. Chron. li. to 27. 31. Chron. lii. to 27.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, JULY 15, 1893. STREET PREACHING.

THE Open Air Services held during the dinner hour in Moore-street, and conducted by Mr. E. P. Field, have obtained public favor. This is evidenced by the recent prosecution. They have been largely attended, and Members of both Houses of the Legislature, Judges, Barristers and Merchants have frequently been seen among those who rested a while and heard the message of God's love in CHRIST JESUS. From some cause which does not appear on the surface, Mr. Field has been prosecuted and fined for obstructing the footpath. Why an Evangelist who conducts orderly services in a street, where there is little vehicular traffic, with a roadway wide enough to allow fifty men abreast to move without any inconvenience is prosecuted, whilst in an adjacent street half the width, crowded with vehicles, scores of men of all classes and conditions, are permitted to loiter and lounge, smoke, expectorate and use language offensive to decent men and respectable women, is one of the mysteries which it is impossible for ninety-nine men out of a hundred to solve. Mr. Field's mission is one of peace, and its object is to lead men into the Kingdom of Grace, by which they must become better citizens; and yet he is called upon to appear before a magistrate, and eventually fined for his work of faith. As a preacher of righteousness Mr. Field has sought to assist the State in preserving order and in building up true national life, and yet the State punishes him for so doing. At the same time it permits other obstructions in public thoroughfares, and takes but little notice of glaring sins and offensive vice. One thing is however clear, and that is the public do not endorse the prosecution, but on the other hand are indignant at it. It would seem that the good which has already been done—and testimonies are given by those who have been led to live a better life—these good results have been provoking enmity, which has at last expressed itself openly. The Church is continually twitted about her apathy and indifference. It is said she cares but little for those who do not attend her services, that she does not concern herself with the moiling, toiling classes, and then when her members show their willingness to go after those, who perhaps but seldom cross the threshold of buildings set apart for worship; they are charged with obstruction and practically told that services for business men, when the city rests for an hour at midday, cannot be held in the open air. Sunday may be desecrated and theatres and other places opened for what are termed "classical and sacred concerts" when it is known that the comic element crowds the programme, and that according to the coin laid in the plate seats of the first, second or third class are appropriated. Crowds may collect where a "tote" is run, or where there is posted the most recent telegraphic race news. Sellers of wares, with their barrows, may take up space for three persons on a footpath. Vice may parade the streets unmolested. Men with pipe in mouth and cane in hand, may use language which pollute the ears of women and children. These things exist and are allowed day after day hour after hour, and yet little notice is taken. A few Chinamen playing fan tan in a private house may be arrested, but the professional "tote" runner, with his agent on the kerb, and a knot of men and lads around him,

NOMINATIONS TO VACANT INCUMBENCIES.

IN view of the interest taken in this subject, we publish in another column an article on Anglo-American Church Patronage. The subject has been treated so far by "D" and "A" from a Sydney standpoint, and we should be glad if a correspondent in each of the Dioceses in the Province would forward us an outline of the Ordinance or Canon which is in operation in their Diocese. This information would be of great value, and we should be glad to receive it as early as possible.

Australian Church News.

Diocese of Sydney. Kiama.—On Tuesday evening, the 10th inst., a meeting was held in Christ Church Schoolroom, Kiama, to bid goodbye to the Rev. H. Guinness, who has successfully laboured in the Parish for some time. The meeting was principally confined to those members of the Church who had been most intimately acquainted with Mr. Guinness and family, and the Schoolroom was filled. The room was tastefully decorated, light refreshments were provided, and J. F. Kenyon, Esq., presided. Mr. Kenyon spoke in eulogistic terms of Mr. and Mrs. Guinness. Mr. J. Holbrook, the People's Churchwarden, presented the following Address from the friends and parishioners:—"THE REV. HERBERT GUINNESS.—Dear Sir,—Permit us on behalf of the Parishioners of Kiama and Gerrigong, to beg your acceptance of this address, and in doing so, to state that during your residence among us, the genial disposition and truly Christian spirit shown both by Mrs. and Miss Guinness, especially in connection with our Sunday-school work, together with your kindly disposition, your regular and prompt discharge of official duties, your visitation of the sick and suffering, and your uniform adherence to and steadfastness in upholding the evangelical principles of our Protestant Reformed Church of England, will always be highly esteemed. While regretting the principal cause of your removal from us, we at the same time sincerely trust that the change will prove beneficial to Miss Guinness' health especially, and yourself and family generally. We pray that your ministry in your new sphere of labour may be crowned with God's rich blessing in building up and extending His Church. With the expression of our best wishes for yourself, Mrs. Guinness, and Miss Guinness, in your future work, we commend

The Swedish Institute for Massage and Gymnastic Treatment, 108 Phillip Street.

The Best and Most Successful Cure for Organic Weakness, Diseases of Muscles, Nerves and Joints, such as Rheumatism, Lumbago, Sciatica, Migrain, Tic, Cramp and Paralysis, Dislocations and Fractures, Oedematous Swellings, Stiff Joints, Flat Foot and its consequences, Curvature of the Spine, etc.; also or most Chronic Diseases of the Heart, Lungs, Liver, Kidneys and Bowels; CONSULTATION FREE. Hours: 8 a.m. to 8 p.m. Directors: Dr. W. NYSTROM, HERR A. WESTMAN. Diploma from The Royal Medical Orthopedic Institute, Stockholm. Subject to a sufficient number of patient putting their names down, a Special Treatment of Curvature of the Spine—so common amongst the rising generation—will be instituted at popular prices. Treatment in accordance with the most advanced Modern methods, practiced at the Royal Central Gymnastic Institute, and the Royal Medical Orthopedic Institute of Stockholm.

you to the care of our great All-Father, the Head of the Church, and ever remain, dear Sir, yours very truly, H. Whittingham, J. Holbrook, W. Grey, junr., Churchwardens, Kiama; J. C. Johnston, W. Weir, W. Christie, Churchwardens, Gerringong. 4th July, 1893." The address, which was artistically inscribed and illuminated, was very tastefully set up on two panels in a cardinal morocco case, embellished with gold mounts, and finished with a photo of Christ Church, and was very neat and handsome. Mr. J. C. Johnston (Gerringong), and the Rev. W. E. Bourne (Wesleyan), Mr. T. J. Fuller (Trustee), and Mr. John Joseph Weston spoke, all testifying of the good work Mr. Guinness had done. At the close of the meeting, Mr. J. Holbrook, as the People's Churchwarden, handed to the Rev. Mr. Guinness a special donation from a few intimate and sincere friends as a still further token of their esteem. In the afternoon of the same day, Mrs. Guinness' class of young ladies presented a very artistically prepared portrait group of themselves, handsomely framed, and the following Address:—"Dear Mrs. Guinness—We have the pleasure to tender to you our warmest thanks for your generous and patient efforts to diffuse in our minds the precious truths of the Scriptures, and also the teachings of our beloved Church of England. We beg at the same time your acceptance of a small present as a token of our sincere love to you, and one which as long as it lasts we wish to remind you of our constant affection and esteem; in fact we will never forget your loving care of our best interests. Though you may be absent from us, we shall still love you, and may God bless you and make you a blessing in your new parish. Again assuring you of our sincere love, we remain your loving pupils, Rachael Coleman, Tottie Geary, Lily M. Holbrook, Florence E. Lewis, Mima Elliot, Lavina Lewis, Alice A. Elliott."

We congratulate Mr. Guinness on the cordial expression of sympathy, goodwill and regret at his departure at Kiama, and hope his ministry at Pitt Water will be abundantly fruitful in blessing both to those to whom he ministers, and to the district in which he is now appointed to labour.

St. Philip's, Church Hill.—On Friday, the 7th, Mr. Grou, Organist, invited the members of the Choir to spend the evening at his house. The guest of the evening was Mr. W. Bredgwater, who for 40 years has been a parishioner, during the greater part of which he has been an active member of the Choir. A suitable presentation was made.

Summer Hill.—On Saturday last, a Bazaar was opened in aid of the Chinese Mission, Sydney, and the Mission to the Aborigines at Belconnen Ker.

Marrickville.—The annual Tea and Public Meeting was held on Tuesday, the 4th inst. The PRIMATE presided. A new Church is in contemplation. £1,100 of the debt on the present Church buildings has been paid off during the past two years.

Orange Lodge Celebrations.—At the Town Hall, Sydney, on Sunday, the Rev. E. D. Madgwick delivered an address, and at the Town Hall, Balmain, the Rev. W. A. Charlton presided, and delivered an address. Special Services in connection with the Penrith Orange Lodge, were held in St. Stephen's on Sunday, by the Rev. George Brown. The Orange Lodge at Katombas also attended Divine Service at St. Hilda's, and the Rev. J. H. Maclaren delivered an appropriate sermon.

Lay Helpers' Association.—(A Dying Race.)—On Tuesday evening the Rev. J. Hargrave delivered a lecture in St. James' Parish Hall, Phillip-street, entitled "Some Interesting Records of a Dying Race." The lecturer spoke upon the habits of the Aborigines and their mode of living. He referred to their method of recording events by making marks upon trees, and explained matters in connection with the tattooing effected by them. The lecture was illustrated by means of lantern views.

Young Australia.—On Tuesday evening, Mr. A. C. M'Hughes, of the Church of England Grammar School at North Shore, delivered a lecture in the Chapter House, under the auspices of the Lay Helpers' Association. The Rev. G. E. C. Stiles occupied the chair. The lecturer said he divided the Australian boy, generically speaking into two large classes—the town boy and the country boy—each with strong characteristics, but, at the same time, of a well defined family likeness. The town boy seemed to be somewhat more delicate than his country cousin, but he was revenged for this to a certain extent by the fact that he was likely to possess, if properly trained, some of the best characteristics of the nations of Europe. He did not look, however, for that hardness of character which one recognised in the colder climates. With regard to the Australian girl, he had noticed the difficulty with which she had to contend, of freeing herself from household duties, especially among the poorer classes, so as to be able to allow herself leisure—an essential to the full development of the cultivated side. There were two standpoints from which to view this question, viz., the physical and the intellectual. Herein lay the necessity of judicious and careful restriction in all matters until the age of 17, and especially in the case of sports. One great necessity of youth was organised sport of some kind under strict and careful management, and its absence often resulted in the development of that Australian institution known as "loafing." One of the best influences for growing children was not to separate the boys and girls unduly. But with all these influences the Australian youth did not compare favourably with the

English boys and girls. A lack of imagination was also one of the great failings, and this was a serious drawback. Larrikinism he termed excessive individualism—a creed which taught one to regard oneself as the most important person in the world, and that encouraged each to take everything he required or wished for, if he could get it. The natural result was an absolute disregard for other people's rights; but in itself, larrikinism had some good feelings at the bottom. Suppression, however, was not the cure by any means. It had been suggested that State education was the cure for it, but he thought it was not exactly the education that the State gave but the education it did not give that lay at the root of the matter.

St. Paul's Burwood.—The Services in connection with the eleventh Anniversary of the completion of the Church were brought to a close on Sunday evening last, when the Rev. Canon Robinson was the preacher. On the previous Sunday there were very large congregations, and the singing was of the heartiest character. The Rev. A. R. Bartlett preached at 11 and 7.15, and the Rev. H. J. Rose gave the address at the Quarterly Service of the Ministering Children's League. At that Service seven new members were solemnly admitted by the Vicar at the Chancel step. Considerably over one hundred articles of clothing were brought up during the service, that being the result of the Cot at the Infant's Home. The M.C.A. is very successful in this parish, and great praise is due to the ladies of the Council, who work very hard at the fortnightly meetings of the children. On Sunday, the 2nd July, there was a Choral celebration of the Holy Communion at 8 a.m., evening Goss' "Wilderness," was very well sung. On the Tuesday evening there was a large gathering of parishioners had been tastefully decorated for the occasion. On the Wednesday evening a very large congregation assembled in the Church to listen to a very good programme of Sacred Music, in which the following took part: Mrs. Groatley, Mr. and Mrs. Upton, Miss Sheridan Reed, Mr. H. Nathan, Mr. H. Stapley, and Mr. Gordon Gooch, A.R.A.M. (Choir-master at St. Paul's). The Offertories during the Festival amounted to £60. The Choir Boys were entertained at tea on Wednesday.

Cogee.—A special Mission has been held in Ruggie's Hall during the past week, in which the following were expected to take part: Revs. J. Campbell, Dr. Manning, J. W. Gillett, C. L. Handcock; Dr. McAll of Melbourne, Messrs W. H. Dibley, J. B. Nicholson, E. J. Loxton (Barrister-at-law), Thos. Cummins, J. Lack, E. P. Field and others. The Revs. J. Campbell, M.A., and Dr. Manning were the preachers at St. Nicolas' last Sunday, and the Revs. J. Campbell, M.A., and J. W. Gillett, B.A., are the preachers to-morrow.

St. Thomas, Balmain.—The Men's Class which meets every alternate Monday night, is growing in number. Last Monday evening 42 men were present.

Christ Church, Gladesville.—Mr. C. Giffard Moore is delivering a course of lectures on the Types of the Book of Numbers, on Friday evenings at 8 o'clock.

The Labour Home.—The weekly meeting of the Committee was held on Friday afternoon the 7th inst., at 557 Harris-street, Ultimo. The chair was occupied by the Rev. J. D. Langley, and there were also present Messrs. John Sidney, W. H. Dibley, Charles J. K. Uhr (Honorary Secretary), and Mr. E. Grether (Manager). The Chairman reported as follows:—meals served during the week, 548; beds occupied, 208; employment found for 5; now remaining 27. The Farm Report was received from the the Superintendent:—Meals served, 147; beds occupied 49; remaining, 7 persons. The report also said that 6000 cabbages had been planted during the week, and that a good stock of rhubarb and asparagus was ready for transplanting.

St. Luke's, Burwood.—The half-yearly Tea Meeting in connection with St. Luke's C.E.T.S., took place on Tuesday, 4th July, and proved a great success. The hour fixed for tea was 6 o'clock, and there were present some 150 members of the juvenile section, and a fair number of adults. The schoolroom was tastefully decorated, and the letters C.E.T.S. stood out conspicuously over the platform. All the arrangements in managing a crowd of young people, were carried out with much tact, and the ladies were most energetic. After tea the room quickly filled with parishioners, and nearly all the children took the platform for a Service of Song, "Buy your own cherries." This lasted one hour, and was greatly appreciated, especially the closing part, when Haydn's Toy Symphony was introduced with great effect. The Rev. E. A. Colvin gave a short address, and congratulated the Incumbent upon the flourishing condition of the Society. He could earnestly wish that so good a work was going on in the interests of Temperance Reform in every parish in the Colony. He admired very much the zeal and devotion of their Secretary, Mr. E. Claydon, in whose hands the Incumbent was able to leave this important branch of Church work. Canon Moreton, in closing, also spoke in high terms of Mr. Claydon, and his helper, Mr. Woodcock. He rejoiced with them all in the blessing which God had given them. The Canon pronounced the Benediction.

Diocese of Newcastle.

Diocesan Council.—The Council sat on the 5th inst., commencing its work punctually at 9.30 a.m. A

new arrangement took effect at this sitting. Business continued till 1.30 p.m., when light refreshments were provided by the ladies of Bishop's Court in an adjoining room till 2 p.m., after which business was resumed till 4 p.m. when a more substantial meal awaited members at Bishop's Court. Our new Treasurer Mr. J. D. Prentice, took up his work at this meeting and accomplished it admirably, being ably assisted by his accountant Mr. Greig. The Bishop stated that £101 4s 9d had been paid into the Trustees of Church Property for the "Broughton Scholarship." This sum was discovered by Mr. Broughton who secured it for the Bishop. Its origin is lost in obscurity, but if it had been placed out at interest it would by this time have amounted to a considerable sum. The Bishop wishes this £100 to grow and the interest to be used in time to come for some Diocesan theological student. The Committee appointed to deal with the petition sent in by St. Paul's, West Maitland for some relief as regards the assessment recommended that the arrears for 1892 (£24) and the assessment for 1893 (£70) should be allowed to stand over till December 1894, the parish to give a written guarantee to pay them at that date. This was agreed to as far at least as the Council is concerned. No consent to this course was reported on the part of the parish. The Committee recommended that no concession should be granted as regards its assessment to St. Peter's East Maitland which had also petitioned. A trenchant reduction was made in the case of Wickham. This parish had sent in £33 18s 3d for Stipend Fund which with the Diocesan quarterly £25 amounted to £58 18s 3d. But Wickham was £24 in arrear on its assessment for 1892 and this was deducted so that only £34 18s 3d was forwarded to the Clergyman there. There were some other trying reductions also but none so great as this. Stipend claims amounted to £1962 10s, Secretary's Bills £26 14s 7d, Total £1989 4s 7d, Credit balance £1304 6s 11d, necessary overdraft £684 17s 8d. This is slightly better than the corresponding quarter last year when the necessary overdraft was £760 4s 1d. The Rev. C. F. Wollombi was appointed to the Incumbency of the parish of Cessnock, Mount Vincent, and Buchanan. A grant was made of £15 for one year on condition of £85 being locally raised. A year's grant of £15 was also made on the application of the Rev. W. Swindlehurst towards the stipend of Rev. C. T. L. Yarrington on condition of not less than £85 being raised by the people of Islington.

Parochial and Diocesan Funds Ordinance.—At the late Session of Synod a Parochial and Diocesan Ordinance passed its second reading and got into Committee. But then the Rev. F. D. Bode proposed and carried an amendment which the promoter of the Bill considered altered its principle and he consequently threw it up. It was deemed necessary to refer the whole matter to a Joint Committee of the Diocesan Council and four Clergymen and four Laymen elected by Ballot. This was done and the Joint Committee held its first meeting on July 6th at Morpeth. Good progress was made and the principles were to a large extent settled of an Ordinance which a sub-committee is appointed to draw up. The main features agreed upon are classification into three grades of parishes. Each grade of parishes is to pay a per centage on what it raises for stipend. This was carried by a large majority of those present, sixteen in addition to the Bishop. The contest lay between an assessment of a certain sum and a per centage. First grade parishes will pay 7 per cent on their contributions, second grade 5 per cent, and third grade 2 1/2 per cent. The minimum stipend of any parish is to be £50 paid quarterly and of this the parish is to find £135 where at present it has to find £115 per annum. A very strong feeling was evinced against what was called "compulsory taxation." Some strong observations were also made against carrying the Tyrell Endowment to the General Fund and withdrawing from the second grade parishes that share of it to which they are entitled, as this will seriously cripple them. The sub-committee will report on 20th July to the Joint Committee which will then get the measure into shape for the adjourned Synod on the 17th October.

Adjourned Synod.—It has been decided by the Bishop in consultation with the Diocesan Council that this shall meet at West Maitland. It will probably be held in the Council Chambers of the Town Hall, a very preferable course to holding it in the School of Arts.

St. Paul's, West Maitland.—The Bishop has received a grant from the Society for Promoting Christian Knowledge of £250 for the repair of Churches in his Diocese injured by the March Flood. As far as I know, Millar's Forest Church, which is, I believe, constructed of timber, is the only other Church damaged, so that St. Paul's will come in for a handsome amount.

St. Peter's, East Maitland.—Some munificent donations have been made to this fine Church. Miss Eckford has given an alabaster pulpit, the cost of which, together with the work in connection with it, will cost £400. The Clift family have arranged to place a reredos in the sanctuary at a cost of £400, and another donor will give two steps for the Communion Table. Mrs. Murray has placed in one of the western lights, a memorial window to her first husband, Mr. John Borthwick, and the children of East Maitland have placed another over the Font.

Newcastle.—A soup kitchen at Newcastle is supplying about 200 poor people every day, and the old "Baptist

Church" is fitted up so as to afford shelter for 100 people every night. Dean Selwyn, assisted by others, has taken much interest in this work. The firm of Dangar have sent a cash donation of £25 last week.

Clergy, Widows' and Orphan's Fund.—The Trustees of the Clergy, Widows' and Orphan's Fund met on Thursday last, at Morpeth. The Fund has accumulated since its foundation, the sum of £8867 8s 1d, which is deposited in the Banks of Australasia and New South Wales, and in the Commercial Banking Company of Sydney. The Trustees paid her first quarter's pension to the widow of the Rev. Charles Walsh. They did this with much feeling and sympathy, as it was to her husband, when alive, and the late Mr. Keene, that this invaluable Fund principally owes its existence.

Aged and Infirm Clergy Fund.—A meeting of the above was held on the same day. This Fund may also be considered solidly safe, and in about three years from its inception, a pension of £50 per annum will be available to any member whose claim is allowed. The three great beneficiaries of this Fund have been Archdeacon Tyrrell, Archdeacon White, and the Rev. R. M. Walker.

Archdeacon White.—The Venerable Archdeacon White is visiting North Queensland for a well-deserved holiday.

St. Mark's, Islington.—A Vestry Meeting of Parishioners was held in connection with St. Mark's Mission Church, Islington, on Friday night last. Rev. C. L. Yarrington, B.A., occupied the chair. It was decided "That the three gentlemen now acting as Churchwardens shall continue to act." That the Committee consisting of Messrs. Pring, Saunders, Alock, and Hurt shall form a District Committee; the former gentlemen being ex officio members. A large Ladies' Visiting Committee was also formed. The meeting evinced great enthusiasm throughout, and augurs well for the success of the new pastor's work.

Christ Church, Dungog.—(Parochial Church Fund.) Ladies have taken up the collecting in Dungog and Clarence Town. They have our warmest thanks for the very successful work done by them. The collections in the future will be quarterly instead of half-yearly. Many have proved how well they love their Church. The 2s 6d from some means considerably more than 20s from others, and it is given cheerfully.

Stroud.—(Catechist.)—Mr. Hirst has left Bullahdelah. He greatly relieved the Incumbent of journeys to the Myall during his stay, and thus allowed more attention to be paid to other parts of the Parish. Considering the financial state of the district, it has been deemed inadvisable to appoint another assistant there at present. Mr. Hirst has an appointment in Sydney, and we heartily wish him much success.

Diocese of Goulburn.

Temora.—The Rev. A. Duncan, M.A., was formally inducted by Rev. Canon Betts, to the charge of St. Paul's, last Wednesday. The new Incumbent was, with the usual formalities, placed in possession of the spiritual charge and temporalities of the parish by the Bishop's representative and the Churchwardens of the Parish. After a sermon by Canon Betts, setting forth the duties of Parish Minister and people, the congregation came forward one by one, and shook hands with their Pastor, wishing him God speed. Mr. Duncan comes here with a good record, as an earnest worker from Wagga, where he has been for some time, lately acting as *locum tenens* for Dean Pownall, and from the Parish of Cobargo, where Mrs. Duncan's services in Sunday-school and other Church work lately received a very handsome recognition by the people.

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

"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 dyspeptic," 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.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor, 13 DARLINGHURST ROAD.

Palace Aquarium Swimming Bath, COOGEE.

MISS H. ELPHINSTONE DICK Will give Swimming Lessons to Ladies and Children at the MONDAY AND THURSDAY, 10 a.m. to 2 p.m. Terms (in advance), £2 2s.; Single Lesson, 6s.

Special arrangements made with Schools and Families for Private Classes. For further particulars apply, The Ladies' Gymnasium, Liverpool-street, Hyde Park, Sydney.

THEOLOGY AND LIFE.

By the REV. H.C.G. MOULE, M.A., Principal of Ridley Hall, Cambridge.

We have just kept the great festival of the Trinity. The Church has led us up to it, as of old, through the avenue of the seasons. Beginning with the weeks of Advent, they have carried us to the Incarnation, the Manifestation, the Passion, the Resurrection, the Ascent of the Son of God, and the Descent of the Holy Spirit. Well may the thoughtful Churchman give new and warmer thanks, year after year, for that series of commemorations. They are a grand means, under God's blessing, both for deepening his faith and for widening it, in the sense that they accustom him to believe in his Lord with a glad remembrance of His whole Person and His whole Work. Meanwhile to speak of what is the main burden of these remarks, they remind him of that grand characteristic of his faith, that it is a faith concerned with, and built upon, facts and Persons. One by one the seasons commemorate events, and re-enact as it were the earthly life-work of an ever-blessed Person, the Lord Jesus, till we come to that final commemorated act of His, the sending down of the personal Comforter to abide with His people. It is a long, sacred lesson not on ideas but on facts. It circles round not a principle but a Person, Who liveth, Who was dead, and Who is alive for evermore, ever living to make intercession for us, once slain for our sins, raised for our justification, seated for us in heaven, and coming yet again, historically and in fact, to give us glory.

The seasons of this first half of the sacred year thus silently impress upon the attentive spiritual worshipper this great phenomenon of Christianity, namely, that it, the religion of the spirit and of eternity, is also—and alone among religions—the religion of historic event and of Personal love and power. Few deeper evidences of its truth and glory can be found than this double aspect of it, and the perfect harmony of the two aspects, as they appear together in the Holy Scriptures. Here is a religion which for these last many ages has proved its power over man's spirit to be unique. It answers every moral intuition within him; it speaks to him at every turn of the eternity of duty and the glory of self-sacrifice for the cause of God and man. Yet its main practical appeal is not to maxims of the beauty of goodness and the grandeur of self-control; it is to facts of a wonderful history, and above all to the details of a wonderful biography. It is to "the years of the right hand of the Most High" in ages of preparation; and then it is to "the days of the Son of Man," "Who [at a date and in a region known to history] for us men and for our salvation came down from heaven and was made man, and was crucified for us, and rose again."

Experience has proved the deep and harmonious affinity between these aspects of the Gospel and the moral results of the Gospel. The preaching of Christ crucified, Personal, loving, suffering, triumphant, has in plain fact worked moral revolutions never to be seriously paralleled elsewhere. And these moral revolutions, so far from exhausting and superseding the facts (so that the regenerated person, or tribe, has dropped them "as former weeds outworn" on the way to higher and more abstracter experiences), have only shown to regenerate man more glory, and yet more, in the Person of his Saviour and in the work He has done for him. Man's ethical march, just so far as he really advances, and does not degenerate morally, can as little drift away from the Incarnation and Passion—let us say rather from the Incarnate and Crucified—as our planet with its teeming life can drift away from the sun.

Does not history bear witness to this in its great outlines? Nothing is more certain than that in the primeval Church the secret of its wonderful conquests, those holy victories of love and suffering, lay not in the moral maxims taken apart, but in the Lord Jesus Christ, trusted, adored, and loved. More and more it seems to be recognised now, as the earliest days of the Church are scrutinized, that the Godhead of Christ, far from being a theological afterthought, was the very mainspring of the life and zeal of the first saints. For an *experienced* definition, so to speak, of the conditions of the glory of the Incarnate Son, the Church had, of course, to wait for experience; and so it is possible, in the age before the Nicene Fathers, to detect here and there a phrase in that old literature which might logically mean that the Son was not absolutely Divine. But what are these to the vast mass of evidence to show that Christ was adored, that He was "called God and worshipped," that He was all in all to His followers as their Omnipresent and Almighty King? The Christians of Pliny's letter, and the new-found Aristides, and the Epistle to Diognetus, and dying Polycarp, and "Alexameros worshipping God" in that awfully-moving caricature, all concur in that witness, with a whole world of other evidence around and after them. It was the Person and work of the beloved Lord, the everlasting Son, "my King who saved me"; it was this, and not the abstract claims of virtue, or even "the enthusiasm of humanity," that gave the primeval Christian his wonderful power both to despise and to bless the world. "The death of Christ his God," in that age when every old tradition of right and of hope was decaying and about to die, made him more than conqueror over himself, and so over his circumstances, and able to awe at length both the sceptic and the persecutor into attention and submission.

So it has been since. The Person and the facts have been everywhere, up to our day, the strong secrets of moral and spiritual regeneration. Where they have been either denied, or neglected, or (perhaps with mistaken reverence) overlaid and obscured by an exaggeration of either abstract theory, or symbol, or organization, there may be traced at least a certain degeneration of Christian power. Moral miracles wrought in individual lives have been there assuredly fewer. A really lofty and tender social sense and public opinion has less and less there penetrated the mass of men. The sense of the sacredness of human life (sure test of a true civilization) has there declined. The claims of the really weak—that is, of those who cannot clamour for themselves—have been there less regarded. Nothing, assuredly, has been found practically able to take the place of the one faith of facts and of persons as a means to the highest blessing of mankind, even from the point of view of the present life. And when the life to come is treated as a fact, what but this faith of facts is worth naming for one moment as man's peace and light? And if the life to come is a fact, it is a fact that qualifies to the depths every aspect of the present, even the aspects most perfectly secular in themselves.

If sin as guilt before God is a fact, and not the merest phantom of a past dream of humanity, nothing is worth naming in face of it but the work of the crucified Lord; or rather the crucified Lord, in the merits of his work. If eternal retribution, just and holy, is a fact, all answers to the cry of the awakened human heart short of the name of the atoning Son of God, "made sin for us," are terribly futile. And again, if these things are facts, then the oblivion of them is a fatal mischief for man, not only hereafter but here, where he is in preparation for the hereafter. And so the faith of facts and persons is, from this point of view also, unspeakably necessary for him here. Nor is this true only for the individual, but for the community. No one can calculate the power exerted in favour of social morality, the light and salt applied to the common conscience, by the general recognition as a fact that there is a judgment to come, in the court of a holy God, and that also that God has made most merciful provision for penitent man in view of that judgment. Nature and man bear witness to a living Supreme. But the conviction of guilt, and of salvation, takes that witness out of the abstract region into the personal, and shows it in a light at once awful and tender. It says not only "there is a God," but that there is *this* God, a God Whose personal character is to hate sin, yet to be love. No "religion without theology"—that is to say, without facts, and persons, and their meaning—does this. It needs the religion of a Divine Saviour, and of the blessed Three in One.

For, to return to the thought with which we set out—that of the avenue of Christian seasons, which leads us to Trinity Sunday—the great festival itself, like its avenue, is full of fact and person. The mystery of the being of the Eternal is indeed "a secret thing," in whose bright abyss thought soon stops, for "all her musings turn to pain." But it is placed before us in the Scripture in the form of facts, facts of personal love and action. We hear there the voice of a Father Who proclaims Jesus His own Beloved Son. We watch the Son, year by year, living a life whose law is His Father's will, and saying at last to that Father, in our hearing, "Thou lovedst Me before the foundation of the world." We see a miracle of spiritual power descend upon the first Disciples, and we gather from their words, and those of their Lord, that it is the Comforter, Divine in person and power, Who has possessed them. Behold Three Who save and rule the Church, as God only can; yet one God. And as the facts expand into the glorious truth of the Trinity, we see that it is no mere subtlety of metaphysics. It is a revelation of everlasting and infinite love. Love calls to love in the glorious sanctuary of eternal Godhead. No lonely infinity is there, no desert of omnipotence. Within the absolute nature there is infinite blessed personal relation; God loves God in that inner life of Godhead. And the fountain comes out in the redeeming stream; God gives God for man, God gives God to man.

We are invited by "the spirit of the age" to minimize, to say the least of it, our theology; to be largely content with a Christianity which comes to little more than the creed that it is beautiful and beneficial to be good. The controversy over religious teaching in the schools of the London Board has called out some clear incitations of this sort, some of them from quarters where we might have hoped for other thoughts. There is much that on the surface looks reasonable in these pleas. And they have their use. On the one hand, they carry a caution to those who hold fast a supernatural and external revelation never to teach it in a spirit alien to itself—coldly, hardly, mechanically, and as a mere dividing line of opinions. On the other hand, they are an occasion to the orthodox to give to themselves and others afresh "a reason of the hope that is in them, with meekness and fear," and to show how that reason is bound up with a Divine Saviour and a Triune God. But while the cry for religion without theology has its accidental uses, it is and must be in itself deeply fallacious. It is a cry to cast away the mighty root which has borne the fairest fruits of virtue which this life of ours on earth has ever seen. It is a cry to eunuchise the dark unknown fears and hopes of the world to come. It is to go back at least two thousand years in our thoughts of God—and therefore in our thoughts of man.

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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.

ECHO FARM HOME.

To the Editor of the Australian Record.

SIR,—Our first year's work at Echo Farm having ended, we desire to express our gratitude to those of your readers who have helped us in many ways. Their assistance has been of inestimable value, for that the Lord has blessed this Institution we are well assured.

The First Anniversary Excursion and Meeting, at which the reports will be distributed, will take place on Saturday next, the 22nd of July. A steamer will leave Dawes Point Jetty at 12.30 p.m., returning about 5.30 p.m. Tickets 1s. each, can be obtained from Mr. Crosbie Brownrigg, 54 Young-Street, or myself. I would respectfully urge all who possibly can to accompany us.—Yours faithfully,

COURTENAY SMITH

Trafalgar House, 9 Princes-street.

THE CHURCH SOCIETY.

SIR,—That is a case of compound ignorance," my master said to me one day. He was a Cambridge Wrangler and sometimes put his teaching into mathematical form. In answer to my look of enquiry he explained: "When a man does not know and is aware that he does not know, that is a case of simple ignorance. It is not very difficult to deal with; supply the necessary information and the matter is settled. But when a man does not know and thinks that he does know, that is a case of compound ignorance; it is not so easily dealt with; it is generally best to let it alone." When a man undertakes to say what another man, or another parish than his own ought to do for the Church Society it is usually a case of compound ignorance and is not worth looking at except for the offence against Christian charity which is involved, and the hindrance to the work of the Society which it is sure to bring about.—Yours, &c.,

ROBERT TAYLOR.

St. Stephen's, Newtown, 8th July, 1893.

NOMINATION TO VACANT INCUMBENCIES.

SIR,—I am glad that a fellow-scribe has taken up the above subject, on which I wrote in your columns some months ago. It is a matter which is of much importance to the Church, and one which needs ventilating in view of the dissatisfaction which exists with respect to the Ordinance under which Nominations are made in the Sydney Diocese at the present time. Will you allow me space for a few brief comments on your correspondent's article.

"A" takes the Ordinance as it is and considers the position of the different parties when an Incumbency becomes vacant. With regard to what he says about the Nominators, Diocesan and Parochial, theoretically it is unimpeachable, practically, I fear, it is unattainable. Is it possible for any two Diocesan Nominators to know the powers of the Clergy in half the Parishes even of their own Diocese. And is it to be hoped for that the Parochial Nominators will travel over the Colony to make personal investigation as to the fitness of any man whose name might be suggested to them. It may be said that this would rarely be necessary; but it is necessary unless the Board is content to nominate a man from an adjoining Parish, and ignore for want of information those at a distance. I wish that "A" had made some more practical suggestion as to the obtaining of information by the Board of Nominators than simply to say what, theoretically, ought to be the case. Such a suggestion I ventured to make in my article last January, viz., that the Bishop should be ex officio, Chairman of the Board. "A" objects that it would give the Bishop too much power. But it is a question of giving the Bishop some power, or leaving him with no power at all in the filling of vacancies in the most important Parishes. And the Bishop is after all responsible for the welfare of the Church in each Parish, and he is the only man in the Diocese likely to know both the peculiar needs of the Parish and the qualifications of the Clergy, and, be it remembered, as Chairman of a Committee of six he would have no vote. I do not see, therefore, that it would be giving him more power than, as Bishop, he ought to have.

With "A's" idea of possible acceptors becoming applicants I do not at all agree. There are too many things to be considered in making a change of Parishes for the Clergy to be always watching for vacancies, and balancing rival advantages and claims. It would be most unsettling to the man and prejudicial to his influence on his people if it came to their ears. Further, some possible acceptors, and those perhaps the best men, would never think of applying—and would only take the matter into

consideration on receipt either of a definite or tentative invitation. And may I point out that if the suggestion above made were carried out, there would, in the presence of the Bishop at the deliberations of the Board, be an additional safeguard against any suitable man being ignored or forgotten.

I have been as brief as possible in the hope that "A's" article will provoke the discussion mine failed to produce. Yours, etc.,

D.

DIOCESE OF NEWCASTLE.

DEAR SIR,—My attention has been called to a letter, signed "Member of Synod," in your issue of the 8th instant.

The statements of your correspondent are calculated to do much injury to the Diocese of Newcastle, because they will lead Churchmen in that Diocese to a false trust in impossible funds from the estate of the late Bishop Tyrrell.

The exaggerated accounts of expectations from the said estate have gone far to cripple the funds of the Diocese by inducing people to withhold contributions from a Church so presumably wealthy. Your correspondent states that the annual income of the Stations is £23,000. It was so last year, but the average income is far below that sum.

There is still a heavy debt to the bank, besides private mortgages, which have to be liquidated before any further sum can be available from the estate for assisting Diocesan funds.

I make this statement on the authority of several of the best legal opinions.

"Member of Synod" states that the question is being asked why the Stations do not come to the assistance of the Diocese and Clergy.

At the last Session of Synod, the Chancellor of the Diocese, after careful examination of the late Bishop's Will, stated what I have expressed above, that no assistance could be given until the liabilities were paid off. I had given the same answer at three previous Sessions of Synod, giving my authority.

The continued iteration of this appeal to the estate is becoming monotonous, and tends to keep up a false expectation which deters people from giving freely for Church purposes.

How, in the face of authoritative opinions, which I presume, he heard in Synod, could "Member of Synod" write a letter so misleading—so mischievous to his Diocese?

I write for the purpose of disabusing the minds of Churchmen in the Diocese of Newcastle of the hope of any further aid from the Diocesan Stations, at all events for years to come.—I am, &c.,

LOVICK TYRRELL, Executor of the late Bishop Tyrrell.

STREET PREACHING.

SIR.—Public attention has recently been called in the Daily Press to the prosecution of Mr. Field for an alleged breach of the Municipal By Laws, and the action of the Police and the decision of the Stipendiary Magistrate who adjudicated in the case, have very properly been questioned—and my object in adding my little quota to that already contributed by others in support of Mr. Field's position is simply to ask on what legitimate grounds was the prosecution initiated, and on what evidence did the Magistrate convict? Surely the statement of an ordinary Sergeant of Police without corroboration on such an important public question was no justification for such a decision particularly in view of the strong evidence adduced in support of the defence set up by Mr. Field; and the question naturally arises, what protection has the public against such unwarrantable prosecutions in future? By all means let us assist the Police as much as possible in the maintenance of law and order, but may I ask what evidence was adduced as to any actual breach of the law in this instance? What portion of the public was inconvenienced or put to any annoyance by the holding of these Religious Services, which have been conducted in a decent and orderly manner, without public complaint, during the past twelve or eighteen months, and it would certainly be in the interests of the general community if our Police Officers would exercise more vigilance in the suppression of that larrikin element, commonly termed "high class," which is allowed to flaunt itself in all its bold effrontery in the principal thoroughfares of our City, and where the language and general demeanour of the individual members of such element are a disgrace to their sex, and an insult to pure minded women, who are compelled by force of circumstances to wend their way through the atmosphere of social impurity. Were the Police to exercise their zeal in the direction of preventing these "high class" pushes from loitering on and blocking our footpaths day after day, they would not only be doing their duty but would confer an incalculable benefit on society, and earn the esteem of all right thinking men in the community. Unfortunately however, in this instance the zeal of one officer is exemplified in the prosecution of a Christian gentleman whose sole object has been to ameliorate the condition of humanity, and to make the world wiser and better, brighter and happier; but the sweet consolation for Mr. Field is to have the assurance that "Greater is He that is for you, than he that is against you,"—and to feel like Paul when he shook his raiment and forsook the synagogue

and commenced to preach to the Gentiles,—being encouraged by a vision of Christ saying to him, "Be not afraid hold not thy peace, for I am with thee, and no man shall hurt thee, for I have much people in this city."

Yours, &c. JUSTICE.

Sydney, 12/7/93.

THE WELSH SUSPENSORY BILL.

SIR,—Although some time has elapsed (for which I must apologise) since the reply of "Colin Clout" to my last letter on the above subject appeared, yet I cannot allow the correspondence to close without pointing out that your "Colin Clout" made no serious attempt to answer the main argument at issue on this question, which I brought up in my article, and again in my letter. No doubt it was an unwitting evasion.

The question is not concerning the disestablishment only but the disestablishment plus the disendowment of the Church in Wales,—a very different matter. If the voice of the people decides that the Church must be disestablished, then is it fair and just to disendow her, to use for National purposes Endowments which were not given to the Nation, but to the Nation's Church, to be used for God? This is the question I put to "Colin Clout." To me it seems to be in this way: Either the principle of Endowment for religious purposes is right or wrong. If it is right, then the disendowment for secular purposes is manifestly wrong. Again, if the principle of disendowment is right, then it can only be right and just to disendow altogether, and to disendow all denominations, and not only the Church of England. The disendowment of the Church is merely being attempted on an assumption, and that assumption is that the Church's property is National property, a proposition by no means proved. If it is National property, then why only disendow previous to say 1806, as is proposed to do? Why not disendow up to the time the Bill may pass? If Endowments are acknowledged to have been given to the Church and for the Church ONLY, since say 1806, why should it be assumed that those given previous to that date were given to the Nation, and belong to the Nation? What "Colin Clout" said, and what I took exception to was this: "What (referring to Endowments) was intended for all is being used by less than one half." Now, if all refers to the Nation or to the Church, I hold that it is equally incorrect. If all refers to the Welsh Nation, which seems to be the natural context, I contend that they were not given to the Nation, but to the Nation's Church. If on the other hand all refers to the Church of England, then I contend that the Endowments are being used by the whole of the Church of England in a lawful manner.

But as "Colin Clout" has dwelt upon the disestablishment of the Church, I should like to be permitted to say a few words upon it. I think with "Colin Clout" that disestablishment is likely to come. I also think with "Colin Clout" that there are abuses in the present system of Establishment. This is as far, however, as I can go with him. Of course, it is to the Liberatorists advantage that these abuses should continue to exist, but it is surely to the Church's advantage that whatever is bad in the system should be rectified as far as is practicable. But I suppose the stumbling block is that Acts of Parliament would be required. The weak point in "Colin Clout's" argument is where he implies (he will pardon me if I have misread him), a parallel between the proposed disestablishment of the Church of England in Wales and what is regarded as the disestablishment of it in our own Colony. It is by no means a parallel case. One cannot draw any inference from the disestablishment of the Church out here. The Church here can hardly think of it as an Establishment at all. This is why "we have not found that disestablishment has ruined our Church here." But in England, Church and State have grown together. Referring to the National Church of England, the Archbishop of Canterbury in his recent great speech on this subject, said, "If England gives up this work, this life, I know not what she will be. She will be England no more." No true History of England could be written without containing the History of the Church. In fact, I believe the best History of Church to be contained in the best History of the English nation. Whereas the History of Australia may be written without scarcely so much as a reference to the Church. And surely His Grace voiced the sentiment of the Church and of many outside the Church when, in the same speech, he said "We would rather see Non-conformity established, and live under it as non-conforming to it, than live under no establishment at all.—Yours, etc.,

E. S. WILKINSON.

Notices to Correspondents.

Mr. F. B. Kyngdon, next week.

The Bishop of Lichfield, England, has now twenty-two evangelistic brothers working under him. They devote their lives to Mission work and are authorised to preach and conduct religious services in parishes to which they may be sent.

A meeting of the Lay Readers' Association was held at the Chapter House on Wednesday afternoon, the Very Rev. the Dean of Sydney presiding.

Dreadful accounts are published of the great mortality from cholera at Mecca, in Arabia.

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBRIDGE STREET, SYDNEY, and is in a position to Supply Servants of any class upon the Shortest Notice. Patronised by Squatters, Sugar Planters and Employers generally. This Agency engaged over 2000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane. —All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.

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POETRY.

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God never would send you the darkness If He felt you could bear the light; But you would not cling to His guiding hand If the way were always bright; And you would not care to walk by faith, Could you always walk by sight.

'Tis true He has many an anguish For your sorrowful heart to bear, And many a cruel thorn-crown For your tired head to wear; He knows how few would reach Heaven at all If pain did not guide them there.

So He sends you the blinding darkness, And the furnace of seven-fold heat; 'Tis the only way, believe me, To keep you close to His feet; For 'tis always so easy to wander, When our lives are glad and sweet.

Then nestle your hand in your Father's, And sing, if you can, as you go; Your song may cheer some one behind you Whose courage is sinking low, And, well, if your lips do quiver— God will love you better so.

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Mr. W. G. CASS, 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 LAMKEN'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-

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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over other pills and potions, and are constantly being taken by those who are suffering from indigestion and

