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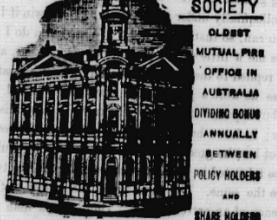
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The Coming Week.

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

ST. ANDREW'S CATHEDRAL.

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

Sun., July 9.—11 a.m., The PRIMATE. 3.15 p.m., Canon King. 7 p.m., Rev. M. Archdall. 8 and 11 a.m., Holy Communion.

DIOCESAN.

Wed., July 12.—Confirmation, St. Bartholomew's, Pyrmont, 7.30 p.m. The PRIMATE. Admission of a Lay Reader, Cathedral. Preacher—The Dean.

Thurs., July 13.—Induction of the Rev. J. Chaffers-Welsh as Incumbent of Christ Church, Kiama, by The PRIMATE. Monthly Prayer Meeting, Church Missionary Association, Chapter House, 5 p.m.

Sun., July 16.—Visit and preach at Auburn by The PRIMATE.

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

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E. GREYHER.

Brief Notes.

The Most Rev. THE PRIMATE preached at St. John's, Parramatta, on Sunday last.

The Preachers at the Cathedral on Sunday last were, at 11 a.m., the Ven. the Dean of Sydney; 3.15, Canon Taylor; at 7 p.m., Rev. Dr. Harris.

The PRIMATE presided at a Committee Meeting of the Church Society at the Chapter House on Monday afternoon; at a meeting of the Centennial Fund on Tuesday; and at a Meeting of the Council of the Deaconesses Institution yesterday afternoon.

The Bishop of Bathurst preached at the Cathedral Grafton, on Sunday morning and evening to large congregations, and administered the rite of Confirmation at the former service.

On Saturday last His Excellency the Governor and Lady Duff attended a meeting at the Centenary Hall, held in connection with St. John's Ambulance Association.

By the "Airlie," news from Japan has been received stating that "incipient riots against the Missionaries and all foreign residents has been nipped in the bud by the prompt action of the Department for Public Safety.

A deputation waited on the Mayor of Sydney on Saturday last with reference to the suppression of Iarrikinism in the City.

A public meeting for the formation of a Central Federation League was held on Monday evening in the Town Hall.

In the Pitt-street Congregational Church on Sunday evening, the Rev. T. Lloyd, Missionary of Madagascar, gave an account of Mission work on that island.

The Balmain Central Wesleyan Church Mission celebrated its third anniversary on Sunday in the Balmain Town Hall.

Thirty thousand miners have been thrown out of work by the closing of the Colorado mines (U.S.A.)

The Annual Religious Commemoration of the Battle of the Boyne in connection with No. 54, Diamond Loyal Orange Lodge, was celebrated at the Glebe Town Hall on Sunday.

The National Workmen's Exhibition at Islington, was formally opened by the Prince of Wales on the 1st instant.

It is announced by the ladies' committee of the Self-denial Fund on behalf of Prince Alfred Hospital, that the sum of about £2000 is in hand.

The official opening of the Newcastle Soup Kitchen took place on Monday.

A passenger by the "Airlie" who has spent some time in Japan, states that the religious labours of the Missionaries are proving successful beyond all expectations.

A meeting of the parishioners of All Saint's, Woollahra, and St. Matthias' Paddington, was held in All Saint's Schoolroom on Monday night, the Rev. H. Wallace Mort presiding.

OPEN COLUMN.

Nominations to Vacant Incumbencies.

"Colin Clout" lately alluded to two cases of "difficulty in regard to patronage and preferment" in the Diocese of Melbourne. Some of the readers of the RECORD may wish to know their nature, and the description may naturally lead on to a general discussion of the duties and rights of the people mostly concerned in such matters. We have no "burning question" of the kind in the Sydney Diocese at present, and it is a suitable time for a calm discussion of the question. Some suggestions by "D" appeared in this column some months ago, but no discussion followed. This paper is written in the hope that some correspondent will comment upon it, hence the dogmatism with which it will speak.

In the Sydney Diocese there are three Parochial Nominators and two Diocesan Nominators. In the Melbourne Diocese there are, unfortunately, three of each class. Thus there comes the occasional need for a casting vote, and this vote has to be given by the Bishop. The appointment can therefore be said to be made by him. Hence these tears. For in every Diocese there are many who, although Episcopalian in name, rebel against every action of authority on the part of a Bishop. This is not a characteristic of any one party in the Church, but it is usually developed most strongly in those who do not agree with their Bishop in doctrine.

In the parish of St. Mark's, Fitzroy, the parishioners had fixed their desires on having the curate appointed to the incumbency. The Diocesan Nominators did not approve of this, and apparently one of the Parochial Nominators was not very firm on the matter. After one or two Clergymen had refused the post, in dread of "trouble," the Rev. J. B. Sharp accepted it, and entered at once into the hurly-burly. There was plenty of it. Nominally the war arose over the question whether the former curate should be given the charge of the Mission Church; but the real mischief was his non-appointment. The matter has now been peacefully settled, but with the loss of many of those adherents of the Church who put their personal feelings above their churchmanship.

No sooner had this matter been settled than another trouble arose. The aged Incumbent of All Saint's, St. Kilda, resigned. The Parochial Nominators, representing probably the dominant feeling in the parish, unanimously voted for a young and energetic Clergyman working in the Adelaide Diocese—Canon Green. The Diocesan Nominators as unanimously declined to go outside the Diocese, and voted for Canon Potter, the clever author of "The Germ Growers," who although his views would harmonise with those of the congregation (an epigrammatic Bishop once characterised him as "a Darwinian in coloured stoles") is an elderly man. The parish, moreover, has always had a partiality for young men. For several years its curates were familiarly known as "Our Boys," and there is much in the argument that inasmuch as the work of the parish has lately suffered from the age of its late Incumbent, he ought to be followed by a young and active man. And therefore, the Bishop's casting vote for Canon Potter, is being vigorously criticised in the leaders and correspondence columns of the Argus, and again it is asserted that "large numbers will leave the Church" in spite of the High Church principles with which they have been imbued. There is indeed need for the PRIMATE'S inculcation of "patient consideration."

Let us now consider the position of the different parties when an Incumbency becomes vacant. 1. The Parochial Nominators. It is the business of these gentlemen to consider, first and foremost, the interests of their parish. Whether their choice comes from far or near, whether he be or not of service long enough to deserve promotion, is a secondary consideration with them. It must be confessed that some of the greatly-beloved prove woeful disappointments, and prove that "popularity" is not always the best test of suitability; but, even then, the parish "has no one to blame but itself." It is but rarely however that the feelings of the parishioners are sufficiently in harmony to prove a guide to the Nominators. How then are they to judge? Surely personal investigation is the only proper way. Their office has its dignity; it has also its responsibilities, and as we fortunately do not adopt the pernicious custom of "candidates" giving specimen sermons before the congregation, it becomes the duty of the Nominators to make enquiries in the sphere of work of those for whom they are inclined to vote. They will also listen to anything which their fellow parishioners choose to remark to them, but they will recognize that they are not delegates to vote at the dictation of others, but representatives appointed to use their own discretion.

2. The Diocesan Nominators. The object which was aimed at by the appointment of Synod Nominators was probably, to give proper weight to considerations of the merits of long and faithful service. It is the part of the Diocesan Nominators to bring forward for discussion the names of those who, from whatever cause, are likely to be wrongfully passed over. In this Diocese the Diocesan Nominators can be out voted, but it by no means follows that they ought to be mere echoes of the parish representatives. As is generally known, the Bishop has the right of appointment to all parishes which do not, without aid,

provide £800 a year and a residence. If any Clergyman is "passed by" for such parishes, the Bishop is responsible but for all others the Diocesan Nominators are in the wrong if they do not know the powers, and make them known to others, of the Clergymen of even the most distant and most secluded parishes. An ignored man may not feel the neglect; but the Diocese suffers if any good man is allowed to get "moss-grown," until his energy has died out. D's suggestion that the Bishop should have a greater power in appointments would strengthen the hands of the Diocesan representatives, but it is doubtful whether it would give too much power to the Bishop. A Bishop's weight—of course I am speaking metaphorically—is, in a Committee, equal to that of three other men.

3. The Candidates. The term is an odious one, and is not always applicable. Probably the very best appointments are those in which the man selected does not know that his name is mentioned. Theoretically, no one ought to apply; practically, it would probably be better if everyone who would accept the position were to apply. At present there is the possibility that men who do not apply may be ignored or forgotten, while the candidate who canvasses is rightly condemned, and the candidate who merely notifies his candidature, usually writes to a friend among the Parochial Nominators, and thence employs an influence which should be altogether absent. Frequently, also, it is advisable for a Parochial Nominator to write to ask a Clergyman, "If you are nominated, will you accept?" Would it not be better if the rule was that all candidates should write to a Diocesan Nominator to notify their candidature, all other canvassing being a disqualification for the post?

4. The Parishioners. It is unnecessary to prove the assertion that a popular election is most undesirable. Any efforts, by meetings, petitions, etc., in favor of a candidate, usually fail in their effect, and are harmful in their results.

5. The Officials of the Diocese. Ought they to interfere? Surely not, unless their advice is asked by any of the Nominators. The Presentation Ordinance ignores them, and although the Bishop and Dean will naturally view the matter from the general aspect, while the Archdeacon and Rural Dean will think more of the particular parish, no one of them ought to bias the Nominators unless he is consulted. The same rule applies to the ex-Incumbent, where the vacancy is caused by resignation.

6. Outsiders. If those who have an official interest ought not to interfere, all others ought to stand aloof. All attempts to influence the Nominators—whether Parochial or Diocesan—for or against individual candidates ought to meet with the utmost reprobation. Whether those who lately wrote to the newspapers on this subject realised the importance of their charges, the present writer has no means of knowing. But if those charges rested on no foundation, they were scandalous falsehoods; while, if they had foundation, the matter ought to be thoroughly investigated. No outsider ought to exercise any influence on an election. The end aimed at might be of the purest and best kind, but the end cannot justify the means. "Underground engineering" is as hateful and as wrong when employed on behalf of Christ as when employed for selfish political ends.

7. The Church. Reference has been made to the Parochial Nominators chiefly considering the interest of the parish, and the Diocesan Nominators thinking chiefly of the Diocese. But in both cases there must enter that "considerateness" which gives its full weight to every argument on the other side. The interest of the Church of God combines the interest of all sections. What is bad for the interests of the Church will not be good for either Diocese or Parish. Fairness and justice to all parties ought to be the qualities which should characterise the actions of those who follow the "sweet reasonableness" of the Saviour of mankind.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

It may cheer the heart of the Editor of the RECORD to hear the testimony of a Churchman whose work necessitates continual travelling from place to place throughout the Colony. "Wherever I go," he told me, "I find that the RECORD is read, and my intelligence about Church matters is often greeted with 'Oh yes, we saw that in the RECORD.' In my opinion it has greatly improved during the past year. Many Nonconformists have said to me, 'We wish that our denomination had as good a paper.' Equally gratifying must it be to notice how largely the daily papers quote from the columns of the RECORD. While I am of opinion that great improvements can be made, and an obeying the Editor's invitation to send suggestions for such improvements, I nevertheless recognise that the RECORD has much to be proud of in having been the only weekly Church paper in Australia that has been able to continue in existence for many years. One of my suggestions has previously been made in this column. It is that every branch of the Gleaner's Union should have a reporter for the RECORD, and should forward a brief but earnest and interesting account of each meeting to its columns. Such "arrows in the air" frequently serve a very useful purpose. Earnestness causes earnestness

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The record of a bright spiritual reunion will help to make other reunions bright and spiritual. Will somebody try the experiment?

I am now going to tread on your toes, ladies and gentlemen, so, if you don't like to be rebuked, don't read this. In Herbert Spencer's book on Sociology, he combats the assertion that the morality of Christians is superior to that of other people. "Let us put it to the test," says he. And he forthwith gives statistics to prove that Clergymen are (next to Editors, if I remember rightly the most remiss in paying for a certain magazine. Up to a few years ago I excused myself and my brethren by the thought that the Clergy received so many circulars and specimen periodicals free, that they are often laid aside unopened, and therefore that in the particular case cited, many Clergymen might not have been aware that payment was demanded. But since then I have been the manager of a magazine, and have also had in partnership with another manager. This has not only given me personal experience, but has made me notice the records of the experience of other religious papers. My acquaintance with the financial matters of secular journals, is not sufficient to enable me to speak with authority about them, and therefore I cannot compare the relative morality of Christians and Non-Christians in the matter of remissness about remittances. But if the world is worse than the Church in this matter it must be very very bad.

The RECORD says "our book debts, when totalled, come to a large amount. If every subscriber would only forward during the next month the amount of his account the perplexion of affairs would be so changed that we should be able to make a decided step in advance." The only other Church paper in the Colony, more than a few months' standing, is the Western Churchman, and its June number contained an earnest appeal to its subscribers to pay up. The grave of many a defunct Church Journal in New South Wales has been dug by the same evil—the want, not so much of subscribers, as of their remittances. Other denominations and other colonies have the same experience. "My brethren, ought these things so to be?" While I do not agree with a certain Churchman in Sydney that "the essence of Christianity is the paying of twenty shillings in the pound" it is a duty which ought not to be divorced from the faith which justifies us through the Saviour's death on the cross.

The well-written leader of the Herald on the death of Admiral Tryon was very convincing in its proof that the loss of his life, valuable as that life was to the Empire, was less to be deplored than would have been its preservation, if that preservation had been attained by the desertion of his post. He died at his duty, and his example may do more for England than he could have accomplished by the longest life. Such too is the contribution which missionaries whose lives are sacrificed by climate or violence make towards the missionary cause. They pass away, but their spirit of self-sacrifice is shown in the lives of others who have been influenced by their example. Even if their death has been brought about by their own recklessness, as Admiral Tryon's seems to have been, the lesson is as effective. And let us remember that it is not the death but the bravery which is noble. Admiral Tryon would have been just as brave if he had happened to be saved. The little bands of white and dark workers in New Guinea and the islands of Melanesia, and at Belenden Ker are just as brave and worthy of example as Pateson, MacLaren and Gribble. Let us encourage them while living and support their dear ones after the breadwinners have passed away.

Many a Clergyman who fully sees the force of the arguments in the Open Column on "Lay Helpers" last week finds it hard to act upon them. It is difficult for some people to look on and see other people doing what their vanity makes them think—correctly or incorrectly—they can do better themselves. But it is a duty which they owe, not only to the Church, but also to their laity. Every Communicant ought to be a Church worker. Let each Clergyman, in his communicants' list, put after each name the work each is doing. Some will be engaged in a dozen or more works; more will have none. It may rack the brains of pastors to find suitable work for some of their flock. It will, however, be worth the thought and invention which it requires. It probably caused some thought to my Clergyman when, twenty years ago, on the Monday morning after a stirring sermon, I appealed to him for work. But I have ever been thankful to him for assigning to me the visiting of two old folks. It was little or no lightening of his work; but it was very helpful to me. I wonder whether the visited ones knew with what trepidation my first visit was made? There does not seem much heroism in knocking at an old lady's door and telling her that one has come to visit her, but I doubt whether a recruit feels much more shrinking from his first battle.

COLIN CLOUT.

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

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor, 13 DARLINGHURST ROAD.

SELECTED ARTICLE.

Ethics and Evolution.

FROM THE "LONDON GUARDIAN," MAY 24, 1893.

The lecture which Mr. Romanes has founded in Oxford offers at least a prospect of infinite variety. No two men could easily be more opposed to one another than Mr. Gladstone and Professor Huxley; no two subjects more incommensurable than the history of Universities and the development of the cosmic order; no panegyrics more diversified than that of Archbishop Laud on the one side and on the other of Gautama and Heraclitus. The contrast may be pursued further into the style of the respective lectures. Both men write well and effectively; but the compressed reasoning and keen epigrammatic sentences of Professor Huxley stand out sharply against the diffuse and decorative rhetoric of Mr. Gladstone. Whatever Professor Huxley does, he is sure to fix attention by a surprise; and on this occasion we have the astonishing spectacle of seeing him figure as the champion of virtue against nature. The advocates of evolution have tried hard to bring man's moral sentiments under the sway of the universal law. Darwin and Herbert Spencer have both endeavoured to build up speech and reason, justice, benevolence, and truth out of the blind strivings of gregarious animals towards the preservation and welfare of the herd. But Professor Huxley tells us now that this is all a mistake. Man has developed his moral sentiments in direct opposition to the law of cosmic evolution. The survival of the fittest has been attained by the ruthless extermination of the unfit. Selfishness, unredeemed and unquitting, that sends the weakest to the wall, has been the prime factor in the process. The benevolence that represses selfishness and helps the weaker neighbour on his course is simply an interfering and thwarting motive. Goodness or virtue demands a course of conduct entirely opposed to that which leads to success in the cosmic struggle for existence. "Its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive." All nature is indeed in perpetual growth and change. No man can dip his foot twice in the same water as he fords a swift stream. The present becomes the past before we can grasp it; even while we are saying "it is," that of which we are speaking requires us to say "it was." But this perpetual growth and change are not always upwards. Even in material nature a return of the ice age—which is quite possible, if not indeed certain—would make lichens and diatoms the things most fitted to survive; or, if the pendulum swung in the opposite direction, an invasion of tropical heat might make "the pleasant valleys of Thames and Isis," uninhabitable by any beings except the rhinoceros and hippopotamus. Evolution, as it goes on, develops good and evil. Pain and suffering are as much its product as the perfection of animated form, and what is still more remarkable, the two developments go on abreast. The higher the species the greater the capacity for pain. It culminates in man, the present crown of creation, and is "the ranged existence of civil life adds pains and griefs, innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal." The mere struggle for existence, which has given to man the headship of the sentient world, has also laden him with fresh burdens and surrounded him with higher perils. To master these the old method of reckless selfishness will no longer serve. He has been obliged to seek the remedy elsewhere, and has invented the science of ethics. But the science of ethics proceeds on entirely different lines from those of the old struggle for existence. It cannot be explained as a product of evolution, since it is absolutely opposed to the governing principle of the every country. Philosophers, poets, and preachers of virtue does not bring prosperity to the constant lament-tragedy is full of the same theme. Buddhist and Stoic, monks and hermits have alike recognised the contrariety of the world to goodness, and have sought safety either in flight or apathy, or the dismal hope of ultimate absorption into the soul of the Universe. "Let us understand, then," concludes the Professor, "that the ethical progress of society depends not on imitating the cosmic process, still less in running away from it, but in combating it."

It is a curious coincidence that a similar result has been reached by a very different person moving along a kindred but distinct path. M. Zola has just been proclaiming to a body of Parisian students that the study of nature is insufficient for the needs of the human soul. Science has been his idol. Truth of fact has been the justification he alleges for painting nature in some of her most repulsive aspects. But he admits now that he may have carried this too far. Science does not bestow happiness. "We have enough of truth; the weary world is crying out, give us illusions now." It is the same cry to which Professor Huxley, after his own fashion, has been giving articulate expression. Nature is not goodness; the cosmic process does not generate virtue. And the conclusion is much the same to both. Combat nature, says the Professor; work, urges M. Zola. "Toil, young men, toil. Recognize the duty of moving one step forward in one's allotted task every day. This, in M. Zola's view, is the whole duty of man. Life has no other meaning, and our one mission here is to contribute our share to the total sum of labour, after which we vanish from the earth."

The advice is sound, but very dreary. The tone of the French novelist lacks the cherry ring of the English agnostic; but both fail to see that the gap which they recognise and lament is effectually filled by Religion. Evolution cannot explain ethics, but religion can. The "categorical imperative," which, according to Kant, is the only ultimate foundation of morals, is intelligible only as the echo of the voice of God within the soul; and it is the especial glory of the Hebrew religion, which finds its perfection in the Gospel, to have established a close connection, unknown to other creeds, between morals and religion. The opposition between nature and virtue will indeed be felt to be overrated by all who remember Butler's chapter on the moral government of God, and recollect the arguments by which he invites us to recognise the "voice of Nature in the conduct of Providence, plainly declaring itself for virtue by way of distinction from vice and preference to it." He is confirmed in this not only by Mathew Arnold, who acknowledges a tendency in the world that makes for righteousness, but by St. Paul, who assures us that godliness has "the promise of the life that now is," as well as of that which is to come. But the contrast undoubtedly exists. The writers of the Psalms and Ecclesiastes and the Book of Job recognised it as fully as Professor Huxley. St. John continually represents the world as the great opponent of the Gospel, and the word he uses—*kosmos* is the very one which forms the root of the Professor's term, "the cosmic process." But evil appears in a very different light when it is seen to be part of an ordered and benevolent scheme, and when it seems only to be ground out by the inexorable wheels of a blind mechanism. We are content in the former case to—

"Trust that God is love indeed
And love Creation's final law,
Though Nature, red in tooth and claw,
With ravine, shrieks against our creed."

No one felt the contrast more keenly than Tennyson; but it did not prevent him from reaching a conclusion more hopeful than either M. Zola or Professor Huxley offer us:—

"Behold we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring."

PRACTICAL PAPERS.

The Irresistible Argument.

A good life is an argument for Christianity sixty years long, and one never misunderstood, and absolutely unanswerable. If ever there was a day when it was important for every true follower of Christ to stand fast and to be true to his profession, it is the present day. There is no answer to infidelity like the life of Christ, displayed by the living, lovable Christian. Nothing puts the madness of the infidel and the folly of the unbeliever more to shame and silence than the humble, quiet, consistent walk of a thorough-going, heavenly-minded, divinely-taught disciple. It is character that tells. A consistent life is a power anywhere and everywhere. The religion which keeps the speech pure and honest, the temper sweet and kindly, the actions considerate and unselfish—such a walk and conversation are a constant telling of the Gospel story of the real good news to men, and with strongest possible enforcement. "My brethren," said an old African preacher, "a good example is the tallest kind of preaching." He was right. A noble, honest, godly life is the most convincing and convicting sermon that was ever preached. "There is an energy of moral suasion in a good man's life," says Dr. Chalmers, passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels." We all recognise the need to-day of more of this preaching by practice. "Ye are my witnesses, saith the Lord." The Christian life is one long stand in the witness-box, but, if genuine and true, it becomes nothing less than a life-long argument in favour of Christ and His cause.

In Touch with the Unseen.

The wires are up between this world and the unseen, and he who enters into his closet and prays to his Father in secret, sends to the throne of God the message of believing prayer, and gets back the answering message of a faithful God! He can give his emphatic voice and vote for the reality of things unseen, for he has come into sympathetic, personal touch with God Himself. The Oretory of the soul is also its observatory—the place of observation and revelation; and if there were more constant and close fellowship with God, there would be more knowledge of God and more capacity for witness. Answered prayer is the open path that leads to knowledge of a prayer-hearing God. Obedience is both the organ of spiritual perception and the school of spiritual education, for, "If any man will do His will (is willing to do) he shall know the doctrine." To love God and keep His word, is to have the manifestation of God as it is impossible to the world. It is possible to walk with God and be in constant contact with Him. Our doubts, instead of being our glory, are our shame; they come from minding earthly things, from living on a low level, and walking according to the course of this world.

THE VICTORIA INSTITUTE.

An important meeting of the Victoria Institute took place on Monday, May 15th, when Mr. W. St. C. Boscawen sketched the results of some of the explorations in Egypt during the past winter, and proceeded to show how far our knowledge of its history had been advanced thereby. He specially referred to the excavations in the plain of Tel-el-Amarna, and the light that they threw on the times of Amenophis III., the Asiatic conqueror of the eighteenth dynasty, under whose reign and that of his son Asiatic influence became so great in Egypt. The site of the city built by his son covers an area of five miles in length and one to one and a half in breadth. The excavations already made indicate a city foreign in character and having a foreign religious worship, that of Aten or the solar disk, which temporarily overthrew the power of the priesthood of Ammon or Kiddeh. It was noteworthy that the present inhabitants call the site the mound of the sons of Auran or "the mound of the Syrians." On the fall of the line of Khu-en-Aten, Rameses II. who spared few cities in Egypt, did not leave a trace of his name upon the site, and the city was looked upon as a cursed spot. In the time of Rameses II. a large alabaster quarry, recently discovered by Mr. Newberry, contains cartouches of Rameses II. and his son, Menephtah I., and may have been a quarry in which some of the Hebrews worked, but of this there is no proof. Amongst other matters Mr. Boscawen referred to the great need there was for taking efficient steps to provide a satisfactory museum for such of the monuments as still remained in Egypt, for although in abandoning the Bouling museum, destruction by water had been avoided, yet the palace of Ghizeh which was now used, was so faulty in its construction that a fire would do irreparable damage. Professor Hull and others took part in the discussion which ensued.

TEMPERANCE.

The Bishop of London has written a letter on behalf of the Committee appointed by the leading Temperance and Missionary Societies to prevent the further demoralisation of the heathen by the liquor traffic. He asks for an income of £1,000 a year.

Ten millions sterling spent in liquor finds employment for 2,000 persons, in railways 50,000, in cotton goods 70,000.

Ranjest Singh, the "Lion of the Punjab," who almost succeeded in delivering his country out of the hands of the British, died a drunkard.

The Brotherhood of "Clean Lips" has just held its first anniversary at Rochdale. Branches have been formed in various towns during the year.

In the Baptist Total Abstinence Association, England, there are 1,463 ministers on the list of membership, and out of 213 students in Baptist colleges 206 were abstainers.

The Post Office Total Abstinence Society now numbers 2,600 members.

During his tenure of office the Master of Truro Workhouse has received forty-two of the principal tradesmen of the town into the Union. All of them had become paupers through drink.

"Crime is condensed alcohol," so says the Rev. J. W. Horsley, for many years chaplain of Clerkenwell Gaol. Lord Roberts says the good health of the Indian army is due to sobriety. Out of 69,000 soldiers one-third are abstainers.

The Bishop of Sodor and Man says that during twelve months' residence in the island he could not remember having seen more than one Manx-man intoxicated.

Lord Chief Justice Coleridge says that judges are "weary with calling attention to drink as the principal cause of crime," and announces that he "can keep no terms with a vice that fills our goals, destroys the comfort of homes and the peace of families, and debases and brutalises the people of these islands."

According to the annual report of the Rev. J. H. Bateson, Secretary of the Army Temperance Association of India, the number of total abstainers among the British troops on 1st March of the present year was 20,111, the highest number ever recorded by the association. There are 179 branches. An earnest effort is to be made to bring the total up to not less than 30,000.

A Frenchman declares that there are 51,000 breweries in the world. Germany easily heads the list with 26,240; England, 12,874; United States, 2,800; Austria, 1,942; Belgium, 1,270; and France, 1,041. In Bavaria, the annual allowance of beer per head of the population is 387 pints; in Berlin, 334; in Belgium, 296; in England, 250.

The future success of the temperance cause rests on the Bands of Hope. We have at the present time, 2,500,000 young people pledged to total abstinence.

The records of the Society for the Prevention of Cruelty to Children abundantly prove that a great proportion of the ill-treatment to which children are subject is due to the intemperate habits of their parents.

In England, under the Lotteries Act, the police have decided to stop the practice adopted at small confectionery shops of inducing children to purchase packets of sweets on the chance of winning a coin placed in certain of the packages.

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

ST. PETER'S, CAMPBELL-TOWN.

The Seventieth Anniversary of the dedication of St. Peter's Church, Campbelltown, was celebrated on St. Peter's Day, June 29th. Divine Service was held in the Church at 11 a.m., when a Sermon was preached by the Ven. Archdeacon Günther, M.A., and the Holy Communion administered. Other Clergy present were, the Incumbent, the Revs. J. Shearman, C. J. King, M.A., Henry Dickie, H. W. Taylor, M.A., and P. W. Dove, B.A. The offertory amounted to about £62. In the afternoon there was a gathering of parishioners, present and late friends, and Sunday School children. Luncheon and afternoon tea were provided by a band of loving and willing workers assisting Mrs. Alkin. In the evening a meeting was held in the Town Hall, under the presidency of Mr. Alderman and Churchwarden Barker, in the unavoidable absence of H. Vaughan, Esq., Mayor and late Churchwarden. There was a very large attendance. The Clergy present were, the Incumbent, the Revs. W. Hough, R. S. Willis, M.A., (late incumbent), H. W. Taylor, M.A., J. Shearman, P. W. Dove, B.A., D. Moore, B.A. (Presbyterian), J. Burgess (Congregational). The meeting was for prayer, praise, exhortation, and encouragement. Addresses were given by the Clergy, and by Mr. Jos. Warby, whose name stands second in the Register of Baptisms for Campbelltown, and Mr. F. R. Robinson, who, sixty years ago was a boy in the Choir of the old Church. The meeting expected to hear the voice of the last child baptised in the church—the infant granddaughter of Mr. Warby, but on account of the lateness of the hour the young lady was not present. The meeting closed with the Te Deum and Blessing.

Apologies for unavoidable absence from many Clergy and friends were read.

The Anniversary Services extended to Sunday, July 2, when the Rev. W. Hough conducted services at eleven a.m., at three and seven p.m. The offertories for Thursday and Sunday amounted to £81.

MISSIONS.

Melanesia.

The Southern Cross returned to Auckland from her first island voyage on the 17th June, having visited all the chief stations of the Mission, depositing at their respective homes some 70 scholars from Norfolk Island, and leaving the Rev. R. B. Comins at Florida, Rev. T. C. Cullwick in the Banks Is., and Mr. Forrest in the Santa Cruz group. The Rev. Arthur Brittain was picked up at Aray, having spent the summer between Aurora, Whitsuntide, and Sepes—the three islands of the New Hebrides' group still left to us. A quantity of kumeras were distributed here, a gift from the Norfolk Island people to sufferers by the hurricane, which, fortunately, has been found not to have been so severe in these parts as had been anticipated. Mr. Brittain reports much interest in his work, especially at Aray. He received £2 in an interesting way: £1 from a returned labourer, a thank offering for benefits formerly received through the Mission; and £1 from the crew of the *Helena*, of Bundaberg. David Malol, teacher at Mota, has passed away; so also has the Rev. Mano Wadrolak, Native Deacon, associated with the Mission, first as a scholar, and then as a teacher, from the days of the Rev. William Nihill, at Nengone. For some time past he has been an invalid. He passed away peacefully at his own home, expressing his firm faith in Christ as his Saviour. The Rev. George Sarawia was suffering much from rheumatism, at Mota; whither also Vival and Tuaratu had been brought in ill health from Gana, for the sake of the change. The Rev. Wm. Vajet had been doing good work at Meratava; thirty adults had been baptised, and the people were busy excavating a place on the side of the steep hill, as a site for a church. The "Pioneer Co." has given up work at Santa Maria; the promoters have departed, leaving behind their laborers from Lepers I., and the Torres Is., to shift for themselves. The Southern Cross took them to their homes. Maros, the lapsed deacon, after some wild proceedings resembling those of a maniac, seems to have come to his right mind, and has written a letter to Mr. Palmer, expressing deep penitence for his past conduct. The Rev. Dr. Odrington has returned from Norfolk Island, on his way to England, to the grief and loss of those who would gladly keep him always. The Rev. Henry Wheelman, M.R.C.S., has come up for Priest's Orders, and will probably occupy himself until the Southern Cross starts again, in August, in visiting different parts of New Zealand, and preaching and speaking (where invited to do so) on behalf of the urgent needs of the Mission.

Notices to Correspondents.

A SUBSCRIBER.—The publication of your letter can do no good. We certainly object to prayers to "the blessed Virgin Mary," but we will not publish an anonymous charge. Your remedy is your Sunday-school teachers meeting.

The family friends are ARNOTT'S MILK ANCHOVIT BISCUITS useful for both young and old.—ADVY.

NOTES.

GEMS FROM CARLYLE ON WORK.

All work, even cotton spinning, is noble. Work alone is noble.

Work is worship. What worship is there not in mere washing?

Work earnestly at anything; you will by degrees learn to work at almost all things.

There is perennial nobleness and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone there is perpetual despair.

Work, never so Mammonish, mean, is in communication with nature. The real desire to get work done will itself lead one more and more to Truth.

The latest gospel in this world is "Know thy work and do it." Know thyself! Long enough has that poor "self" of thine tormented thee, thou wilt never get to know it. I believe. Think it not thy business, this of knowing thyself; know what thou canst work at, and work at it like a Hercules! That will be thy better plan.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose.

Work is of a religious nature—work is of a *grat* nature, which it is the aim of all religion to be.

Religion, I said, all true work is religion, and whatsoever is not may go and dwell among the Brahmins, Antiochians, Spinning Dervishes, or where it will.

Admirable was that of the old Monks—"Laborare est Orare"—Work is Worship.

In all true Work, were it but true hand labour, there is something of divineness of Labour wide as the earth has its summit in Heaven.

He that Works, whatsoever be his work he bodies forth the form of things Unseen, a small poet every worker is.

He who takes not counsel of the Unseen and silent, from him will never come real visibility and speech. Thou must descend to the *Mothers*, to the *Manses*, and Hercules-like, long suffer and labour there, wouldst thou emerge with victory into the sunlight.

The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done.

It is, after all, the one unhappiness of man—that he cannot work, that he cannot get his destiny as a man fulfilled.

Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother; see thy fellow-workmen there in God's eternity; surviving there, they alone survive; Sacred Band of the Immortals, celestial Bodyguard of the Empire of mankind. Even in the weak human memory they survive so long as saints, as heroes, as gods.

All men if they work not as in a Great Taskmaster's eye will work wrong, work unhappily for themselves and you.

AN UNCULTIVATED GRACE.

A CHRISTIAN without love would be an anomaly; a Christian without faith, a self-contradiction; and yet Christians without hope are as common in the Church as empty shells on the seashore and unlighted gas lamps in the city on dark nights when the almanac says the moon is shining. The three graces are reduced to two; and they mourn their sister dead and buried. Even Christian Ministers forget that the Bible is a book of hope, and treat it as a book chiefly of warnings. Children learn to regard it as an awful book, and never quite recover from the misapprehension. The "God of hope" is converted into a "God of fear," and we are driven to duty by a rod instead of drawn to life by inspiring hope. The Christian repeats the experience of his prototype in the vision of Banyan, and forgets that he has a key in his bosom which will let him out of Castle Doubting and the custody of Giant Despair.

Hope is one of the threefold cords out of which Christian experience is woven. If a man has no hope, let him examine himself and see if he have any faith; let him beware lest love, unfed by his mother hope, die and leave him without either faith, hope or charity. Men scoff at the optimistic spirit. It is fashionable to be cynical and mildly despairing. Dean Swift's spirit is contagious among men of Dean Swift's type; and his beatitude is accepted for substance of doctrine by many men who do not know of its existence: Blessed are they who do not expect much, for they shall not be disappointed. But what pessimist ever achieved anything for himself or for humanity? Hope is the inspiration of all noble activity. The world-leaders have all been men of great hope.

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MR. W. G. GAIN, 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 LAXMAN'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/.

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(g) To carry on the Business of Business and Property Salesmen, Estate, Financial and Insurance Agents, Stock and Share Brokers, and to act as Trustees, Executors, Assignees, and to conduct any other business within the scope of this Memorandum at any place within the British Empire (or elsewhere by special resolution).

(h) To buy, sell, lease, mortgage, develop and deal with either as Principals or Agents, the business or assets of Building or Banking Companies, or any other societies or persons, real or personal property, merchandise, machinery, plant and effects of any description within the British Empire, or elsewhere, as aforesaid, including existing mortgages, or other securities.

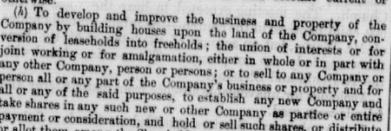
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may be employed to take to those in our midst who are living rude lives, that truth which will make them quicker, more sensitive, larger, tenderer, in fact, give them a new life—that life which alone can tame the ferocious, strengthen the feeble, and make the sick at heart hopeful and glad.

THE "ALBERT MACLAREN."

The Rev. A. Yarnold, Secretary of the Board of Missions, received a telegram on Wednesday last, from the Rev. Copland King, stating that the "Albert MacLaren" went aground in Milne Bay at night in misty weather, but had since been floated. The accident happened on the 24th ult., and the vessel remained ashore 10 days. She escaped without injury. Her anchors, however were lost.

Australian Church News.

Diocese of Sydney.

Echo Farm Home.—The following contributions are thankfully acknowledged:—C. R. Walsh, £2; Mrs. C. 10s; a lady in England "as a thank offering to the Lord for raising her from a bed of sickness," 10s; H. E. M., per Daily Telegraph, 5s; Mrs. Youill, 10s; C. W. King, £1 1s; Miss C. M. Ward (collected), £3 1s; Mrs. W. G. Whiting, 10s; Mrs. E. M. Bennett, 10s; John Rainsford (per A. G. Taylor), £1; David Byrne, £1 1s; Mrs. Byrne, £1; John B. Finch, Lodge, I.O.G.T., Camberwarr, £1; Committee, collection, 11s; Mrs. Ironside, £1; Miss Coates (collected), 7/6; Bulletin Newspaper Co. Limited, £5; a Sympathiser, 5s; St. John's Sunday-school, Balmain North, £1; Daily Telegraph Newspaper Co. Limited, £1 1s; Miss Flower, 4s; Rev. R. McKewen, 10s; Mr. Justice Phillips, £1; Miss Phillips, 1/2; Mrs. M. C. Grainger, £1 1s; C.E.T.S., All Saints, Parramatta, (per Miss Goodin), £1; Mr. King (per Thomas Moore, 10/6; "Musical Evening (additional), £1; Maintenance, £25 12s 6d. Total to date, £271 15s 2d. Also the following gifts in kind:—Tea, John Connell and Co; clothing, Mrs. Ohisholm; illustrated magazines, Dr. Z. Barry, L.L.D.; Beecham's Pills, E.M.E.; sheeting, Mrs. Justice Stephen; pig feed, John Campbell. Office of the Home, 9 Princes street, Sydney, 30th June, 1893. The first annual report will be issued shortly. The Anniversary Excursion and Meeting will take place on Saturday, 22nd July.

St. Thomas', Balmain.—The Rev. F. T. Whittington, LL.B., delivered an interesting lecture on Wednesday night the 28th ult., in St. Thomas' Lecture Hall, on New Guinea. The lecturer gave interesting details as to the physical geography of New Guinea, the habits and customs of its several tribes, and the establishment of the Church of England Mission Station at Bartle Bay. The lecturer paid a high tribute to the work done by the London Missionary Society for the past 20 years on the island, also to the Wesleyan Missionary Society during the past two years. The Rev. John Dixon, in moving a vote of thanks to Mr. Whittington, referred to the loss the Church would sustain by his departure from the Colony. Mr. Whittington is compelled through ill-health to resign his position of General Secretary to the Board of Missions.

Brotherhood of St. Andrew.—The Provincial Council of the Brotherhood of St. Andrew held their usual monthly meeting in St. Philip's Vestry, Church Hill, on Tuesday evening, 27th June last, the President (Mr. J. Barre-Johnston) in the Chair. The following Chapters were represented:—All Saints', Petersham, St. Andrew's, Summer Hill, St. Bartholomew's, Pyrmont, Christ Church, Enmore, St. Philip's, Church Hill, St. Stephen's, Newtown, St. Thomas', Balmain. New badges were received from the United States so that each Brotherhood man will now wear the same uniform button. Reports of work were received from the several Delegates, which showed that the Brotherhood was alive to its calling. A Charter was granted to the new Chapter which has been formed at Trinity Church, Brisbane. Through the agency of Bro. McKern, the Brotherhood is becoming widely known in the Colony and many new Chapters are anticipated. It is also expected that a Chapter will shortly be formed in Melbourne.

The Church Society.—The Committee met on Monday last in the Chapter House, under the Presidency of the PRIMATE. It was reported that the Commercial Banking Company of Sydney had released the Society's current account. The following report of the Sub-Committees of Finance and General Purposes on the financial position and prospects of the Society was presented and adopted:—"Your Sub-Committees have given long and anxious consideration to the matter referred to them, and now report that in their view it would be undesirable to reduce the grants made for the current year. Beyond reminding the Committee that it was agreed the legacy of £500 received under the will of the late H. Griffiths, should be expended during the year, and that it has been disbursed in grants, your Sub-Committees deem it unnecessary to give detailed reasons for the conclusion they have reached. The view now expressed is however, conditional on two considerations being for some time to come, stringently borne in mind, viz: (1) that great caution will be requisite in making any further grants during the year, and (2) that sustained and generous efforts will be made by all friends of the Society to see that

its funds suffer as little as possible during the prevailing period of depression." A resolution asking that a grant of £20 from the first April to the 31st December, 1893, should be made to the Parish of St. George on account of Stipend was, on a division, lost. A long discussion took place on a resolution, asking that a grant of £25 should be made towards interest on cost of a site for Church at Five Dock. Ultimately it was agreed "that a sub-committee, consisting of the Revs. Canon Moreton, J. D. Langley, Messrs. W. Orans, J. Plummer and the Organizing Secretary be appointed to confer with the various parties interested as to the best mode of dealing with the matter of the land at Five Dock, and to report." It was reported that His Excellency the Governor had accepted the position of Patron of the Society, and that the Trinity Season Offertories, so far as they had been received amounted to £300 against £392 from the same Churches at the corresponding season last year. Several resolutions were postponed to the next meeting, and an application from Campbelltown for a grant towards salary of a Catechist was referred to the Finance Committee.

St. Barnabas' Church Working Men's Bible Class.—The half-yearly meeting of the above Class was held in the Schoolroom on Monday evening last. The Incumbent, who is the President of the Class, took the chair. There were present between 200 and 300 men and their wives. The meeting having been opened with prayer, the President gave his address, from which it was seen that the Class is now twelve months old. It began with three members, it now numbers on the roll 160 men. The men are chiefly of the labouring classes—mechanics, busmen, tramway men, etc. Many of the men, owing to their work, can only attend every other week, still the average attendance during the last few weeks has been over 80 men each week. The Class meets at 8 p.m. on Monday nights. Those who say that the Church is losing hold of the working classes should attend one of these meetings.

Kurrung.—The Sunday Schools of St. Philip's and of Salis Flats received their Annual Treat, unitedly, and their prize books last week. Over a hundred children assembled, and many of their friends with them, and spent the day together, apparently with much pleasure. The children were well feasted, and at the close of the day, each child received the gift of a suitable book. Both schools were reported to be in a good condition, especially that of Salis Flats, which is rapidly advancing under the able and zealous management of Miss Winter and her little band of workers.

Woolahraja Paddington.—A Meeting of Parishioners of All Saints', Woolahra, and St. Matthias', Paddington, was held in All Saints' Schoolroom, on Monday evening. The Rev. H. Wallace Mort presided. Mr. H. U. Hillyar, the Secretary of the recently-formed Society for the relief of the destitute in the two Parishes, read the minutes of a Committee Meeting held on Thursday, including rules which had been drawn up. Major M'Cutcheon moved, and Mr. G. Norton Russell seconded, the adoption of the rules, which was carried. The title of the Society is to be the Benevolent Society for the Parishes of All Saints' and St. Matthias. Subscribers of not less than 1s per month are to be considered members, and benighted to recommend cases for relief. It was agreed that, while the object of the Society was mainly to relieve the Church of England poor in the Parishes, yet others might be relieved as far as possible. On the motion of the Rev. John W. Gillett, seconded by Mr. G. Norton Russell, the Hon. W. J. Trickett was elected President.

The Labour Home.—The weekly meeting of the Committee was held on Thursday afternoon, the 30th ult., at 557, Harris-street, Ultimo. The chair was occupied by the Rev. J. D. Langley. And there were also present:—Rev. Dr. Manning, Rev. D. H. Dillon, Mr. W. H. Dibley, Mr. Theo. Elwyn, Mr. J. S. E. Ellis, Mr. John Sidney, Mr. Charles J. K. Uhr (Honorary Secretary), and Mr. E. Grether (Manager). The Chairman reported for the week ended June 24:—Number of meals served, 4606; beds occupied, 208; employment found for 2; dismissed, 2; now remaining, 28. The following is the Farm report for the last fortnight:—Meals served, 255; beds occupied, 85; remaining on the Farm, 7 persons. The financial position of the Farm was again discussed, and the question of carrying on the Farm was brought forward by the Chairman, who reported that another "Jumble Sale," held at the Home, had realised £15 for the Farm, and that with the subscriptions received, they had enough money in hand to pay the Farm expenses up to September. No definite conclusion was arrived at, the members being of opinion that it would be a pity to give up the Farm when there was every prospect of its being self-supporting.

Moss Vale.—On Sunday evening, a Memorial Service for the late Mrs. Ponder, was held at St. John's Church. There was a very large congregation. The Church was draped in black. Appropriate Psalms and special hymns were used. The sermon was preached by the Rev. A. G. Stoddart, who made special allusion to the influence exercised by the deceased lady in her many acts of benevolence and kindness. The Rev. W. A. Leech assisted at the service, which concluded with the "Dead March" in Saul.

St. James'.—In the St. James' Parish Hall, on Tuesday evening last, the Rev. G. D. Shenton, B.A., Rector of St. Andrew's Cathedral, delivered a lecture on "Athanasis and his Times." The Rev. H. L. Jackson presided. Mr. Shenton treated his subject from a doctrinal rather than from an historical view. Athanasius, Mr. Shenton said, all his life fought for the great doctrine of the Atonement, the

doctrine which distinguished the Christian religion from all other religions.

Diocese of Newcastle.

It has been arranged that the Rev. C. T. L. Yarrington is to take up the work at Islington, a suburb of Newcastle in the Wickham Parish. There is a promising Sunday school in Islington, earnestly and lovingly cared for by Mr. Tugwell. Referring to the above, the Newcastle correspondent of the Maitland Mercury makes the following remarks:—"The Rev. Clive Yarrington is well known to many of your readers. It is to be hoped he will have a more successful career than his predecessors had, and if he goes in with a fixed intention to do the real live work which is demanded of him, I feel sure he will eventually succeed." Let us hope that the Islington people will also do their part of the "real live work." I have every confidence that young Mr. Yarrington will do his, and that he will be much liked.

Select Committees of Synod.—On Monday evening, the 26th June, the Select Committee of Synod appointed to deal with the applications of St. Paul's, West Maitland, and St. Peter's, East Maitland, to be relieved from the Assessments payable by them, met in St. Paul's Schoolroom. They will report to the Diocesan Council. On the same evening the Committee appointed to enquire into the question of detaching Fullerton Cove, and Williamstown from Raymond Terrace, and joining them to Stockton Parish also met, and will report to Synod.

Paterson and Vacy.—The Monthly Services held by visiting Clergy were taken during the week of the last full moon, by the Rev. Clive Yarrington, son of the Incumbent of St. Mary's, West Maitland, and the congregations were large and appreciative.

Quarterly Meetings.—The first week in the quarter is naturally a busy one as regards meetings; but this quarter they are particularly numerous and important. Action however is more wanted at the present time than deliberation.

Clerical Meeting.—The next meeting of the Clerical Society will be held at Rev. A. Shaw's Parsonage, at Waratah, on 12th July. Scripture, I. Cor. vi. Afternoon subject, "Reading,—in Divine Service."

Diocese of Grafton and Armidale.

Ulmara.—The Bishop of Bathurst administered the Rite of Confirmation on Friday, the 30th ult. Seven candidates were presented.

Drake.—This mining centre forms an important portion of the large parish of Ternterfield, and of late, local interest in Church matters has been evinced to such an extent, that the Incumbent (Rev. R. J. Moxon), decided to establish regular weekly services here. With this in view, negotiations were made for the purchase of a Mission Hall, and a suitable place has been secured and seated. Mr. E. W. M. Hines, the Mission Reader who has been assisting in the Parish generally during the past two months, has for the present been stationed here. In connection with this new departure, special services followed by a social, were conducted by the Rev. R. J. Moxon, on Wednesday last. The latter was largely attended by all denominations, and should result in an increase of good feeling and harmony amongst all concerned. The Incumbent will visit Drake on the second Sunday in every month, when Holy Communion will be administered. Mr. Hines will also conduct services in the districts outlying Drake.

Grafton.—The Bishop of Bathurst preached in the Cathedral on Sunday morning and evening to crowded congregations, holding a Confirmation at the former service. The Bishop conducted a Masonic Service in the Cathedral in the afternoon, the building being crowded. A large number of Masons from the four district lodges attended, and marched in procession from the Masonic Hall to the Cathedral. The Grand Chaplain preached a most impressive and appropriate discourse. At a meeting of members of the Church of England in the Grafton Parish, on Monday evening, it was decided to organise a Diocesan Home Mission Fund. The Bishop of Bathurst made a vigorous address on behalf of the Fund. It was also resolved to erect a memorial east window in the Cathedral to the late Bishop Turner.

Tenterfield.—Tenders have been called for the erection of a Church at Barney Downs, which is in the centre of an agricultural district, about six miles distant from Tenterfield. As soon as the Church is erected, it is intended to commence a Sunday school, in addition to the periodical services held in the district. It is hoped now that the reconstructed banks have resumed operations it will be possible to raise sufficient money to proceed shortly with the first section of the new Church in Tenterfield.

Maclean.—On Tuesday, the Bishop of Bathurst visited Maclean, and administered the Rite of Confirmation. Seven candidates were presented. The Bishop delivered a very impressive discourse both morning and evening, pointing out the responsibilities of members of the Church and of those who had undertaken the sponsorship of children.

Diocese of Riverina.

Hay, N.S.W., Church of England Mission to the Chinese.—The above Mission has just been very successfully opened, the Catechist in charge being Mr. Samuel

FOR THE TROUBLED.

There is no disappointments, it has been said, to those whose wills are bound up in the will of God.

I AM His creature and His air
I breathe, where'er my feet may stand;
The angel's song rings everywhere,
And all the earth is holy land.

Therefore come what may, hold fast to love. Though men should read your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.

Put into one scale some hardships, self-denials and conflicts—and at the end of them heaven. Put into the other scale self-indulgence and a sinful life—and at the end hell! Weigh the two; weigh them for eternity. And while you are watching the scales the loving Saviour will whisper in your ear the solemn question, "what shall it profit you to gain the whole world and lose your own soul? What shall a man give in exchange for his soul?"

The secret of life,—it is giving;
To minister and to serve;
Love's law binds the man to the angel,
And ruin befalls, if we swerve.
There are breadths of celestial horizons
Overhanging the commonest way;
The cloud and the star share the glory,
And to breathe is an ecstasy.

Life dawns on us, wakes us, by glimpses;
In heaven there is opened a door!—
That flash lit vistas eternal;
The dead are the living once more!
To illumine the scroll of creation,
One swift, sudden vision sufficed:
Every riddle of life worth the reading
Has found its interpreter—Christ!

The claim of God to Christ's service is the claim that rests upon us all. The Lord did not die to give us an opportunity for self-seeking. We are not here on a vacation from God. He sends every man of wealth forth to be a saviour of his fellow-men; and the business man who fails to be a little Christ to the world has made a disastrous and irreparable business failure. A man of business has no more right to make personal profit the supreme purpose of his store, his shop, his capital, his factory, his railway, than Jesus had to work miracles for personal profit. We have no more right than our Lord to direct our social, domestic, or financial affairs for personal ends. The Christian has no more right to an unconsecrated horse, or house, or dress, than Christ to an unconsecrated cross. We are not our own; we are bought with a price; and nothing short of an unreserved surrender of self-interest to God's interest in humanity is moral or just. Not to be self-sacrificing in others' service is injustice. To be unloving, even to the unlovable, is to be ungodly.

To be overpowered by sorrow is to be selfish in sorrow. One can never be crushed by sorrow who is unselfish in a sense of sympathy with others, or in a sense of the duty of loving service for others. Selfish grief absorbs the soul in thought of self. Its despairing cry is—

"Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto my sorrow,
which is done unto me,
Wherewith the Lord hath afflicted me in the day of His fierce anger."

Unselfish grief thinks of others who also mourn because of this very cause of grief. "Jesus wept," but He wept not for Himself alone. His heart went out in sympathy towards the sorrowing sisters of His friend Lazarus; and as He wept, He spoke words of comfort to them, and He did a deed of loving ministry in their behalf. So of those who are like-minded with Christ—

"Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, would'st thou sleep
amongst the snow?
Chafe that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battle? many wounded round thee
moan;
Lavish on their wounds thy balsams, and that balm shall
heal thine own."

SEVENTY VESSELS have left German ports en Route for Australia, all more or less affected with cholera. Coleman and Sons, of Coolumundra, 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 beds, on your clothes, and keep a vessel of hot water with a teaspoonful of the Extract changed every two hours, so that it fumigates all over the house. Any inquiries made will be answered either from Coolumundra or the Wholesale Depot at full particulars given how to deal with this pest, or any chronic or long-standing complaints.

DON'T LOOK FOR THE FLAWS.

Don't look for the flaws as you go on through life; And even when you find them, It is wise and kind to be somewhat blind And look for the virtues behind them; For the cloudiest night has a hint of light Somewhere in its shadows hiding; It is better by far to hunt for a star Than the spots on the sun shining.

The current of life runs over a way To the bosom of God's great ocean, Don't set your face 'gainst the river's course And think to alter its motion; Don't waste a curse on the universe; Don't butt at the storm with your puny form, But bend, and let it go over you.

The world will never adjust itself To suit your whims to the letter; Some things must go wrong your whole life long, And the sooner you know it the better. It is folly to fight with the Infinite And go under at last in the wrestle. The wisest man shapes into God's plan As the water shapes into a vessel.

Don't Cough in Church. As winter is upon us, and coughs are usually prevalent at such a season, the incident hereunder referred to, may be suggestive. One Sunday morning, during the prevalence of influenza, it seemed as if half the people in the congregation were coughing already, while the others were rapidly joining in with them from the sheer force of example. The Rev. Dr. BLANK was preaching eloquently that morning, and partly with the interest in his subject, and partly from the necessity of raising his voice to make himself heard, he was particularly impressive. Suddenly, with no warning whatever, he stopped in the very midst of a sentence, and stood perfectly silent. Surprise held the congregation silent also. It is well-known to physicians, that persons taken by surprise will stop coughing; and during the moment for which Dr. BLANK stood regarding his congregation, not a single cough was heard in the Church. The preacher held the attention of the audience which, although really brief, under the circumstances seemed long. "I paused to remind you," he said at length, "that coughing is more largely under a person's control, than we are accustomed to suppose." He took up the thread of his discourse, and went on; but for the rest of that day at least, there was remarkably little coughing in that Church.

Resistance. "Whom resist steadfast in the faith," the Apostle here refers to our Spiritual Adversary. It was the late Dean STANLEY who declared the word 'resist' to be the backbone of the world. Certain it is that the life of a true man is one long resistance of outside evil. Instead of an age of resistance, the present is largely a time of imitation—a slavish imitation of others while the insane cravings after 'good form' is particularly characteristic of the present age. Archdeacon FARRAR on one occasion said, young men prefer to go with the stream, to be as others are, to "enjoy" themselves, rather than strike out a line of duty for themselves. When the awakening comes, it is often too late to pull up, for the longer one drifts the more difficult it becomes to resist. The cynical creed of the average modern, is the hateful doctrine of those who said "Let us eat, drink, and be merry, for to-morrow we die!" A little less—rather a great deal less—nonconformity to the world is what is needed. There can be no true manliness without such resistance, and this truth cannot be too often emphasised from the pulpit or within the home.

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SUNDAY SCHOOL COLUMN.

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

I welcome the addition of another name to my list of Reporters. The new-comer will represent the Sunday-school of All Saints, Peterham. Will the authorities of each School remember that a Reporter is wanted for every Sunday School throughout the Colony.

The decision of the Sydney Institute to postpone the Teachers' Examination until October 30th will be welcomed by many. All those teachers who have been preparing for the Examination, will be glad of the additional two months for preparation. Many others, who have been conscientiously preparing the work week by week for the purpose of teaching their children properly, can now, by comparatively little extra work, qualify themselves to pass a creditable examination. They have nearly four months before the Examination, and their previous work will have given them the principal outlines of the information required. I have spoken before now of the great advantages of preparing for such examinations. These advantages are best recognised by those who enter for them. For example, two of the teachers who are answering the questions of my Test Examinations, assure me that they have learnt a great deal, even in attempting to answer the questions. And the benefits are not confined to those examined, but are also found in their improved teaching of their scholars, and in other ways. For instance, I was glad to see in last week's Record, that one former prize-winner in the Diocesan Examinations is now helping other teachers by giving them a monthly Scripture Question Examination.

What effect will this postponement have upon my Test Examination Papers? If I had known how long the preparation was to continue, I should not have consented so readily to the request to write them. I shall now only publish the papers every three weeks, and three weeks will be allowed for answering each. Also, for the sake of those who have only now made up their minds to enter for the Diocesan Examination, answers on the three papers already published may be sent in at any time within the next six weeks.

The letter from which I make the following extracts was not written for publication, but I print it, because it seems likely to prove interesting and suggestive to my readers. It was written some weeks ago, and has already helped towards the attainment of its last suggestion. As regards its remarks about "special Sundays," and my own opinions concerning the advisability of a syllabus assigning the lessons for every month, may I point out to the Clergy and Superintendents that the Institute manifests in Mr. Beck's letter its desire to carry out the wishes of the majority of its constituents. Those therefore, who desire any particular changes, should at once write to Mr. Beck and give their views, as my correspondent has done as follows:—

"This year, for the first time, our School is taking up the Institute course, and we hope to send up some scholars for examination. But we cannot help feeling that we have a great deal too much to get in in the time, it is simply impossible to teach the whole thoroughly, and some of the characters in the Biographies are quite new to many of the children. The Catechism and the Psalm are taken in the morning school, and I enclose a syllabus of lessons for the afternoon. The morning school being much smaller than the afternoon, cannot do much towards the examination, as many of the children whom we hope to send up, do not, and cannot in some cases come in the morning. I know that they can enter for certain subjects only, but then they are not eligible for prizes, and children think a 'great deal of prizes."

"In this parish we have what seems to me the splendid institution of a Children's Service every Sunday, to which the boys of the school come one Sunday, the girls the next. We all meet in the school, and after the opening service and hymn, the classes are called in their order, and march up to Church with their teachers. Half of the Church is reserved for those children of the parish who do not go to school, and there is always a muster of such children, and often their parents and friends. The subject now taken for the sermon is that set down as the lesson to be given at Sunday-school, or of course we should not have been able to think of the examination; and we are happy in possessing a Clergyman who is the most perfect preacher to children possible. There is a special afternoon Choir of boys, and several of the elder boys who once belonged to the School, take it in turn to act as Verger.

"Don't you think it is a mistake in the course, not to allow for special Sundays like Easter and Whitsunday? The children always all go to Church on those days, and of course had the special subjects belonging to them; it would seem unwise to take any others. Then there are wet Sundays, really wet ones I mean, and we had this year a special Missionary Service to which all the children came, and I suppose other schools had the same, so how can we teach our subjects thoroughly? Would it be possible to hold the Teachers' Examination at the end of the year instead of in August? I of course do not know

why it is held then, but think that teachers like myself, who have very, very little time to give for preparation, would find it a great advantage, as they could be preparing themselves as well as their scholars, as the subjects are the same for both. As it is, we teachers should be three months in advance of what we are teaching. I for instance, could not begin to prepare last August, it took all my time to prepare the lessons we were then giving, and as we were unable to procure the text books recommended till the beginning of this year, we are very much behind."

J.W.D.

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.

THE CHURCH SOCIETY.

Sir,—I was once giving a pull on a rope to raise a heavy weight, and one who was heated with the task, complained that his neighbour "hadn't been pulling a pound." In every community or Society, there are some who are very much inclined "to let the other man do it;" and this remark would seem to apply to the Church in its duty to the Church Society.

I have inadvertently trodden on the Rev. Canon Taylor's corns, perhaps he may be one of those whose special duty is to

'Do the work that's nearest
Tho' it's dull awhile,
Helping when you meet them
Lame dogs over stiles.

From the time of Bishop Barker all kinds of efforts have been used to induce some Parishes to help on the work of the Society, but with little avail. With regard to "Churchman's" remarks, may I say, if I am wrong in my reference in connecting him his "alter ego" "Churchman in the secular press. I can only say there's another Richmond in the field." My letter was partly written to defend a warm adherent of the Society from the unfair criticism of an anonymous writer. I had another object in view, and I am not aware in this, that there was any indiscretion in pointing out a failure of duty of the members to the body. The Church Society is, or ought to be, a centre of unity for all shades of opinion of the Church in the Diocese, as it receives, so it distributes to all alike, as far as the funds permit. It can hardly be supposed that it is too Catholic in its aims, that the support is not given in some parishes, and we must look for some other reason. Is it some fancied grievance, or is it a sort of Congregationalism, which I tried to describe in other words in a previous letter? It was hoped that the scheme for assisting Clergy to obtain an occasional holiday would have been carried out during the present year, but this seems out of the question under existing circumstances. Then there are the legacies, which in the past have been funded, and might be applied for some special purpose. These, under ordinary circumstances would be available, interest only, but may be wrested for the ordinary requirements of the Society, to the future loss of the Church. I have heard of jewellery and ornaments given in some special cases when other means were not available, and in some parishes where the services are more ornate than others, they may, in this emergency, practice some self-denial, and give the amount so saved to help the poorer brethren. This is only a stray thought on one of many ways in which help may be given. It behoves all Churchmen, unless they are prepared to seriously diminish the work of the Society, to exert themselves specially for a long steady pull for the next two or three years, and when the depression shall be passed in its more acute form, as I hope it may be by that time; we may all have learnt the lesson of the sweets of adversity.

JAMES PLUMMER.

THE CHURCH OF ENGLAND.—PROTESTANT & CATHOLIC.

Sir.—It is with feelings of great reluctance that I take up my pen to write a few comments upon Mr. Justice Foster's letter in your issue of to-day—judging, because I doubt if newspaper letters upon such subjects are conducive to any general or great good. I do so, however, because your correspondent seems to ignore facts which, though they do not refute his arguments that the Church of England is Protestant, they certainly, to my mind, prove just as good a case upon the other side.

No one doubts for a moment, who reads history at all, that the Church of England protested in a very certain and marked degree, against a host of innovations and fables (both in practice and doctrine) which had gradually crept in from the time of its first foundation in England; but I for one believe, with many of the "higher lights" of the Church, both in days gone by and the present time, that she never lost sight of her identity as a branch of the "one Catholic Church," and that at the Reformation she held more closely to the order, discipline and practice of

the Ancient Church, and so—though protesting as she did against the inroads of Roman heresy—she became more Catholic than she had been for centuries before it. I hold that the term Protestant, as applied to the Church, is too vague, and only expresses her attitude at one particular time of her existence. The Church Universal was Protestant in those far-off ages when she fought against the strange doctrines of the early heretics; but no one ever dreamt of giving her such a title during the centuries following—and again, a Jew, a Unitarian, or even an Atheist has just as much right to the title.

Judge Foster says "we have been called Protestant by the majority of civilised men, etc." Well, Bishop Barry, in his Introduction to the Book of Common Prayer, tells us that the "New Book" so far exemplified the famous declaration that the Church of England intended not to decline or vary from the congregation of Christ's Church, in things concerning the Catholic Faith of Christendom, and in the first preface we have the words, "and therefore of the sundry alterations proposed to us, we have rejected all such as were either of dangerous consequence, as secretly striking at some established practice of the Church of England, or even of the whole Catholic Church of Christ." Again Bishop Barry, on ceremonies, speaking of the right of national churches to ordain change or abolish ceremonies, says—"Their action is morally limited by that desire to break as little as may be from the past and from the rest of Christendom." In the Creeds we recite our belief in the "one Catholic Apostolic Church."

With regard to Nonconformity and the Church, I may say at the outset that there are many learned and devout leaders of Nonconformity that claim at once our respect and admiration, believing that they are working and teaching according to their honest convictions; but, glancing through the Prayer Book I can quite understand their coming to the conclusion that "we cannot be Protestants" from their point of view. They recognise, no doubt, the great affinity between the Catholic Church (so-called) of to-day, and the Protestant (so called) Church of England. I mean, of course, as regards many of the doctrines. In the first place they read, "Who hath given power to His ministers to declare and pronounce to His people . . . the absolution and remission of their sins." They turn to the Communion Office and they find that the penitent, if he cannot quiet his conscience is to go to "some learned and discreet priest, and there to open his grief," that he may receive the benefit of absolution, together with ghostly converse and advice. In the office for the "Visitation of the Sick," the priest is to move the patient to make a confession of his sins, and is to absolve him after this sort:—"By His authority committed to me, I absolve thee in the name of the Father, etc."

They find that Episcopal ordination is compulsory, and in the office for the "Ordering of Priests," the words are put into the Bishop's mouth—Receive the Holy Ghost for the office . . . of a priest . . . whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained.

I could go on quoting many other passages from the Prayer Book which would have the effect of confirming a Nonconformist in his belief that the Church of England is not Protestant; but will content myself with one other—

In the Office for the Baptism of Infants, after the child has been baptised, the priest makes this declaration:—"Seeing now, dear brethren, that the child is regenerate; grafted into the body of Christ's Church"—plain words indeed; and it may not be inappropriate here to give the words of a universally-admired leader in the ranks of those outside the Church upon this subject, I mean the late Rev. C. H. Spurgeon. He says: "The word 'regenerate' may, by some sort of juggling, be made to mean something else; but here there can be no misunderstanding. The child is not only made a member of Christ, but he is made in baptism 'a child of God.' Nothing can be more plain. I venture to say that while honesty remains on earth, the meaning of these words will not admit of dispute. 'We yield Thee hearty thanks—that it hath pleased Thee to regenerate this infant.' This, then, is the claim and unmistakable teaching of a Church calling itself Protestant?" He concludes with one of those stinging passages for which he is noted, as follows:—"It is true that there should be an end put to the flirtation of honest men with those who believe one way and swear another. My brethren those are honest Churchmen in this matter who, subscribing to the Prayer Book, believe in Baptismal Regeneration and teach it plainly."

My letter is long; I have striven to be fair, and trust that you will allow space in your widely-read journal for its insertion.—Yours, etc., Goulburn. C.H.

DIocese OF NEWCASTLE.

Sir.—The report to the recent Synod of the Managing Committee of the Diocesan Stations was an extremely favourable one. By it it appears that the annual income is upwards of £23,000 (twenty-three thousand), and the expenditure, with interest, somewhere about £16,000 (sixteen thousand). A large portion of the debt to the Bank was paid off last year, leaving at that date, a balance of £1600 (sixteen hundred), which has no doubt been since largely increased.

Under these circumstances, the question is being asked by many, why the Stations do not come to the assistance of the Diocese and the Clergy in their present difficulties. MEMBER OF SYNOD.

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Speciality—Cheap Gold Sets.
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MISSION NOTES.

Speaking of results at the May Meetings the Rev. F. Harman, of Shantung, China, said:—"He had laboured without fruit for six years at Chih-nan-foo. He was seized, beaten, and cast out. Then came the famine, and the relief work; and after that a wonderful movement set in. Thousands from all parts crowded to hear the Gospel. He baptised 103 persons at the end of a year; in the second year, 164; in the third year, 120. Three years ago there were 1,000 members in Shansi, now 2,600. There were 120 schools, with 1,200 boys, and all under Christian schoolmasters.

The Wesleyan Foreign Missionary Society has 1,767 chapels, with 2,635 missionaries and other agents. It has 90,973 scholars in its mission schools.

The Church Missionary Society has 763 male and female European missionaries, and 4,447 native clergy and lay teachers. It has 72,860 scholars.

The British and Foreign Bible Society has issued from its depot in London during the year 4,049,755 copies of Bibles, Testaments, and portions of Scripture, an increase of 50,541 on the year.

The Religious Tract Society has issued its publications in 209 languages and dialects. Its total issue of publications of all kinds for the year has been 50,427,050.

Speaking at Leeds, the Rev. W. H. Findlay said he thought that British Christians did not at all realise what idolatry meant. If they did but grasp any adequate idea of it they would surely rise as one man and declare that so great an evil must at all costs be abolished. In Mannargudi there is a large idol-temple, and the area of its court is ten or twelve acres. The idol employs a whole retinue of servants—servants to wake him in the morning, to take him to bathe, to cook his breakfast, to wait on him, to grow flowers for him, to fan him, to sing for him, and to take him for an airing. In a town of 20,000 inhabitants the chief events and interests concern the idol. And there are eighty other temples in the town besides.

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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 admitted by 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.

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THE CHURCHMAN'S ALLIANCE.

INAUGURAL SERMON.

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

THE FREEDOM OF CHRIST.

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

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

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

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

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

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

GENERAL JACKSON WAS DEFEATED.

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

In Mercy's name, think of anybody being driven to such a resort as that! And yet what does Napoleon do that ever lived—General Jackson, a military genius scarcely second to Caesar or Napoleon. Yet only to fancy this great general and statesman in the grotesque, even ridiculous attitude described! What historian could have made this fearless fighter cry for quarter? Let the historian tell us how 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—this disease (which is universal) holds the world in the hollow of his hand. All sorts and conditions of men have a stake in this contest; and there isn't a woman to whom it is not as important as the roof over her head. Here is a straw that shows which way the wind blows. "In August, 1880," writes the witness, "I had pain after eating, and vomited all my food. For a week at a time nothing would stay on my stomach. I had a bad taste in the mouth, and a stinging phlegm would gather in my mouth and stick in my throat, causing me to be sick. I was tired all day long, and after awhile I began to be troubled with shortness of breath, and a sense of illness or constriction in the throat, so that at times it seemed as if I must choke. There was fearful pain in my left side, and a most oppressive feeling of tightness round my waist and at my chest. I lost a great deal of sleep, and night after night I only dozed for an hour or two. You will easily believe when I say that I became dreadfully weak, and lay in bed for three weeks at a time."

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

(Signed) "GEORGE DARBY."

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

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

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

The Australian Record.

SYDNEY, SATURDAY, JULY 15, 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. W. J. BANKS, of St. Aidan's College, Birkenhead, has been appointed to the temporary charge of White Hills, Bendigo. The Rev. EDWARD SCARISBRICK, B.A., late curate of Bowral, has been licensed as assistant curate to the Rev. RICHARDSON REID, at Holy Trinity Church, Adelaide. Messrs. G. H. VARLEY and R. A. NEVILLE have been elected by the parish of the Lower Clarence, as Lay Representatives in the Synod of the Diocese of Grafton and Armidale. The Rev. J. F. MORAN, B.A., has been licensed as curate of Christ Church, North Sydney, and Mr. F. G. WILLIAMS as local Lay Reader in the parish of Richmond, Archdeacon WHITE, of Muswellbrook, is spending a holiday in North Queensland. The Rev. C. F. WITNEY has been appointed to the Incumbency of Wollombi, in the Diocese of Newcastle, and the Rev. F. A. CADELL has been appointed curate at Cossnow, in the same Diocese. A fire which occurred at St. John's Schoolroom, F. Lamata, on Monday night, destroyed about £50 worth of books and some historical pictures. The Rev. THOMAS CAMPBELL EWING, many years Incumbent and Rural Dean of Wollongong, died at his residence, Lewisham, on Tuesday last.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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AUSTRALIA TO THE RESCUE! A NEW EUCALYPTUS!! The discovery of a new Eucalyptus, The Mia Mia, in the wilds of Australia by Mr. Nance, turns out to be of a most wonderful nature. Since its discovery several of our leading medical men, who have been examining and subjecting it to tests, have pronounced it to be the purest and best Eucalyptus yet known. Its healing properties are so powerful that consumption prove beyond a doubt that in the first and second stages it is a perfect cure, and those in the third stage will find that it prolongs life and gives greater relief than any other medicine under the sun. It will stop a raging cough immediately on taking one dose. Also, in the cure of all diseases connected with the Respiratory System, such as Cold, Influenza, Asthma, Bronchitis, &c., it stands pre-eminently forth as the most wonderful medicine the world has ever seen. It has a power over diseases hitherto unknown in medicine. In purchasing you must ask for NANCE'S MIA MIA, and see that you are supplied with it. It is sold by all the leading chemists at 1/6 and 2/6 per bottle. Wholesale Depot—180 OXFORD STREET, WOOLLAHRA.