

HOME READINGS.

"Pat" For the Occasion.

"Well, boys, what is the argument about?" Mr. Harnett had just come into his study in time to hear a few words of unusual impatience from both the young tongues.

It was the holiday time, and the one boy was the other boy's chosen visitor, so that, as was natural, peace and harmony as a rule reigned between them. The newcomer on the scene, was the more surprised consequently at the jarring sounds. However, the present dispute was apparently nothing of very great importance, for Hubert at once looked up with a sunny smile.

"Oh, uncle; I am glad you have come. Now will you be umpire, I say that—"

But the more impetuous Ralph broke in upon the explanation hastily. "The thing is, father, that Mr. Gratton has given us a lot of chapters in Proverbs for our holiday task, and I told Hubert a few minutes ago that I thought it was sheer rot to choose that book of all others for us to learn up, full as it is—"

It was Ralph's turn to be interrupted. "My dear boy, why not that book as well as others of the Bible? You remember that all the Scriptures were written for our learning."

"Yes, father, of course I know that. But then the Proverbs, you know—well—you see—"

"Well?"

"Why, of course they are such—old-fashioned things, written for the old fogies of long ago."

"Ah!" said Mr. Harnett quietly. "And now, having heard your view of the matter, suppose I hear Hubert's."

"O you can soon hear his," exclaimed Ralph, as ready to give his cousin's side of the argument as his own. "He stands to it that it is a very good thing for fellows to know more of the Proverbs than they generally do."

"And does he give you any reason for this opinion?"

"Yes; he says—Hubert is such a rummy chap—he says that he considers them to come in so pat for all sorts and conditions of life."

Mr. Harnett nodded at his nephew with a friendly smile, and then turned back to his son, asking as he did so—

"And for yourself, Ralph, then, you imply that you do not agree with him? Now, suppose as Hubert has given his reason for, you gratify my wish, and let me hear more clearly what is yours against."

Ralph fidgeted with his cricket cap until he nearly tore it. He was like a good many other people; he found it much easier to carry on an argument when fuss and bluster and loud tones did duty for real reasoning. His father's calm voice and quiet, waiting attitude were uncomfortably embarrassing.

"Well, you see," he began rather stammeringly after a short pause. "Well, of course, father, as I said just now, proverbs that were written thousands of years ago, when things and people were so very different to what they are now—"

"Were they so very different?" inquired Mr. Harnett, with the air of one really asking for information, which his son found slightly aggravating.

"Why, I suppose so," he said.

Mr. Harnett shook his head. "Ah! supposition and assertion are two very different things. The more I read the more vividly I am impressed with the belief that people and things, as you put it, were remarkably like what they are now throughout all ages of the world. But to return to our present subject. Have you studied the Book of Proverbs very thoroughly, that you pass judgment upon it in this positive way?"

Ralph pushed out his lip in token of annoyance. "Shall have to now, anyway," he said.

That is not the point," replied his father. "It can hardly be imagined that anyone with sensible brains would argue about the merits of a book with which he is thoroughly well acquainted; and yet I confess I have studied the Book of Proverbs over your opinion over and over, and we will have a discussion."

But advice of this kind was thrown away upon Ralph. He left the armchair, certainly, and that room, but only to go to the other end of the house, where that night he was, by having an uproar made by the dog, who had been under the bed.

Of course for himself, Uncle, you quite understand that if aunt and cook leave out any of the little trifles he most prefers he will just owe them extra thanks."

"If you don't look out, old fellow," was the retort, "I'll begin upon the provision basket at once, and carry your share inside. Save you wasting a lot of valuable time over feeding if I do, so you'd owe me thanks besides."

"I am afraid you are not the one, my boy, to talk of saving people from wasting time," said Mr. Harnett rather more gravely than he had yet spoken.

Perhaps by way of profiting from the hint, or perhaps because it hit too closely home to be agreeable, Master Ralph dashed off to get ready for the excursion, without answering his father's last remark, and ten minutes later the party set off in the best possible spirits and good humour with themselves, each other, and the sunlit world in general.

Ralph had helped to stow away under the seat of the carriage a very fair-sized consignment of provisions, considering that there were only two months to eat the feast, and he felt that things in every respect offered a good prospect of a first-rate day. To see the gear he had also furnished himself with, in the shape of various sized nets, and multitudinous small boxes, it might almost be supposed that he had undertaken a mission to clear the neighbourhood of butterflies and moths for the year.

"The very sight of your formidable preparations will give them a scare, I should think," laughed Hubert, "and rob us of the chance to get near enough to catch any."

But, as a matter of fact, the gay, fluttering, lovely insects had far more need to fear Hubert's own modest paraphernalia.

It was not until the basket of good things was completely empty, and Hubert had secured several fine specimens of the winged beauties for which the place was famed, and he had more than once also reminded his cousin that they ought to be thinking of moving homewards, that Ralph left his soft couch on the turf, and bestirred himself to begin the collection for which he had stoutly declared he intended to win a forthcoming prize, although he had not yet taken the trouble to learn more than the barest outline of the natural history of these creatures, for the naming, classification, and arrangement of which the prize was to be given.

But, as does sometimes happen, dilatory diligence was more amply rewarded than steady industry had been, and in the short time that elapsed, before even Ralph admitted that they must begin the long walk home, he was able to triumph loudly in the possession of as many treasures as his cousin had obtained, whilst two amongst the number were far more rare and valuable.

Hubert was of a contented spirit, and being well satisfied with the contents of his own box, he gave his companion as much generous sympathy as he could wish; whilst, as for Ralph, he walked the whole of the way home, so to say, on tiptoe, and dashed in at the gate at last and into the house in the maddest fashion, shouting out the news of his success at the top of his voice for the benefit of his father, mother, or anyone else who might be near enough to receive the important information.

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GENERAL JACKSON WAS DEFEATED.

"The only way he could obtain relief was to have a saying 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 Trouble care for high or low? This was one of the most famous men 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 could have made this fearless fighter cry for quarter? Let the historian tell. "General Jackson 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—Napoleon among them. It follows that whosoever can cure 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, 1889," 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 stinky phlegm would gather in my mouth and stick in my throat, causing me to be sick. I was tired all day long, and even more so in the morning than when I went to bed at night. After awhile I began to be troubled with shortness of breath and a sense of fullness 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 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 whose owners 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.

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

ESTD 1852
JOHN WATSON
DISPENSING CHEMIST
581 GEORGE ST. SYDNEY.

This Pharmacy enjoys the confidence of Medical Men, and the General Public, owing to the fact that all Medicines, and Chemicals, are here freshly prepared to exact Pharmaceutical standards, no cheap imported preparations or doubtful remedies being allowed in this establishment.

With & Sons
Tanners & Curriers,
and Carriers' Requisites,
(all),
WEST, SYDNEY.

ended to.

men, who have been tried for medicine under MIA, and see

The Australian Record.

SYDNEY, SATURDAY, JULY 22, 1893.

HOWAT & McPHAIL

SUITS from £3s 3s. Clerical Suits a Speciality.
Clerical Outfitters, Robe and Gown Makers.
McCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY

NOTES AND COMMENTS.

Personalia.

The Rev. Canon SOARES, of the Diocese of Goulburn, has resigned the office of Secretary of the Standing Committee, together with those of Secretary of the Church Society, and of Diocesan Registrar, the duties of which are now being discharged by the Very Rev. the Dean of GOULBURN.

The Rev. A. R. BARTLETT, M.A., is conducting an eight days' Mission at Liverpool. May his work be greatly blessed in rousing the careless, and in the quickening of God's people. The Rev. G. KING, L.L.D., senior Fellow of St. Paul's College within the University of Sydney has resigned his seat on the Council. Mr. DAVID RYRIE of Cooingind, in the Diocese of Goulburn died at the 'Australia' Castlereagh-street on Friday.

The BISHOP of NEWCASTLE passed through Sydney on Wednesday on his return from St. Albans to Morphet. The Rev. J. A. GREAVES, who for many years was a Clergyman in the Diocese of Newcastle, but through ill health left the Colony in 1896, is dead. At the time of his death he was Rector of Great Leighs, Essex. We regret to say that the Rev. H. I. RICHARDS, of St. Aidan's Annandale, is again laid aside by illness. We learn that the two grandsons of Sir WILLIAM MANNING, K.C.M.G., has passed the special examination in modern languages for the B.A. degree, Cambridge, with the following results:—Part I.; MANNING, Emmanuel, class 3. Part II.: MANNING, Christo.; MANNING, Emmanuel; class 1. LADY DUFF has consented to become Patroness of the Church House.

St. Anne's, Strathfield. We are glad to say that the Dedication of the Nave of St. Anne's Church, Strathfield and Homebush, will take place on Saturday, July 29th

By Special Appointment
SOAP MAKERS
 TO HER MAJESTY THE QUEEN.



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THE EVANGELICAL TEACHING OF TO-DAY.

Criticism and Opinions.

BY THE REV. CANON CHRISTOPHER.

The West of England Clerical and Lay Associations have been holding their meetings at Cheltenham. On Wednesday, June 7th, Canon Christopher read the following remarkable paper on "The Evangelical Teaching of To-day."

I of course interpret this subject to mean the teaching of the Evangelical Clergy of the present day; what are its excellencies and what its defects. It is the duty of anyone who has undertaken to open this subject at such an important Conference to endeavour to obtain evidence from competent witnesses with regard to the facts of the case on which alone a true judgment can be formed. Consequently I have sought the opinions of spiritually-minded and intelligent friends, chiefly Laymen, all of them, of course, members of the Church of England, and I therefore at once bring before the Conference the evidence which I have obtained. And here let me say that I have not examined one witness from this district, so there need be no personal feeling because of the plain speaking of my lay brothers, none of whom live in or anywhere near the West of England District. May the Holy Spirit apply with power to my heart and to the hearts of my Clerical brethren whatever is true in the testimonies I will now read.

I am quite sure that the very words of my correspondents will be far more interesting to you than if I used their letters simply as containing materials for a paper of my own. And I will bring before you as many as possible by avoiding comments of my own on the various letters as I read them. These cannot, of course, by any means apply to all Evangelical preachers, though perhaps they do to [not a few, but] in very different degrees.

I. A Layman who has done much, under God, to promote the conversion of sinners by the simple Gospel of the grace and the fruitfulness of believers in love and good works, writes to me as follows:—

"I mention the following as to my mind the most serious and general defects of the Evangelical teaching of the present time:—

"1. It is not sufficiently expository. Isolated texts are preached about rather than Scripture expounded.

"2. Congregations are addressed as if all, having been baptised, were real Christians. No distinction between the regenerate and the unregenerate is clearly drawn, except at Mission services.

"3. The way of salvation—present, immediate and everlasting—is not regularly proclaimed with clearness, point, and power.

"4. The errors of Sacramentalism and Sacerdotalism are not steadily and unflinchingly exposed and controverted.

"5. Christ, I fear, but seldom preached by many in all the glorious fulness of His Person, Work, and Offices; His High Priesthood and Second Coming being but rarely brought forward.

"6. Earnestness, as of dying men preaching to dying men, is lamentably absent, and the power of the Holy Ghost in the preacher and accompanying the message is still rarer."

II. The second Lay testimony is from a very able writer, an accurate thinker, and a wide observer, who, by the way, expressly says that his observations by no means apply to his own excellent pastor:—

"1. We want more expositions of Scripture. Sermons are too often mere essays or harangues on isolated texts. A course of sermons on the life of Jacob, or on the Epistle to the Hebrews, or on the Work of the Holy Spirit, is not a common thing. And hence the superficiality of much modern Evangelicalism among the Laity.

"2. We want more faithful statement of the guilt and danger of sin. Sermons to the unconverted are out of fashion. A mixed congregation is addressed as 'Christian brethren.' Hence the rarity of downright conversions in ordinary ministrations. The old Evangelicals did not wait for an Aitken or a Webb-Peploe to come for a week's Mission. They aimed at conversions Sunday by Sunday.

"3. We want more preaching from experience of human nature. There is so little visiting now, owing to the multiplication of committees and machinery, and so little personal private dealing with souls, that a Clergyman does not know individual cases, and therefore does not gain the experience which only such dealing can give him. W. B. Mackenzie's preaching used to touch men of all grades and degrees because he knew them.

"4. We want sound Evangelical teaching on Prayer. Book questions; for example, Infant Baptism. Hundreds of godly men and women really think the baptism of young children no fulfilment of Christ's command, because they never hear Baptism expounded in Evangelical pulpits. And my experience is that very few, either Clergy or Laity, are able and ready to answer a clever Baptist or Plymouthist on this question.

"5. But I must guard myself by remarking that in the present day Evangelical Clergymen are much more numerous than in my younger days, and therefore there is room for great variety among them; and the above remarks will apply to different sections of them in different degrees. I thankfully see that the younger school that

follows Handley Moule is much more thorough than the generation a little older. I think we may hope well of the men under ten years in Orders, and that they will in time be men of power, more like the great men of forty years ago."

But after two Lay witnesses it will afford the pleasure of variety to call up two Clerical witnesses, one old, the other young. In my long experience of this Conference, almost from the birth of our Association, I have observed that no one's utterances have been heard with more appreciative attention than the quietly-spoken, useful, spiritual thoughts of our beloved friend who shall be my third witness.

III. He says:—

1. The sinfulness of sin is not adequately dwelt upon. Christ's own preaching is summarized in St. Mark i. 15 as being 'Repent ye, and believe the Gospel.' Very much remedy is offered before the hearers have become conscious of their soul's disease. Even when conversion follows such one-sided teaching, the neophyte remains a weak and unstable Christian all his days.

"2. The Judgment to come is an avoided subject. It was 'knowing the terror of the Lord' that St. Paul persuaded men. And Bunyan's great book commences with 'the wrath to come' and 'the City of Destruction.' I remember the testimony of our beloved friend the Rev. E. P. Hathaway that whenever he had made the Judgment-day his subject conversions had followed traceable to the sermon.

"3. The above defects (as, indeed, many others) have their origin in this, that the character of God is not continually unfolded—His Holiness, His Justice, His Majesty, His Sovereignty. For conviction of sin, and for accepting the great salvation, and no less for sanctification and growth in grace, this ever-ascending knowledge of God in Christ is fundamentally essential (John xvii. 3). 'Lord Jesus, show me the Father' should be a daily prayer with every Evangelical Clergyman. I can thankfully say that I have experienced its blessedness. To my Curates and young Clerical friends I have often said, 'Whenever you are making mention of the "mercy" of God prefix the epithet "righteous" to it.'

"4. In my judgment much of the Evangelical preaching of to-day is too exclusively topical and not enough exegetical.

"5. Perhaps, too, I am not wrong in believing that if our preaching were more systematic we should attract and secure the attendance of the masses of the people, especially in urban and suburban parishes. The newspaper reading and the magazine articles of the day more and more supply a *pabulum* which I will designate as 'scrappy.' The mind thus gets not only dissipated but weary. And I suspect that a good many men now stay away from Church who would not if they were sure of a continuity, and that next Sunday's sermon will be connected with last Sunday's subject. I am aware that these hearers will chafe at over-much recapitulation.

"6. We all agree that practice must be taught doctrinally and doctrinally. But is Christian practice preached in the proportion in which it is dealt with in St. Paul's Epistles? Hugh Stowell used to keep pinned to the wall of his study a large sheet of paper divided into two columns, one headed Doctrinal and the other Practical. As often as he preached, he entered his text under one head or the other, and when he found one column growing longer than the other, he redressed the inequality.

"7. In the retrospect, now that I am on the shelf, such enquiries come before my conscience as, 'Was the Lord Jesus duly exalted in my preaching?' And was the Holy Ghost, the Giver of Life, duly honoured and depended upon? In my boyhood and youth, after a short prayer, the sermons of Evangelical Clergy always contained a sentence of special prayer to the Holy Spirit for His bestowal of the message and His watering it. Why is this good practice dropped?

To the excellencies of Modern Evangelical preaching the Laity and not we must speak.

IV. My fourth witness is a young Clergyman, a first-class man and University scholar, who writes these brief notes:—

"1. Excellencies—More stress is laid to-day upon Christian holiness, its nature, its claims, and its scope. Attention is being directed with increasing interest towards the Doctrine of our Lord's Second Coming.

"2. Defects—Evangelical teaching is not sufficiently based upon Christian doctrine. The Bible is not sufficiently explained in the pulpit, the text or passage being often appended to the subject rather than the subject drawn out of the text. Prominence is not adequately given to the Person and Work of the Holy Spirit. The people are not instructed, as they ought to be, in some of the Thirty-nine Articles. Evangelicals are too often content with proving that their distinctive doctrines can be harmonized with the Church, instead of showing that they are the actual doctrines of the Church.

I will now return to Lay witnesses. I can assure the Conference that the next two whose faithful testimony I shall quote are full of love and goodwill towards Evangelical Clergymen. They admit that their experience is very limited. They keep on steadily attending their own Evangelical Churches and no others. Now, in order that their discussion may profit, it will be necessary from the opening paper onwards to discriminate between Evangelicals and Evangelicals, and hence it would by no means be fair

to apply the remarks of the excellent Laymen to the majority of Evangelical Clergymen.

V. My next Lay witness writes:—

"My own limited experience leads me to conclude that the Evangelical Clergy of the present day excel in the not unimportant matter of Church teaching, especially in bringing forward the great facts of our Lord's Life, Death, Resurrection, and Ascension, and the sending forth of the Holy Ghost, and thus, by inspiring a desire for more frequent attendance on the means of grace, are doing a good work so far; but my own limited experience leads me to conclude that what I have always known as Gospel teaching is almost wholly ignored by some of them.

"A distinctly Gospel sermon from a Gospel text, I think I may safely say, I have not heard on an average six times in a year for several years past. I have often spoken seriously to Evangelical Clergymen, but they appear not to understand my argument or not to appreciate the importance of it; and thus, I fear, many go on self-satisfied and appreciating at the same time both the Church and the world, but knowing little of Christ as the great Substitute for lost sinners, or the need of His salvation. This often makes me sad."

VI. Another Lay witness says:—

"The Evangelical preachers of to-day are apt to address their hearers habitually as if they were all, or the vast majority of them, real Christians, and to refrain from alluding to those Scriptures which are calculated to awaken unpleasant considerations.

"The Evangelical preachers of fifty years ago used generally to address their congregation as in the mass still needing conversion; or, if, as they did often, they addressed them in the morning sermon as being in the mass Christians; they never closed a sermon without a special warning and exhortation to those who were not converted to God.

"They used to impress continually upon us that we must not shrink from separation from the world, and that, being singular people, we had better count the cost in this respect before thinking we were prepared to follow the Lord fully, as did Caleb, Joshua, Abraham, Noah, Enoch, and others—that if we did not like to honour God in the world, He would deny us before the angels. They led us to enjoy their doctrinal, experimental, practical sermons, which they rendered so interesting that we generally receded the length of most sermons of the present day.

Let me now glorify God by giving two instances of how he blesses the faithful Evangelical teaching of men who are living by faith in the Son of God, in the power of the Holy Ghost, and devoting themselves to promote Scriptural Gospel teaching among all classes and ages, in their Churches and Parishes. One example shall be that of an old Clergyman, the other that of a young one:—

VII. A Layman of position at Tunbridge Wells writes:—

"Forty years ago Canon Hoare became Vicar of Holy Trinity, Tunbridge Wells, which then embraced the whole town within the limits of his district. He came to his work determined to know and to preach nothing but Jesus Christ and Him crucified; and nearly half a century of consistent teaching by word and example has, it is not too much to say, leavened the whole community, so that Tunbridge Wells is known throughout all England as a place where God is known and honoured. Happily, by God's providence, the parishes into which the original parish has been from time to time divided, are nearly all free from Ritualism; and the Nonconformist Churches have escaped the down-grade contagion, and are helping on the Lord's work by simple and earnest Gospel teaching. All this has worked together to show the power and exhibit the blessed effects of Evangelical teaching."

VIII. Another Layman of standing and experience writes of the teaching of his own Clergyman, Rev. Edward A. Stuart, Vicar of St. James's, Holloway. His letter is too long to quote in full, and I therefore summarize it, though almost entirely in the writer's own words:—

"1. He is essentially a Bible student and expositor, and bases the whole of his teaching upon the Word of God, comparing Scripture with Scripture in order to get a comprehensive view of the particular doctrine or subject under consideration.

"2. He is a firm believer in the Inspiration of the Word of God, and holds that in the authorship and compilation thereof, men's ordinary faculties and individualities were brought under the control of the Holy Spirit.

"3. He gives special prominence in preaching to the following doctrines of God's Word:—

"(1) The Incarnation and Divinity of our Lord, and His consequent claims on the individual Christian.

"(2) The Atonement by the precious blood of the Divine Saviour, and its efficacy as the only means of restoring fallen man, and of bringing home to him the holiness of sin in God's eyes.

"(3) The depravity of human nature, and its consequent inability to raise itself, and the absolute necessity of regeneration by the Holy Spirit before any acceptable service can be rendered to God.

"(4) The finished work of Christ our only hope for salvation, and its acceptance by God, as proved by the Resurrection and Ascension.

"(5) The Work and Operations of the Holy Spirit as a living Person of the Holy Trinity, and not merely an Influence.

"(6) The absolute freeness and fulness of the salvation offered to all who believe in Christ. At the same time the

necessity of sincere repentance and forsaking of all known sin as an evidence of true faith.

"(7) The obligations upon Christians to live holy, consistent, practical, consecrated lives from gratitude to Christ and the congregation are faithfully warned against priding themselves upon attendance on a Gospel ministry.

"(8) The duty of the Christian to concern himself in the evangelization of the world, and the claims of the heathen and Mohammedans are urged upon all classes.

"And it is to be distinctly understood that these eight points are not merely used as a foundation or background, as simply taken for granted as the pre-requisites of the ministry; they are the veritable warp and woof of the preaching, without which it would lose its character and power and cease to be Evangelical.

"3. The general result of his ministry may be thus summed up:—

"(1) The congregations consist of 2,000 or more, who gather together twice a day to join in the worship of God and to listen to simple Gospel preaching.

"(2) The singing is entirely congregational, there being no choir whatever; the Psalms are read, and the black gown in the pulpit is retained.

"(3) Opportunity is given at least six times a month to communicate at the Lord's Table—once at 9 a.m., twice at 11 a.m., once at 3.15 p.m., and twice at 6.30 p.m.

"(4) The Communicant's Union, numbering 800 to 900 members (who renew their membership annually) is made a means of regular and systematic Bible study, the members being united in a Bible and Prayer Union.

"(5) The preparation of candidates for Confirmation is made a very important work. Each candidate of a large number is seen personally twice or even three times before being finally passed, in addition to attendance at classes ranging over three months. An annual letter is sent by the Vicar to all his old confirmands, a register of addresses being carefully kept."

IX. Now turning to another instance of Evangelical teaching, let us hear what a Norwich Layman has to say about Dean Lefroy. He writes:—

"The teaching of Dean Lefroy is not only Evangelical but most definite, clear and practical. He thoroughly prepares his sermons and addresses, and delivers them with great force in very simple language, and his earnestness convinces his audience that he believes what he teaches."

The writer then gives the substance of the Dean's teaching in similar words to the testimony concerning Mr. Stuart, and adds:—"The Dean teaches that Christ's righteousness is imputed to the believer so that all who truly believe on Christ are clothed with His perfect righteousness; that all Christian men and women should do some definite work for God; and that the Clergy should take a lively interest in the social as well as the spiritual welfare of the people. The Dean is most loyal to Reformation principles. Large crowds attend his Mission services every Sunday evening in the nave of the Cathedral. After offering in the name of Christ a present, full, and free salvation to all who will seek it in God's appointed way, by repentance and faith in Christ, he strongly insists upon holiness of life and good works as the fruit of faith."

X. Another Layman, who writes most highly of the Evangelical teaching of his own Pastor, adds:—

"1. Were I to venture a criticism on my Vicar's teaching, it would be that scarcely sufficient prominence is given to the practical truth of our Lord's Second Advent in view of the proportion it occupies in God's Word, and the inspiring hope and motive it is to the true Christian in his work."

"2. Further, the study of unfulfilled prophecy is seldom dealt with, although fulfilled prophecies are clearly shown."

"3. Moreover, the extraordinary significance of God's dealings with the Jews throughout history, and their coming restoration, is seldom referred to."

XI. Now, I feel these testimonies to be so faithful, and therefore so useful, that I have left myself no time for remarks of my own beyond the following, which I regard of the first importance in all Evangelical teaching:—

1. The great truth which the Holy Ghost declares to be that which makes the Gospel "the power of God unto salvation to everyone that believeth" is not fully stated by very many excellent Evangelical Clergymen.

In reading Rom. i. 16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth," many stop at that verse, although it is in verse 17 that the Apostle gives the reason why the Gospel is the power of God unto salvation. "For therein" (i.e., in the Gospel), "is the righteousness of God revealed (i.e., the righteousness of God's providing, provided for us in Christ, Who, as the second Adam, our Representative, obeyed the law perfectly for us in all its precepts, and exhausted the penalty due to the transgressions of all His believing people); "the righteousness of God by faith" (i.e., which is received by faith) "in order to faith" (i.e., in the order that it may be believed). The Apostle declares the same truth in the third chapter, verse 22, "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Well did Dean Alford write on Rom. i. 17, "*dikaiosun* is not only negative, to acquit; but also positive, to declare righteous; never to make righteous by transformation or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken, as the old Protestant dogmatists rightly took it, *sensu forensi*—i.e.,

imputatively. . . . All interpretations which overlook the fact of imputation are erroneous."

2. And, to further emphasize this truth as of the very essence of Evangelical teaching, let me quote the words of the great missionary Dr. Duff, whom I heard forty-five years ago examine 300 young Hindu men in his Mission College in Calcutta. He writes in his great work, *India and Indian Missions* (p. 296), "What is the central point around which the whole scheme of Hinduism in its theory and practice is made to turn? It is that sinful man, by his own sufficiency, his own services, his own works, his own meritorious obedience, can propitiate God and earn to himself a right and title to immortal bliss."

"This being the foundation of the immense fabric of Hinduism, let us now see with what Divine precision Christianity is adapted to wrench it from its position, overturn the superimposed edifice, and drive the ploughshare of destruction over the crumbling mass. For what in the mighty system of Revelation is that central truth around which all other truths revolve? It is that not by any exertions, endeavours, works, or sufferings of our own can we ever be justified before God; but solely through the righteousness of God revealed from Heaven, the righteousness which God Himself hath effected and provided, the real, true, and everlasting righteousness or perfect obedience to the Divine law, both in its threatened penalties and inflexible requirements, which was exemplified by Christ our Immanuel; a righteousness which is freely and gratuitously out of undeserved love and mere mercy imputed to us, and without money or price, doing or suffering, service or merit of any kind, received by faith alone; a righteousness which when so imputed and received is as really made over to us as if we had wrought it out by a perfect fulfilment of the law in all its penalties and threatenings as well as precepts and commands; as really accounted to be our own as if we ourselves had endured the infinite and eternal punishment due to our transgressions; and had at the same time magnified the law and made it honourable by a perfect conformity to all its demands, whether in the way of duties to be performed or of prohibitions to be inviolably respected."

"The moment this perfect righteousness is—through the instrumentality of that faith which is itself the gift of God—imputed to the believer, he is pardoned and justified from all sin; freed from the sentence of condemnation; acquitted of the guilt of transgression, and entitled to an inheritance incorruptible, undefiled, and that fadeeth not away, reserved in Heaven for us. No wonder that the bringing in of this finished, this spotless righteousness should be extolled as the chief even of Jehovah's works, the clear manifestation thereof as the crowning excellency of Revelation, the universal proclamation thereof as 'the Gospel of the Gospel,' and the free imputation thereof to half-deserving rebels as the very consummation of infinite wisdom, holiness and love."

I will add to these words of my dear sainted brother Dr. Duff, that it is nothing against this doctrine that the righteousness of Christ is not spoken of in Scripture except in 2 Peter, i. 1: "The righteousness of our Lord and Saviour Jesus Christ" (R.V.). The "righteousness of God" is fully revealed in plainest words. This phrase "the righteousness of God" is the key-expression of the Epistle to the Romans, God having provided this righteousness for a multitude which no man can number by the Incarnation, Obedience and Sacrifice of Christ. This truth of the righteousness of God "unto all and upon all them that believe," seems to me the truth which requires special emphasis at the present day if we wish our people to live, work, deny themselves, and die as Dr. Duff did.

3. And having referred to what seems to me the insufficient proclamation of this central truth of the righteousness of God by faith, let me say that it is a reason for thankfulness that the following truths are more than ever pressed upon the hearts and consciences of believers by many Evangelical Clergymen:—

(1) That union with Christ by faith, and the consequent indwelling of the Holy Spirit, is the great secret of fruitfulness in holiness and good works as taught by our Lord in St. John xv. 1-8 and by St. Paul in Gal. ii. 20.

(2) That there will ever be a spiritual reward of grace in this life according to the obedience of believers to their Lord, as three times promised by Him in John xiv. 15-17, 21, and 23. And that an eternal reward of grace, according to work, is assured to believers, as foretold by our Lord in the Parable of the Talents and in the Parable of the Pounds, and in the Prophecy of the Judgment in Matt. xxv.

(3) That the faithful obedience of believers is the secret of obtaining answers to prayer, as taught by the Holy Spirit in 1 St. John iii. 22-24.

XII. I bring this paper to a close by quoting the brief words of one to whom I showed the foregoing testimonies, and who, instead of writing one of his own, thus writes his impressions of the foregoing letters:—

"Looking at the opinions of the writers from a young man's point of view, it seems to me that a twofold caution is necessary. On the one hand, lest any reference to present defects should imply undue glorification of the past, which older men are perhaps apt to indulge in; and on the other lest any reference to present excellencies should imply an undue condemnation of the past, which younger men are certainly apt to indulge in—with this in mind, I should say that some of the alleged defects are simply due to the altered view of certain truths, and to a different place and proportion of emphasis, as is the case from time

to time. Other points on which there is absolute unanimity of independent opinion, seem to be real and serious defects, and require careful consideration.

"But I omit all details in order to fix my attention on one point only, being sure that in this lies the secret of power in the Evangelical ministry. My strong and increasing conviction, deepened, I thankfully admit, by the privilege of reading these letters, is that in order to avoid defects and show forth excellencies, the first thought must be given to the life of the preacher. Defects of Evangelical teaching spring from defects in the Evangelical teacher, and the supreme necessity and absolute requirement is that we should be men of God, men much alone with God, men mighty in the Word of God, men full of the Spirit of God. This would quickly and effectively remove defects and give permanent excellence to our teaching. In fellowship with God we could not but come forth with the accents of conviction and earnestness; in the constant study of the Word we could not but be expositors; in the light of God's presence we could not but realise and preach the sinfulness of sin; in the enjoyment of the living Christ we could not but proclaim Him, in the fulness of His glorious Person and Work; and in the sense of need of and dependence on the Holy Ghost we could not but exalt Him as the Author and Sustainer of life."

"To my mind," says the writer, "this is the key to all difficulties, the solution of all problems, and most sincerely do I pray that all we young men may have this laid deeply upon our hearts, and not suffer any work, any study, any organization, anything at all, to interfere with our own daily, definite, private study and meditation of the Word, and our full personal fellowship, moment by moment, with God in Christ by the Holy Spirit."

I will only add that the great secret of ministerial efficiency is to be filled with the Spirit, and as a help towards this let me recommend to my brethren the adoption of a practice which has lately been commenced in my own Church, namely, a Prayer Meeting in the vestry for twenty minutes, beginning half-an-hour before Evening Service on Sunday, where Christian men and women meet to ask God's blessing on the Word preached, and where, because the Clergy are absent, they are freer to ask the Lord to fill their Ministers with the Spirit, and to cause the Gospel to come with the power of the Holy Ghost. Let such meetings be multiplied, and we shall soon hear less and less of defects, and more and more of excellencies in Evangelical teaching to the everlasting praise and glory of the grace of God.

Humiliation before God with converted prayer in the Name of the Lord Jesus, for a great revival from the Holy Spirit, are the only effectual remedies for the evils in our Church, as well as for the defects in ourselves and in our ministrations.

In the second test match, Australia v. All England, Gregory and Graham gave a fine display of batting. A meeting under the auspices of the Local Option League, was held in the Bourke-street Congregational Church, on Tuesday night, for the purpose of hearing an address by Mr. W. L. Glover, of New Zealand.

The Times says that the experiments being made on a large scale in Australia in connection with the Labour Settlements will do a great service to the world.

A meeting of the representatives of non-Episcopal bodies was held at Perth (West Australia), on Monday last to consider a proposed amendment of the Education Act, for providing Religious Instruction in Public Schools. The meeting protested against it, unless accompanied by the abolition of grants in aid of denominational and private schools.

At an Evangelistic meeting held in St. Stephen's School room, Newtown, on Tuesday evening, appropriate addresses were delivered by three South Sea Islanders.

At the Petersham Ruri-decanal Chapter to be held on Tuesday, August 1, a paper will be read by the Rev. A. R. Bartlett, on "Is the influence of the modern Pulpit becoming less?" A discussion will follow the reading of the paper.

A large fire has taken place at St. Mary Axe, London, resulting in the destruction of thirty small warehouses.

SEVENTY VESSELS have left German ports en Route for Australia, all more or less effected with cholera. Coleman and Sons, of Coolumandra, N.S.W., advise the public to lay in a stock of their pure Eucalypt 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 Sons' Eucalypt Extract on your handkerchief, on your hair, on your body, 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 about the Extract, or the Wholesale Depot, the Wholesale Depot, will be answered either from Coolumandra, or the Wholesale Depot, 6 Blich-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.

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JULY XXXI DAYS.

MORNING LESSONS.	EVENING LESSONS.
S. 251 Chron. xxiv. 9 Acts xxiii. 12	2 Chron. 17 of 1 Matthew xii to 22
to 29	Kings iii.
M. 24 Prov. xiv. 9 to 28 Acts xxiv.	Prov. xiv 28 to xviii—xii. 22
T. 252 Kings i. to 16	Luke ix. 31 to 57
to 16	Jeremiah xxi. 8—xiii. to 24
W. 26 Prov. xv. 18	Acts xxv.
to 29	xxvi.
Th. 27—xvi. 31 to xviii 18	xxvii. 10
F. 28—xix. 13	xxviii. 16 to 17
S. 29—xxi. to 17	xxix. 1
to 25	Acts xxviii. 17
to 25	1 Kings xi. to 15 Matthew xv. 21
to 25	or xi. 26

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JULY 22, 1893.

PREACHERS AND PREACHING

IN another column we publish a remarkable paper read by CANON CHRISTOPHER last month at a meeting of the West of England Clerical and Lay Association. It is entitled "The Evangelistic Teaching of To-day—Criticism and Opinions." It is a paper which will repay diligent reading and should lead preachers to consider how their ministrations may be made more useful to the people. The criticisms and opinions given by CANON CHRISTOPHER show some weak points and defects in the Evangelistic teaching of the day, and although they refer more particularly to the Church of England, yet we may fairly assume from the tone of the religious press that they are not unknown among other denominations. It cannot be denied that among all classes and conditions of men there seems to be a growing aversion to hearing sermons. This arises from the natural dislike there is to religion; to the superficial condition of the present age; its desire for personal amusement and interested excitement; and perhaps most of all, to the unflattering truths which a faithful sermon must produce in the natural heart. We are inclined to think that this aversion may be traced to the want of realization on the part of the people of the reality of spiritual things, to the growing worldliness of the age; and if this is a correct analysis, then nothing but the HOLY SPIRIT can remedy such a state of things. While this is the case the Minister of Jesus CHRIST may well consider what can and must be done by him, in bringing the most important of all truths

before the attention of his people. There should be studious prayerful preparation. Dull platitudes, without a single attractive feature will neither search the heart nor touch the feelings. N influence is more adverse to Christianity than that of a platitude and repetition. If men are to be gathered together to listen to the preaching of God's Word, there must be study sanctified by prayer. The study of a preacher can be a Bethel. A ministry full of thought cannot fail in being helpful to a congregation in building them up in faith, and enabling them to give a reason for the hope that is in them. But some persons may say; is there not a danger that the utterances of an educated ministry may go over the heads of the people? When such a statement is made the pulpit has a fair and just answer in replying "lift up your head." One of the critics quoted by CANON CHRISTOPHER fears that some of the Evangelical Clergy are beginning to make preaching a secondary matter. Wherever preaching is relegated to a secondary position, can we wonder that souls are not being led to Christ? Do we not read that they who were scattered abroad after the murder of St. STEPHEN went everywhere preaching the Word. Does not St. PAUL say, "Woe is me if I preach not the Gospel?" Would God that all the Lord's people were His preachers, and that the Lord would put His Spirit upon them. There is deep need to-day for clear definite preaching, and wedded with this, earnest work and prayer for definite results. The truth must not be surrendered. The truth is to be loved for the sake of truth, the error is to be pierced to death that it may clear the way for the truth. O'CONNELL once said: "A great speech is a very fine thing; but, after all, the real thing is verdict." So the pulpit message is to be so simple, so sincere, so straightforward in its delivery, so adjusted to reach given results, that the verdict blossoms in human conduct. Has the pulpit lost its power? If it has, it is because it has lost its spirituality. Spirituality is a baptism of love from the skies, and with this power from the Throne of God, the pulpit may hope to form electric lines of approach to many minds and hearts. Spiritual preachers will preach spiritual sermons. A sermon may be Scriptural and yet it may lack the spiritual quality. Spirituality will make the preacher earnest and reverent. Men may ridicule earnestness, but they never despise it. Spiritual preachers do not go after popular favour; but popular favour runs after them. CHRIST and Him crucified must be the theme; the salvation of souls and the glory of God the great object of the preacher. One danger to which the Clergy is exposed, as indicated in the paper referred to, is the desire to please those who, truly pious, are very indiscreet and would lead others into some peculiarities and extremes of doctrine or of ritual by no means consistent with the teaching of Holy Scripture. To please all such is utterly impossible, to attempt it is dishonorable. It is the duty of every man to stand up boldly, not offensively, but boldly for what he believes and knows to be the truth. Two examples are quoted by CANON CHRISTOPHER:—CANON HOARE of Tunbridge Wells, and the Rev. A. E. STUART of Holloway. Half a century of consistent teaching and example by the former has leavened the community; and the eight characteristics of the latter's ministry, which are its 'warp and woof'—deserve to be committed to memory, and thought over at least once a day by every Minister of the Gospel. If the Church is to be a power in the land for righteousness, the pulpit must not give forth an uncertain sound. It must not be content with repeating bare generalities or with a slovenly and confused manner of teaching. There must be the union of active exertion and devotional dependence. To the great work of the Ministry every talent must be consecrated, in humble reliance upon God who alone giveth the increase. There must be unconquerable resolution, persevering assiduity, with simple confidence in the promise of 'power from on high,' for our Lord Jesus CHRIST will judge every one of us by our fidelity, not by the measure of our success. We cannot close without reference to what CANON CHRISTOPHER suggests as a help, viz:—The establishment of meetings for prayer immediately before Divine Service. We firmly believe that if such meetings were held both

before and after service "we should hear less and less of the defects, and more and more of the excellencies of Evangelical teaching to the everlasting praise and glory of the Grace of God." We have cause to believe in the power of prayer, and if we honor God with our trust, He will honor us. The word spoken shall not return again, and to say all that can be said in one word with St. PAUL, such a man 'shall save himself and them that hear him.'

Australian Church News.

Diocese of Sydney.

Darlinghurst—In St. John's School Hall, Darlinghurst, on Tuesday evening, the Rev. H. L. JACKSON M.A., delivered a lecture under the auspices of St. John's, (Darlinghurst) Literary Institute.

St. Paul's, Sydney—The Young Men's Union met on Friday, the 14th inst. The Rev. F. B. BOYCE presided. The half-yearly statement reported good progress, and was adopted. The Rev. P. W. DOWE, B.A., was elected a member.

St. Mary's, Balmain—The nett proceeds of the Industrial Exhibition recently held, amounted to £86, which sum has been handed by Mrs. Rountree (the Treasurer), to the Churchwardens, to be applied in the reduction of the debt on the Parsonage.

Petersham—An Organ Recital was given by Mr. Fred. W. Harmer, on Wednesday last. Mrs. Dencher, Mrs. H. Duff, Mr. Claude Solomon and the Choir of A. I. Saint's, under the direction of Mr. W. T. Wood, rendered appropriate pieces.

Bulli—The Rev. H. Walker Taylor, M.A., delivered a lecture on Wednesday evening, in connection with the School of Arts winter series, entitled "Industrial and Social Reform, with special consideration of pensions for old age and provision for the poor."

Croydon—On Friday, the 14th inst., an entertainment was held in St. James' Schoolroom, in aid of the Juvenile Temperance Society. The Rev. S. Fox presided. The attraction of the evening was Clegg's Hand Bell Society. Several friends added vocal and instrumental music.

Auburn—The PRIMATE visited Auburn on Saturday the 15th inst. On Sunday, the PRIMATE preached at the morning and evening services, and confirmed 10 females and 9 males in the afternoon. The congregations were very large. The musical portion of the services well rendered, and the congregation profited by the PRIMATE'S discourses.

St. James'—Archdeacon Gunther delivered a lecture in the Parish Hall, on Tuesday evening on the "Protestant Episcopal Church of America." The Archdeacon said he thought the Church in Australia had much to learn from the Church in America, and that the occasional importation of Clergymen from that part of the world might be effected with great advantage.

Cathedral District—Annual gathering of St. Andrew's District Mothers' Meeting was held on Tuesday evening. Thirty-one women sat down to tea, being accompanied by many of their children. Afterwards a Literary and Musical Entertainment was held. The Very Rev. the Dean presided. Miss French was present. The Rev. R. J. Read offered prayer, and also contributed an item to the programme.

The Labour Home—The weekly meeting of the Committee was held on Friday afternoon the 14th inst., at 357 Harris-street, Ultimo. The chair was occupied by the Rev. J. D. Langley. The Chairman reported as follows:—meals served during the week ended July 8th, 539; beds occupied, 165; temporary employment found for 2; permanent for 13; dismissed, 1; now remaining, 15 persons. The Farm Report was received from the Superintendent:—Meals served 147; beds occupied, 49; remaining on the farm, 7 men.

St. Paul's College—A meeting of the Council of this College, within the University of Sydney, was held in St. James' Vestry on the 13th inst. There were present, Rev. Canon Sharp, (Warden, in the Chair), Revs. C. F. D. Priddle and H. L. JACKSON, Hon. Dr. Norton, M.L.C., Judge Bookhouse, Messrs. A. B. Weigall, A. H. Simpson, and F. B. Wilkinson. Apologies for non-attendance were received from Archdeacon Gunther and Sir J. P. Abbott, M.L.A. A letter was read from the Rev. G. King, LL.D., the senior fellow, resigning his seat on the Council. Dr. King was one of the first fellows elected, and has thus been a member of the Council 37 years, during which time he has always taken a warm interest in the welfare of the College. His resignation was accepted by the Council with much regret for the necessity, and with much appreciation of his long services. At the request of the Warden, arrangements were made for the audit of the providing accounts as made up to the 30th June. In regard to the condition of the approach for vehicles from the Newtown Road, it was reported that the Camperdown Borough Council stated that it could take no action in the matter, as the portion of the Newtown road referred to is under the control of the Railway Commissioners. Overtures to the Borough Council for a bridge to be placed over the gutter under its direction, but at the cost of the College, had also been declined. It was resolved

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to bring the matter under the notice of the Railway Commissioners, as the trouble had arisen from the construction of the tramline so near the footpath. In the unavoidable absence of certain members of the Council, the motion of Judge Backhouse, relative to the tenure of College Scholarships was postponed.

Diocese of Newcastle.

Clerical Society.—The last meeting of this Society was held on the 12th inst. at St. Andrew's Waratah, at the parsonage of the Incumbent, the Rev. A. Shaw. There were present thirteen of the Clergy of the Diocese. This Society has shown great vitality. I do not know how long Canon Siam has been Secretary, but he has kept the brethren well together, and several of them, including himself, have been meeting at each other's various parsonages for something like 27 years. The Society was never on a better footing than at the present time. The recent meeting was both pleasant and profitable. The Scripture subject was 1 Cor. vi. Every Clergyman present contributed to the discussion. The afternoon subject was "Reading, in connection with Divine Service," and ministerial work generally. This proved so interesting that we could have wished to have remained longer with our hospitable and worthy host, but time and trains wait for no man. The return to the Society of an old and valued member afforded the most sincere pleasure to everyone present. One thing there is which might possibly be worked in connection with the Society—a Book Club. A Clerical Society with which I was connected in England found a Book Club most valuable, and its working perfectly manageable. The subject of "Reading" brought out some really practical observations. One Clergyman mentioned some excellent hints which good Dean Cowper had given him when he was a student at Moore College, and Dean Selwyn and others spoke upon the subject in a telling way. The afternoon subject for the next meeting, which will, D.V., take place at St. James' Wickham, at the parsonage of the Rev. W. Swindhurst will be "Should a Clergyman do duty in a Brother Clergyman's Church be expected necessarily to conform to the usages of that Church?" The prosecution of Mr. Field for preaching in Martin Place, was incidentally alluded to, and more interest was evinced from the fact of Canon Simm, who was a listener, having on one occasion addressed those assembled at Mr. Field's request.

St. Mary's, West Maitland.—St. Mary's clock, which has four faces, one on each side of the tower, is such a boon to the people of West Maitland, is undergoing a thorough overhaul and cleaning at the hands of the skilful mechanic who constructed and exhibited the model of the Strasbourg clock, which many of us have no doubt seen, and which was sold to the Government Technical Museum for £700.

St. Paul's, West Maitland.—The last fortnightly entertainment was a great success financially and otherwise, the seating accommodation in the School of Arts being insufficient. On July 24th, a drama will be played, *Miss Lart*, Mr. Jones and Mr. Kidwell taking the principal parts.

Clergy Widows and Orphans' Fund.—The sum of nearly nine thousand pounds is now invested on fixed deposit in various Banks. At the recent meeting of the Trustees, a motion was brought forward and seconded *pro forma* to invest this sum in Government Funded Stock. The motion was not passed, receiving only one vote, that of its proposer.

St. John's Church, Wollombi.—The first meeting of the Parochial Council under the presidency of the newly-appointed Incumbent, the Rev. C. F. Withey, was held in the Church on Saturday, the 8th instant. There was a large representative attendance, and a very cordial welcome was extended to Mr. Withey. The proposed extension of the parish of Wollombi to include the former parish of Mount Vincent, Cessnock, and Buchanan in a Curacy, was strongly deprecated, and resolutions to that effect were passed and recorded with a request to Mr. Crawford, member of Synod for Wollombi, that he would convey their purport to the Bishop of the Diocese.

St. John's, Vacy.—A meeting of the Building Committee was called by Mr. A. B. Cory on Saturday, the 15th instant, for the purpose of paying over the money available and to make arrangements with regard to the remaining debt on the Church, the debt being £200—lent by friends without interest—and the sum in hand £93 13s 6d. The sum of £46 16s 5d was paid to Mr. Horn, and £23 8s 4d each to Mr. J. Puxty and Mr. F. W. Cann. These three gentlemen very kindly proposed to continue to lend the balance of the sums owing to them at 5 per cent. interest, an offer which was most thankfully accepted. The debt on the Church now stands at £106 6s 6d.

Presentation Ordinance.—In answer to the editorial paragraph in your leader columns of the 15th instant, I may say that I shall have most pleasure in forwarding you an outline of the Newcastle Presentation Ordinance for your issue of the 29th.

The late Rev. J. A. Greaves.—Another of the band of Clergy who worked more than a quarter of a century ago under Bishop Tyrrell has passed away. The Rev. J. A. Greaves left the Diocese in or about 1866, after ten years' service in various places. He was a scholar of Lincoln College, Oxford, where he and the Rev. Canon Shaw, of Singleton, were fellow students. Mr. Greaves suffered from ill-health in this Colony, and left for the Diocese of Virginia, in the United States. At his death

he was Rector of the valuable college living of Great Leighs, Essex, value, £878, population 8631. Mr. Greaves was very highly esteemed by his Bishop, by the Clergy, and by the people among whom he ministered with great diligence till his health broke down. Mr. Greaves was probably about 65 years of age.

Week-night Services, Paterson.—The Rev. W. F. James, Incumbent of Stockton, will be the Mission Preacher in the work of the 23rd.

St. Alban's, Macdonald River.—The Bishop visited this parish from Saturday to Monday last. The Bishop preached at St. Alban's and the Upper Macdonald on Sunday, and administered the Rite of Confirmation to 38 candidates in the parish Church. On Monday he visited and preached at Wiseman's Ferry.

Diocese of Goulburn.

Murrumburrah.—The Bishop of Goulburn arrived on Wednesday.

Binalong.—The Bishop of Goulburn, on Tuesday, was presented with an address of welcome by the Parishioners. The Church and Cemetery were consecrated, and a Confirmation Service held. The Bishop preached at the evening service.

Young.—The Bishop of Goulburn, paid his first visit to Young on Wednesday, the 12th inst., to lay the memorial stone of important additions now being made to St. John's Church. The Bishop was assisted by the Very Rev. Dean Pownall, of Wagga Wagga, and formerly Incumbent of the Parish; Canon Betts, Cootamundra; Rev. G. A. Carver, the present Incumbent; and the Revs. Mr. Richmond, Burrows; J. Studds, June; and Thompson, Murrumburrah. About 250 persons were present, including members of other denominations. The additions consist of a transept, chancel, vestry, and organ-room, and will form a block of buildings larger than the original building, providing seating accommodation for 150 people. The design of the additions is of Gothic, the material used being bluestone with freestone arches, copings, etc. The architect is Mr. W. H. Terry, of Sydney, the estimated cost is £1500. Mr. W. G. Wood, of Young, is the contractor. When the contract was let there was about £850 on hand from bazaars and contributions, towards which latter Mr. G. S. Whiteman liberally contributed £100 and Dr. Hutching, £50. About £150 has yet to be received. The Building Committee, consisting of Dr. Hutching, Messrs. Gordon, Moriarty, Whiteman and Towle, deserve every credit for the efforts made in connection with the work. It is intended as funds admit to entirely supersede the old structure, and make the Church uniform with the additions. The original building was erected in 1865, as a Memorial Church to Captain J. L. Wilkie, of the 12th Regiment, toward the cost of which his widow, the late Mrs. G. O'Malley Clarke, contributed £500, and collected an additional £800 from friends when on a visit to England. A special musical service was rendered by the Choir, assisted by members of other Church Choirs, at the conclusion of which the Bishop of Goulburn delivered an eloquent and appropriate address. Over £30 was collected. In the evening, a tea-meeting, followed by a public meeting, was held in the Town Hall, at which the Bishop and other Clerical and Lay gentlemen delivered addresses.

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NOMINATIONS TO VACANT INCUMBENCIES.

MODES OF PROCEDURE IN THE PROVINCE OF NEW SOUTH WALES.

DIOCESE OF GOULBURN.

In the Diocese of Goulburn, an Ordinance for regulating the appointment of Clergymen to the Incumbency of Parishes exists, which provides for "Synod Nominators," and for "Elected Nominators of the Parish." These together constitute and act as a "Board of Nominators" in certain cases. As "Synod Nominators," two Clergymen and one Layman must be elected by the Clergy and Lay Representatives voting collectively during the first Session of every new Synod.

As "Elected Nominators of the Parish," three persons being Communicants resident within the Parish may be elected by a majority of votes at every duly constituted meeting for the Election of Representatives to a new Synod, provided special notice has been given.

"The Board of Nominators" can only be called upon to act in cases in which the parish provides from local sources a stipend of at least three hundred pounds per annum, together with a suitable residence, and in which at the time of the election of the "Nominators of the Parish," it was determined to vest the presentation for appointment in the "Board of Nominators," in the event of a vacancy occurring in the Incumbency before the next meeting for the election of representatives to Synod.

The Bishop may refuse to accept the presentation if satisfied that there is good and sufficient reason for so doing, and the Board shall thereupon be entitled to make *toties* quotes a further presentation or presentations.

"If within two months from the date of the vacancy in the Incumbency, or of such refusal on the part of the Bishop to appoint, the Nominators shall not agree in making a presentation, then the right of presentation shall be held to have lapsed to the Bishop."

"The right of presentation is given to a person building and adequately endowing a Church during his lifetime. The Bishop's rights being preserved as in the case of presentation by the 'Board of Nominators.'"

"In all cases not falling within the provisions of the Ordinance, the right of appointment vests in the Bishop."

DIOCESE OF GRAFTON AND ARMIDALE.

Outline of Canon for appointment of Clergy to Cures in the Diocese of Grafton and Armidale.

Endowment.—Parishes where there is an Endowment of £100 per annum, exclusive of residence, the donor of such endowment may, on the first vacancy, offer to the Bishop a Clergyman, to be instituted by him, if approved by a majority of the Presentation Board for the Parish. All future presentations to the Bishop for a Clergyman shall be made as if the parish were unendowed.

A Diocesan Presentation Board is appointed, and in each parish three representatives may be appointed to co-operate with such Diocesan Presentation Board.

CONSTITUTION OF DIOCESAN PRESENTATION BOARD.—The Diocesan Presentation Board consists of two Clergy (priests) and two Lay members of the Synod elected by joint ballot of Clergy and Lay representatives. Such election takes place at the first Session of Synod, and those elected remain in office until the first Session of next Synod.

PAROCHIAL BOARD OF PRESENTATION.—Elected by male members of the Church, resident in the parish, at a meeting called by the Curate—twenty-one day's notice. Representatives must be Communicants—21 years old at least, and willing to co-operate with the Diocesan Presentation Board. No person may vote herein until he has signed a declaration that he is a Member of the Church of England. Fifteen must be present, if not after expiration of one hour—adjourned not exceeding thirty days—if fifteen electors not present at adjourned meeting, parish forfeits right to elect until election of new Synod.

PRESENTATION BOARD, HOW SUMMONED.—When vacancy in any parish, Bishop or his Commissary summon Diocesan and Parochial representatives to Presentation Board—twenty-one day's notice. If no Parochial representatives, then Diocesan representatives act alone.

PRELIMINARY MEETING.—So soon as Bishop or Commissary shall be present at time and place of meeting, together with five members, Bishop or Commissary presiding shall name whom he proposes to nominate to fill vacant Cure.

NOMINATION AND INSTITUTION BY BISHOP.—After such preliminary meeting, Presentation Board of parish meets alone.—Bishop nominates in writing, Clergyman willing to be, &c. Board may, by Chairman, ask from Bishop or Commissary any information concerning his (Bishop's) nominee.

If Clergyman so nominated shall be approved by majority of votes, then said Clergyman shall be presented by Board to Bishop or Commissary, who shall institute so soon as he conveniently may, or if for any cause Clergyman so nominated and presented cannot be, etc., then the Bishop shall nominate another Clergyman, and so on until a

Clergyman approved by a majority of votes shall be presented by the Board to be instituted by Bishop.

DELEGATION OF POWERS.—It shall be lawful for the Parochial Representatives of any Parish to delegate their powers to the Bishop or his Commissary.

Vide Canon passed by Synod, Grafton and Armidale, June, 1877.

DIOCESE OF BATHURST.

DIOCESAN NOMINATORS.—The Synod at its first Session, elects two Nominators—one a Clergyman and the other a Layman—the Bishop nominates a third.

PARISH NOMINATORS.—In the event of a vacancy in the Incumbency of any Parish—a meeting of Parishioners is called by the Churchwardens, when two persons may be elected who with the Churchwardens form the Parish Nominators. If there be two or more licensed Churches in the district, the members of each Church may, if they think fit, elect one representative for each Church, who with the Churchwardens and one Representative of the Parish Church form the Parish Nominators. The two bodies meet, and by a majority of both parties present to the Bishop a duly ordained Clergyman for the vacant Incumbency. The Bishop shall appoint and license such Clergymen to the Incumbency, unless he shall be satisfied there is good and sufficient reason for refusing to accept the nomination. No district is entitled to send a Representative to the Board of Nominators, unless it contributes at least £30 towards the stipend of Incumbent, Curate, or Catechist of such parish or district.

The Parish Nominators may by a majority delegate the right of a presentation to the Bishop without reference to the Synod Nominators, and the Bishop on receipt of a copy of the resolution duly signed by the Chairman of the meeting, may at once appoint a Clergyman to fill the vacancy.

If the Parish fails within a month after the vacancy to appoint a Board of Nominators, the right of presentation is vested in the Synod Nominators.

If the Bishop refuses to accept the presentation made, the Nominators are entitled to make further presentation; but if the vacancy has not been filled up within three months after the vacancy took place, the right of presentation lapses to the Bishop.

No Parish can elect Nominators where provision is not made to secure a Stipend of at least £200 a year, and a residence. In Parishes that do not provide this Stipend, the appointment is vested in the Bishop.

When a member of the Church at a cost of not less than £1000, builds a Church, or endows a Church to the extent of £1000, the right of the first presentation of a Clergyman is vested in persons so building or endowing. If a person builds and endows a Church as aforesaid, the right of presentation is vested in him during life. The concurrence of the Synod Nominators must be obtained to such presentation, and the Bishop's rights in each case are protected. If no appointment is made within three months, the right of appointment is vested in the Bishop.

THE SECRET OF A BRIGHT HOUSE.

A CHAT WITH THE GIRLS.

In one of the inspiring books, inspiring with generosity, truth, courage, justice, which one is always thankful to Mr. Ruskin for having written, he draws a picture of a manufacturer dwelling in a goodly mansion, situated on a pleasant bank, surrounded by an undulating park, with shrubberies and hothouses; this happy gentleman possesses an amiable wife and a beautiful family, for whom he provides jewels and carriages, while for relaxation he has treated himself to a moor in Scotland. At the foot of the bank on which the mansion is built stands a mill; in this mill are eight hundred or a thousand "hands" and these "hands" "never clink, never strike, always go to Church on Sundays, and always express themselves in respectful language." Now, Mr. Ruskin has, and obviously wishes to convey, the impression that the manufacturer has all the good times, and the working people all the bad ones; but surely this is a case where the artist feels art so keenly that he realises with exaggerated consciousness the deprivations of those who live beyond its reach. To overestimate either the joys or the woes of the classes of which he knows little, is at once the poet's privilege and his pain. "How happy the rich must be!" says the working woman, as she watches the pageant of wealth and luxury that circles every afternoon through the fashionable drives of fashionable cities, the well-groomed horses, the well-clad servants, the languid ladies in their fluttering laces. "Poor things, how dreadful for them!" says the high-born philanthropist who picks her way among the little rows of brick houses where the lower classes live. "No grace in their lives, no variety, no prospect but to toil as their fathers toiled, and leave on record only the sad and simple annals of the poor!" But surely a certain amount of experience of life, a certain amount of intimate knowledge both of the labourer and the employer of labour will convince us, even without that statement of Holy Writ, that "a man's wealth consisteth not in the abundance of the things which he possesseth." A cup can only hold what will fill it; none of us can be more than happy; by accumulating possessions

we often but accumulate care; ease and idleness are altogether delightful only in early youth, and the years that follow four-and-twenty have serious eyes. To feel that we are needed, are loved, are of use, is the gladdest knowledge in the universe, and I hold that knowledge to be more easily within reach of the poor than of the wealthy.

It is not the most luxurious homes that provide the sweetest feast for memory, that are recalled with most love, and quitted with most regret; it is not the most cultured and lovely women that have been the most inspiring influence in the lives of those who came after them. A house ruled by simple laws, in which its inhabitants all acquiesce, must be a happy home, granted that the "bread enough," without which we cannot live, be available. Possessions are only a detail; happiness—our happiness—depends on ourselves and those connected with us; happiness of those connected with us—depends on themselves and on us. I have known a home spoken of as "Castle" by those who lived in the neighbourhood, and there was more misery packed within its four walls than would have sufficed to blight the surrounding country, and that without shameful secrets, without any skeletons in the cupboards, without any debts or responsibilities that could not be discharged simply because each member of the family was a law unto him or herself, and the laws of God were not considered. I have known a lady, driven by change of circumstances from a fashionable quarter of a fashionable town to a six-roomed house in a very unfashionable, not to say vulgar, neighbourhood, and when all her plate and jewellery were sold, and her four servants became one, she sat down in the new little house, among such remnants of her old possessions as fitted it harmoniously, and said she felt relieved and free, and thankful to be rid of the effort and strain under which she had lived for years. I have known a lady, transferred from a middle-class home to one of the greatest luxury and beauty, say she was quite ill with longing for the old, easy, impoverished days; say she was sure she could not live long, unless she got away occasionally from the pomp and ceremony that were suffocating her.

Among all the homes I remember, the happiest and the prettiest I can recall was that of a hand loom weaver. Alas that these cottage industries which made so much for happiness are dying out! It was a two-roomed house, with a loft above the kitchen. People thought its prettiness was due to a cross light, and the woodbine and roses that grew over the back window; but when work grew slack, and the two-roomed cottage was superseded by one that had but a single room, and no cross light, and no woodbine and roses, the charm was there just the same—the absolute cleanliness, the convenient arrangement of the few possessions, the utilities that were picturesque, shown to advantage, the utilities that were ugly kept out of view.

It is not given, to everyone to spread beauty on whatever they touch, to bring peace wherever they enter; but the power is one that can be cultivated or suppressed. I think it depends a good deal on the kind of home we have had and have helped to make here, whether we picture our section of heaven as a mansion in which we shall recover all our lost ones, or as a solitude in which there will be just ourselves and the peace of God. It is impracticable that a working view of Christianity should help us to make our home here in a measure what we should like our home there to be! The thought of the music in heaven which the redeemed will help to make has been a comfort to many a heart, why may not the thought of the mansions which the unnumbered may help to build and beautify be a source of equal comfort? Work is such a necessary factor, not only in happiness but in development, that assuredly there will be work for all but the overweary in heaven. (I heard one who has had a good deal of the stress and strain of life to endure recently say, "My idea of heaven is to be still for a thousand years in the shadow of Christ's footstool, with my eyes hidden, wanting nothing but to feel that He is there.") Peace, order, purity, beauty,—need we wait till we have said good-bye to the body before we attain to a measure of these? A beautiful life, a restful home, are centres of love, lines radiating light into other lives and other homes. Simplicity is a first essential of harmony, and yet so sophisticated have we grown, that the word simple has come with many to signify silly, and we require to preface it with a qualifying adjective, as "beautifully" simple, or "grandly" simple, before it conveys its actual meaning to the hearer.

General Booth says he never preaches to people till he has first fed them if they are hungry; on the same principle I should like every one to feel that when heaven is within ourselves it has some palpable, tangible evidence in the increased well-being of our daily lives. That wealth is not necessary to happiness is a mere truism; that the essentials of happiness are commensurate even with what might be termed exceeding poverty is less easily recognised and accepted. Our daily bread we must have; if that fails us, the burden of sin on someone's shoulders is dire; but how little beyond bread is requisite with regular work and recurrent leisure for happiness, few people altogether understand. The smallest sum on which I ever knew anyone to live without showing any evidences of destitution was £8 per annum. It was in a village, and the old lady who had this annuity died twenty-five years ago; but she lived to be eighty-seven, and till almost the last week of her life she never missed morning and evening service in the Parish Church. I can recall her yet, as she sat out in her poke bonnet and large duffle cloak at

the first sound of the bell, and her old face, withered and a little stern, looking out from the free seats that it always seemed to me in bad taste to have in the most conspicuous part of the building. She had always food enough, fuel enough, and clothing lasts long when one's income is three shillings and two-pence fraction per week. When she died money was found in a little wooden box to defray the expenses of her funeral, and her household goods had previously been verbally apportioned with love and thoughtfulness to the neighbours.—*The Young Woman.*

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

FOR THE YOUNG

It Isn't Far to Jesus.

It isn't far to Jesus:
If you only knew how near
You would reach Him in a moment
And banish all your fear.

He is standing close beside you,
If only you could see;
And is saying—could you hear Him—
"Let the children come to Me."

Don't you know He never changes
As your little friends do here?
He is always kind and ready
To comfort and to cheer.

And the very best about it is,
He's always close at hand,
And will always listen to you,
And always understand.

The children's delights are ARNOTT'S MILK ARROWROOT BISCUITS. Every mother should get them.—ADVT.

A Word of Tender Sweetness.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. Good night! The little one licks it as, gowned in white, with shining face and hands, and prayers said, she tumbles off to bed. Sisters and brothers exchange the wish; parents and children; friends and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unexplored sea. Our bargues of life set sail and go onward into the darkness; and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, it is the vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, and the same in meaning. "Good bye" is only "God be with you." "Good night" is really "God night," or "God guard the night." It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good night."

Busy Little People.

I know some little people,
They number twenty-six;
They're all such busy creatures,
And never cut up tricks.

Where'er you go you find them,
In Church or in a fair,
At banquets, balls, or parties—
Indeed, they're everywhere.

They help make up our dresses,
They finish hats and shoes;
Without these little people
We'd never have the news.

Our reading and our spelling
We could not learn you see;
The letters to our grandma
Would never written be.

Those busy little people
Join hands and work together;
They're toiling in the sunshine
And in the cloudy weather.

They teach by their example
How well we can succeed
By working all together
When in a time of need.

They form a club—the number is—
You haven't guessed it yet?
Then I will have to tell you;
It is the ALPHABET.

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

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SUNDAY SCHOOL COLUMN.

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

My Reporter at Bowral tells me that the attendance at that school has lately been very good. The departure for Sydney of one of the teachers, Mr. Henderson, was greatly regretted. Four new teachers have however been added to the staff and more are expected shortly. The teachers find the new Sunday-school hymn book "Golden Bells," very satisfactory. A branch of St. Andrew's Brotherhood is to be soon formed in Bowral.

Some months ago when I gave examples of some peculiar answers given by Sunday-school scholars in examinations, I was supposed by one correspondent to be bringing the children into ridicule, and to be forgetting the excuses due to youth and want of education. And therefore in giving two more instances (sent me by a friend) of peculiar answers, I wish to point out that I do not wish to ridicule the children. If I thought that I do not wish to whom I refer would be likely to read these words, I would not write them. But it is most important that we teachers should see how superficial and thoughtless is the learning of some of our scholars; it is most important that we should recognize the necessity of explaining and re-explaining difficult passages, and sometimes passages which to us seem to present no difficulty; it is most important that we should see how to some minds the learning by heart is a mere parrot learning, which has little thought whether there is any sense in what is learnt. These things, I am not afraid to declare, are not fully realised by most teachers, because if they examine at all they examine orally, and stop the answer at its first wrong word.

Here is a boy's version of the tenth commandment:—"Thou shalt not covet thy neighbour's man servant, nor his maid servant nor anything that he has. Nor his ox or his she ox, ass or his she ass, for the Lord will not hold him guilty in the eyes of men." The writing is admirably neat and good, and I happen to know that the boy goes to a good State school, and that the Religious Instructor at that school is an admirable and interesting teacher. Yet the scholar had so little grasped the meaning of the commandment that he could write and hand up such nonsense. Try your scholars my teacher-reader, and you may find them make mistakes just as great, if not so amusing.

The other example gives an instance of a different state of mind. This boy takes greater interest in his religious lessons, I should fancy, but some of the ideas left by them in his mind are as hazy as the ideas of the other. His remark about some people "having no notion" of something about which he himself is so vague would appear charming to a cynic. The question was "Explain the meaning of 'This state of salvation,'" and the answer was "This is what the Lord said to his disciples in a parable. He meant that in this world there is a different sort of salvation to the next, as in such cases some people say they are saved when they have no notion of what being saved means."

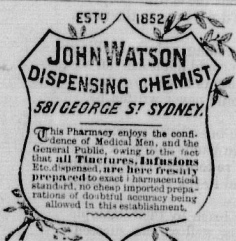
The following extract is well worth remembering. Pictures and maps can be made most helpful to the teacher. "In every Sunday-school ear-gate was constantly used, eye-gate was resting on its hinges. To make little or no use of this gate in religious teaching is to leave out one of the most direct and important approaches to the town of child soul."

J. W. D.

The Bible is my own biography. I seem to have read it in some other world. We are old friends, the breathing of eternity is in us both, and we have happened together on this rough shore of time.

All the bitters of my cup are under the direction of that Father who sees things as they shall be; who is educating me and fitting me for eternity.

How sweet to observe that in the laying on the rod there is no mention of fault committed (though there is always abundant cause) "not for my sake, but for your profit."



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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.

BOOKS FOR SUNDAY SCHOOL LIBRARIES AND PRIZES.

To the Editor of the Australian Record.

SIR.—I have before me forty books, selected for a Sunday-school library, at a cost of £3 10s., nine being invoiced at 2s 6d, twelve at 2s, nine at 1s 6d, and ten at 1s. The division is pretty well equal for boys and girls, and the following publishers are laid under contribution:—Ward and Lock, Nelson, 16, R. Tract Society, 11, Cassell, 2, Oliphant, 2, Hodder, 1, Routledge, 3. There are 3 of Grace Aguilar's works; the "Nelson" books are particularly high-toned, and the same is true of the R.T.S.; but to my thinking the five "Pansy's" works belie their reputation, for they are full of flippant writing, seasoned with Americanisms. It is as well not to rely on the names of the publishers, however good their past record may be; but to appraise each work on its own merit. The value of fiction as a vehicle for inculcating good tone and scriptural truths cannot be gainsaid; but it appears to me that too many of the works issued from the press now-a-days, in answer to the demand for light reading of exceptional tone, can only be regarded, if I may be allowed the expression, as "time-wasters." Amongst the works selected are several historical tales, which serve to impress on the mind the realities of the world of the past; one relates to Christianity in the days of the Caesars, and others to the sufferings endured by Christians during the great historical period of the Protestant Reformation. These are undoubtedly of value, but what can be said of the namby-pamby goody-goody trash that lines such lengths of the shelves of booksellers' shops.—I am, etc.,
July 12th.

F. B. KYNGDON.

To the Editor of the Australian Record.

SIR.—The topic of Mr. Kyngdon's letter is one of wide scope, and opens a subject out of which much practical good can be done by the distribution of carefully selected Sunday-school prizes. Selections are often made hurriedly and sometimes by persons not acquainted with the best books for the purpose. In addition to those who obtain Sunday-school prizes and enjoy the advantages of a library, there are others—young men and young women—living in the bush, away from populous centres, who are thirsting for religious knowledge, and do not know how to obtain it. In this age young people need all the aid that can be given to them in a matter of this kind, and the Christian Church cannot afford to neglect such an opportunity to supply the want. This has led me to offer the following suggestion to assist those who are willing to avail themselves of it. I would suggest that a list of such books as are considered suitable for the above objects be made by Clergymen willing to do so, and such list be published in the RECORD. Let the prices and names of publishers be given, if possible, and if such books are obtainable in Sydney, I will undertake to forward them, on receipt of price named (plus postage), in stamps or by Post Office Order.—Yours, etc.,

P. SUMNER,
Manager, AUSTRALIAN RECORD,
176 Pitt-street, Sydney.

DIOCESE OF NEWCASTLE.

SIR.—It was quite without any design that I used the word "annual" in connection with the income of the Diocesan Stations. I should have said that the year's income for 1892 was upwards of £28,000, and that the report of the Managing Committee was hopeful as to the current year. The expenditure and interest charges are about £16,000, and will probably not fluctuate much. No one knows better than Archdeacon Tyrrell, the dire necessities under which some of our most admirable Clergy are suffering at the present time. I believe it is the case that one in particular—a priest of eleven years' standing—has only received for this year, inclusive to date, the sum of £60 18s 3d. Under these circumstances, I and a good many others must be pardoned for looking to the stations for help. We are all familiar with the "non possumus" argument. Some of us have also heard occasionally a good old adage that "where there's a will there's a way." Perhaps, however, the best thing to do would be to get Bishop Tyrrell's will into print, and then we shall be better able to judge. I may mention that I have a certified copy of the will in my possession, and that four lay members of Synod have already promised to help in the expense. Perhaps some others might also do the same.

J. SHAW.

("Member of Synod.")

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

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CASTLEBROUGH 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 20,000 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.
G. GOOLD, Manager.
(Nephew of the late Alderman Goold, M.L.A.)
S.B.—Private inquiries conducted, combined with the utmost secrecy.

DEATH OF REV. T. C. EWING.

LATE INCUMBENT AND R.D. OF WOLLONGONG.

On Wednesday, the 12th inst., the remains of this venerable Clergyman,—one of the oldest in the Diocese—were laid to rest till the morning of the Resurrection in the old Church of England Cemetery at Wollongong. The corpse was brought by rail from Sydney, and was taken to St. Michael's Church, where part of the Burial Service was read by the present Incumbent, the Rev. F. R. Elder, B.A. The service at the grave was conducted by the Rev. F. R. Elder and the Rev. James Stack, of Dapto, the oldest Clergyman on the South Coast, and who knew the departed intimately for nearly twenty years. The attendance of parishioners and friends in the Church and at the grave was very large, and was made up of some of all denominations of Christians in the district. The Rev. H. W. Taylor, M.A. (Bull) was also present. Yes, we laid to rest in that old Cemetery the remains of one who for many a year more than thirty-five I think, went in and out among the people, who preached to them the Gospel of Christ, married many of them, baptized their children, ministered to the sick and dying, and performed the last offices of the Church at the grave of many a departed brother and sister whose graves lie around his own. Thank God, the grave is not the end of man's existence. To our departed friend, as to all who die in the Lord, death is but the beginning of a new and better life. That is the doctrine which my friend preached for long years to those who stood around his grave. In that hope he lived, and in that hope he died. Therefore we sorrow not as those without hope, for as surely as Jesus died and rose again from the dead, so surely also will he bring with Him when He comes again all those who sleep in Him. The departed needs no eulogy, but this I cannot help saying, that he was a faithful Minister of Christ—no time-server, not one given to say soft, smooth things to tickle the ear or please the fancy of his hearers; but one who spoke out fearlessly the truth of Christ according to the ability God had given him. He has ceased from his labours, and has entered into his rest. The remembrance of our departed friend will not soon be effaced from our memory. It is impossible. He was a generous friend to those who stood in need of his bounty, and those who sat under his Ministry he faithfully "exhorted, and comforted, and charged as a father his children, that they would walk worthy of the Lord."—Communicated.

C. E. T. S.

THE Monthly Meeting of the Church of England Temperance Society was held in the Chapter House on Wednesday, 12th inst. The Very Reverend the Dean presiding. There were also present,—Revs F. B. Boyce, D. Laserson, Road, Dillon, E. A. Colvin, and Messrs. C. Smith, C. Brownrigg, Dibley, Hedges, Dr. Crago, E. Claydon, and W. E. Toose. Encouraging reports re recent Temperance Missions were given from St. John's, Parramatta; St. George's; St. Paul's, Redfern; St. Matthew's Bondi, and Mission Church, Coogee. It was also reported that Missions were to be held at early dates at St. Philip's, St. John's, Darlinghurst, St. Nicolas, Coogee, St. Andrew's Mission District, and St. Saviour's Redfern.

Rev. E. A. COLVIN (Clerical Secretary), mentioned that he had attended anniversary gatherings at St. Mary's, Balmain, and St. Luke's, Burwood, and at other places. Good work was being done.

Rev. F. B. BOYCE stated that the St. Paul's C.E.T.S. had recently entertained the Boy's Brigade with a Temperance programme.

The Council made the following arrangements with regard to the Annual Service and Meetings:—The Secretaries to be asked to arrange for Temperance Sermons in all parishes of the Diocese on Sunday, August 20th; to secure a preacher for Anniversary Service in Cathedral on Monday, 21st August; to obtain speakers for meeting of members on August 24th. It was decided that the Annual Meeting of the Church Home should follow the above on the same evening.

The Monthly Report of the Church Home stated that there were at present 35 inmates. It had been found necessary to re-tench, and the Matron and Lady Missionary had acted nobly in placing their services at the disposal of the Committee without remuneration.

It was mentioned with much satisfaction, that Lady Duff had consented to become Patroness of the Home.

The Treasurer acknowledged 10/-, Assessment from St. Andrew's Branch.

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WEEKS WHITE.

WEEKS WHITE.



THE MOST EXTENSIVE

BREAD - BAKING BUSINESS

I have in constant use 900 superficial feet of Oven Room, thus surpassing anything previously attempted in the colonies.

At great expense I have re-constructed my Waterloo Factory, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakeries are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested loaf now being offered to the Public. Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND.

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EDWARDS' "HARLENE"
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From whatever cause arising.
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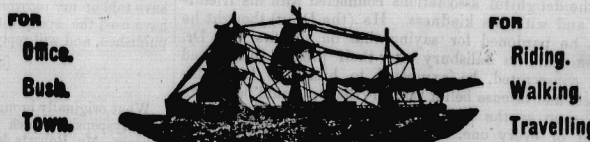
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CHIPS.

THROUGH THE DARKNESS.

God never would send you to 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.

NOT ALONE IN DEATH.

Alone! no, He has been there long before,
Long hath he waited on that shore;
For us who were to come
To our eternal home.
Oh, is He not the life-long Friend we know
More perfectly than any friend below!

THE HEART'S ALL-IN-ALL.

What is Heaven, great God, compared to Thee?
Without Thy presence, Heaven's no Heaven to me.
Without Thy presence earth gives no refreshment,
Without Thy presence sea affords no treasure,
Without Thy presence air's a rank infection,
Without Thy presence Heaven itself no pleasure,
If not possessed, if not enjoyed in Thee,
What's earth, or sea, or air, or Heaven to me?

WHERE THY GREATNESS.

Thou proud man, look upon yon starry vault,
Survey the countless gems which richly stud
The nights imperial chariot. Telescopes
Will show thee myriads more, innumerable
As the sea-sand,—each of these little lamps
Is the great source of light, the central sun
Round which some other mighty sisterhood
Of planets travel, every planet stocked
With living beings, impotent as thee.
Now, proud man, now where is thy greatness fled,
What art thou in the scale of universe?
Less, less than nothing.

ABRAHAM'S PILLS

The Great Remedy of the 19th Century

FOR
LIVER AND KIDNEYS

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

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

A SAFE MEDICINE FOR LADIES.

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

Sold everywhere at 1s, 2s., and 5s. per box

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434 GEORGE STREET, SYDNEY.

Artificial Teeth at one-half the usual charges.

Speciality.—Cheap Gold Sets.

Painless Extractions with Nitrous Oxide Gas or Chloride of Ethyl.

HOME NEWS.

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

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

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

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

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

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

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

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

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

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

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

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

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

DOWN THE MOUNTAIN TO DEATH.

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

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

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

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

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

(Signed) "EDWARD ROBERTS,

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

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

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

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

The Australian Record.

SYDNEY, SATURDAY, JULY 29, 1893

HOWAT & McPHAIL

SUITS from £3s 3s. Clerical Suits a Speciality. Clerical Outfitters, Robe and Gown Makers. MCCOY'S CHAMBERS, No. 10 PARK STREET (Upstairs), SYDNEY.

NOTES AND COMMENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AUSTRALIA TO THE RESCUE!

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

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