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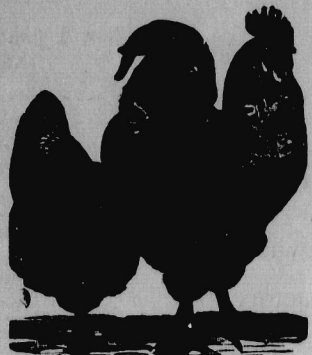
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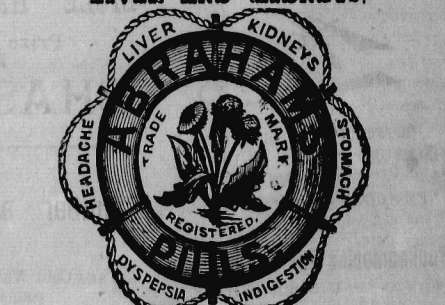
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The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.
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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

LABOUR HOME, 557, HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by the Manager. E. JENNINGS.

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The Australian Record.

SYDNEY, SATURDAY, DECEMBER 8, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS,

PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

Personalia. The Rev. A. W. PAIN, B.A., has resumed parochial duty, much benefited in health by the rest and change. The Rev. G. A. CARVER has intimated his intention of resigning the Incumbency of St. John's, Young.

We are glad to learn that the Rev. J. T. EVANS is progressing favourably, and is reported to be now out of danger. The Rev. C. F. GARNER died on Monday morning.

The Second Anniversary of the appointment of the Rev. Dr. MANNING to St. Michael's, Botany-street, and of the seventh of the appointment of the Rev. J. DIXON to St. Thomas', Balmain, celebrated on Sunday last. The Rev. E. A. ANDERSON, B.A., of St. Paul's, West Maitland, has been offered and accepted the Bishopric of Riverina. Dr. MORRIS preached at St. John's Bishopthorpe, on Sunday evening last. It is reported that the Rev. A. R. BLACKER, B.A., of St. Matthew's, Prahran, is about to resign, and devote himself to Missionary work in Persia. It is reported that His Honor, Mr. JUSTICE STEPHEN has been granted leave of absence for six months from February next, his medical attendant having certified that his health is in danger of breaking down through overwork.

The BISHOP OF TASMANIA has appointed the Rev. J. CORVAN, B.A., T.C.D., late of South Australia, to the parish of West Tamar. The Rev. F. C. COPELAND has been appointed to take permanent charge of the West Coast (Tas.) district. The Rev. E. W. CHRISTIE, B.A., has been licensed as Assistant Curate of St. John's, Launceston (Tas.), on the Nomination of the Rev. R. C. N. KELLY. The Patronage Council of the Diocese of Tasmania having received a notification from the Churchwardens of Sorrell that they could not guarantee with any certainty the full minimum stipend for the incoming Clergyman, the fact was notified to the BISHOP, and the Council adjourned sine die. The BISHOP has accordingly taken action and has appointed the Rev. M. COCKERILL, late of St. Alban's in the Diocese of Newcastle, now at Zeehan, to be Curate in charge of the parish of Sorrell. It is probable that the Rev. M. COCKERILL will take charge of his new work on Dec. 15. The Rev. JAMES GLOVER, for the last twenty-three years Incumbent of Creswick, in the Diocese of Ballarat, has retired from his Parish and taken up his abode in Goulburn at the Cottage, Bishopthorpe. He has received a general license to officiate in the Diocese and has been appointed one of the Bishop's Chaplains. Mr. A. J. GREENWOOD of the Diocese of Riverina was admitted to the Order of Deacon by the BISHOP OF GOULBURN on Nov. 1 last (All Saint's Day). The Rev. F. WITHERBY Senior Curate, All Saints' Cathedral, Bathurst, has resigned. Mr. WITHERBY will undertake the locum tenency of Stroud in the Diocese of Newcastle during the absence of the Incumbent in England. The BISHOP OF MELBOURNE installed on Wednesday evening Dr. VANCE as Dean of Melbourne. There was a large congregation. A tablet erected to the memory of the late Rev. ROBERT STEEL, D.D., in the vestibule of St. Stephen's church, Phillip-street was unveiled yesterday.

The Echo Home. As published in our advertising columns a Special Excursion to "The Echo Home" will be held to-day at which the MOST REVEREND THE PRIMATE and other prominent supporters of the Institution are expected. Many improvements have been effected at Echo, and the grounds are now in better order than has been the case hitherto, so that visitors may expect a treat. It is not necessary to recapitulate the great benefits rendered, to suffering humanity through this peaceful retreat. Both the late and present Government of the Colony have evinced their appreciation of the work in a practical manner, which all its well-wishers will be glad to learn. We are requested to make known that ticket-holders should be on board early if they wish to secure comfortable seats, as only light-draught steamers can reach the Echo wharf.

Work of Universal Prayer. January 6-13, 1895, has been fixed upon as the week of United and Universal Prayer to be held throughout the world in the beginning of the year. This was instituted by the Evangelical Alliance, and has been in regular observance for nearly fifty years. Many tokens of Divine approval and blessing have attended it. The true people of God everywhere are invited to

meet and make arrangements for united supplication. Programmes containing suggested topics have been issued, and can, we have no doubt, be obtained on application to any Member of the Committee of the Evangelical Alliance.

The Church Lessons. Mr. HENRY FROWDE, of the Oxford University Press, announces for Advent a handsome royal quarto volume, entitled *The Church Lessons Bible for the Reading-Desk*. It will be a complete Bible with Apocrypha, printed in large-faced new type, and the Proper and Daily Lessons will be marked by boldly indenting large capital letters and dates into the text in so efficient and simple a manner that it will be impossible for any one after reading the brief directions to err, or even to hesitate. The system of marking was devised by the late Rev. THOMAS BIRKETT, and was applied some years ago to a pocket Bible. The present volume has been prepared under the editorial supervision of Canon BUCKLE. The book is to be offered during the twelve months next ensuing at an extremely low subscription price.

People's Pictorial Bible History. In connection with the announcement that Mr. GLADSTONE will write a general introduction to the forthcoming *People's Pictorial Bible History*, it is interesting to learn that Dr. GINSBURG, the famous Hebrew scholar, has been on a visit to Hawarden. He is an old friend of the ex-Premier, but it is understood that the special object of his visit is to give Mr. GLADSTONE, who is deeply interested in the matter, an account of the completion of his great work, the Massoretico-critical text of the Hebrew Bible. This is the third great edition of the Hebrew Scriptures, the first being that of Soncino, 1488; the second that of Venice, 1524-5; and this, the third, that of London, 1894. All the other editions are reprints more or less of the second. This work, which has occupied Dr. GINSBURG many years, has been accomplished for the Trinitarian Bible Society, and its completion has given great satisfaction to learned societies all over Europe.

A Lost Art. Among the stories which have floated down to us from antiquity, is one told by Tacitus as occurring in the region of Tiberias. An artificer, it is said, discovered the art of tempering glass so as to render it malleable, and made a large vase, which he took to the court, and exhibited before the Emperor, expecting to receive a handsome reward for his ingenuity. He proved the temper of his vase by throwing it violently on the stone floor, then, taking out his hammer, beat it into the former shape. Instead of bestowing a reward, the Emperor ordered him to be put to death, alleging that such a discovery would diminish the value of the precious metals. The story is probably apocryphal, as perhaps is that other of six malleable glass mirrors sent from the Shah of Persia to Spain in 1610, but both are indications that the subject of glass tempering has long engaged the attention of inventors. During the last half-century, much progress has been made in tempering glass, and, when desired, it is now made much tougher than the glass workers of former times were able to produce. It is even thought that malleable glass is among the possibilities of the near future.

English Trees with Histories. There are some very old trees in the British Islands. The oldest appears to be the Brabourne yew in Kent, the age of which was estimated by Dr CANDOLLE to be 3,000 years, and he attributed the same age to another yew, that of Fortingall, in Perthshire. The oak of Swilcar Law, in the forest of Needwood, Staffordshire, was still robust in 1822 at the age of 600 years, and about the same time there might have been seen at Chupstead Place, Kent, a large elm, around which a fair was annually held during the reign of HENRY V. (15th century). An oak still living at Tilford, near Farnham, is mentioned in a charter of HENRY of Blois under the date of 1250. The Hethelthorne in Norfolk is the old hawthorne spoken of in an Act of 1200. Perhaps the most reliable information respecting the age of trees is found in the report of the German Forestry Commission, published some years ago. This assigns to the pine an age of 500 to 700 as a maximum; 425 years to the silver fir, 275 to the larch, 245 years to the red beech, 210 years to the aspen, 200 years to the birch, 170 years to the ash, 145 years to the alder, and 130 years to the elm. The heart of the common oak begins to rot when 300 years old.

The Late Canon CURTIS. A *Guardian* correspondent thus estimates the late Canon's character and work, which won the respect of men of very varying opinions: "The first public appointment was that of Fellow at St. Augustine's College, Canterbury. After staying there for two or three years, he was, in 1858, appointed the first Principal of the Theological College at Lichfield, the establishment of which had met with violent opposition by a considerable number of Churchmen in the Diocese. He was exactly the man to grapple with the difficulties of the situation, and to quiet the ill feeling which had been aroused. He possessed honest sympathy with all men, no matter what their particular side in Church questions might be, if only they were in earnest. He had a deep love for decent Church order, and yet knew how to make ritual subservient to sober teaching. No one could claim him as a partisan. It soon got known that the students under his charge were learning something real and helpful towards their high calling; for he had the art of putting old, substantial truths into a new dress, suited to the peculiarities of the time; and his lectures were enlivened by much originality, wide reading, happy humour, and at times, when needed, by a touch of sharp sarcasm.

As Divinity Lecturer at King's College. The late Canon CURTIS, "on quitting work at the college, could not bear that his teaching powers should remain dormant. So with the full consent of his Bishop he accepted, in 1882 the post of Divinity Lecturer at King's College, London. There he found a congenial sphere for his stores of varied learning, and for his attractive method of winning the attention of his classes, some of which were composed of ladies. The deep regret expressed by the authorities of the college at his resignation of his office a very short time before his death is a sufficient proof of the value of his services in his responsible post. In 1890, on the death of the well-known Rev. H. WHITE, Mr. CURTIS was appointed Chaplain of the Chapel Royal in the precincts of the Savoy, where he speedily attracted a goodly congregation. His preaching was altogether original, marked by a happy fertility of illustration, by a choice of poetical language, and by an application, practical and forcible, enlivened at times by a quiet vein of humour. He possessed in a singular degree an attraction for children, who were drawn to him by some subtle influence. He never seemed so happy as when addressing them in Church or in a schoolroom where eyes and ears and minds were all attention. Mr. CURTIS is best known to the public by his Bampton lectures, delivered in 1871, on *Dissent in its Relation to the Church of England*. The value of this book is proved by the fact that it has passed through several editions far exceeding in number those of any volume of that learned series. It is a thoroughly readable book, full of information, lively in style, and singularly fair towards those with whose peculiar opinion it deals."

Macaulay's New Zealander. The original of MACAULAY's celebrated allusion to the New Zealander seated on a broken arch of London Bridge has been attributed to a poem of Mrs. BARBAULD; but the similarity of idea does not appear so close as is the case in the well-known forgotten lines of HENRY KIRKE WHITE, which the writer of a very appreciative article, "A Forerunner of Keats," in the September *Westminster Review*, quotes from a passage by the young poet. The lines are as follow:—

Where now is Britain? . . . O'er her marts,
Her crowded ports, broods silence, and the cry
Of the low curlew breaks alone the void.
Even as a savage sits upon the stone
That marks where stood her capitals, and hears
The bitter booming in the woods, he shrinks
From the dismaying solitude.

Apocryph of this interesting subject, Mr. W. H. BURNETT writes:—"Some years ago I found that Lord MACAULAY's sketch had been plagiarised, consciously or unconsciously, from a paper in the *Annual Register*, which appeared some time between 1790 and 1800. I found the 'New Zealander,' 'ruined St. Paul's,' and 'London Bridge' all in the paper, in the order in which Lord MACAULAY puts them. Perhaps some of your readers will look the matter up. It was in rummaging through an old library thirty-two years ago that I made the discovery, and I regret now that I did not make a proper note of it."

NEXT WEEK.

SUNDAY.

THE SECOND SUNDAY IN ADVENT.

Lessons: Morning—Isaiah 5; 1 John 2 v. 15. Evening—Isaiah 11 to v. 11 or 24; St. John 17. THE CATHEDRAL—11 a.m., THE PRIMATE. 3.15 p.m., Canon Kemmis. 7 p.m., Rev. A. W. Robinson. Holy Communion, 8 a.m. ST. PAUL'S, CLEVELAND-STREET—3.30 p.m., Confirmation. THE PRIMATE.

MONDAY.

Lessons: Morning—Isaiah 35; 1 John 3 to v. 16. Evening—Isaiah 40 to v. 12; St. John 18 to v. 28. ST. JOHN'S, DARLINGHURST—8 p.m., Annual Missionary Meeting. THE PRIMATE.

TUESDAY.

Lessons: Morning—Isaiah 40 v. 12; 1 John 3 v. 16 to 4 v. 7. Evening—Isaiah 41 to v. 17; St. John 18 v. 28. Committee Lay Readers' Association, 4.30 p.m. Council Clergy Daughters' School, 3.30 p.m. THE PRIMATE. ST. JOHN'S, BISHOPSTHORPE—7.30 p.m., Confirmation. THE PRIMATE.

WEDNESDAY.

Lessons: Morning—Isaiah 41 v. 17; 1 John 4 v. 7. Evening—Isaiah 42 to v. 18; St. John 19 to v. 25. Council Church of England Temperance Society, 4 p.m.

THURSDAY.

Lessons: Morning—Isaiah 42 v. 18 to 43 v. 8; 1 John 5. Evening—Isaiah 43 v. 8; St. John 19 v. 25. ST. MARY'S, BALMAIN—4.30 p.m., Confirmation. THE PRIMATE.

FRIDAY.

Lessons: Morning—Isaiah 44 v. 21 to 45 v. 8; St. John 20 to v. 19.

SATURDAY.

Lessons: Morning—Isaiah 45 v. 8; 3 John. Evening—Isaiah 46; St. John 20 v. 19.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

The controversy between the advocates of written sermons and the admirers of extempore discourses will never cease. But there are frequent instances to prove that extempore speakers should carefully prepare what they intend to say. The latest example of this has occurred in a town "out back," and the story points a few other morals as well. There was a great "function" at the Roman Catholic Church the other Sunday, to conclude the first fortnight of a three week's mission. Large numbers of Protestants showed their toleration by their attendance. The "Mass" sung at the service was specially composed by a Protestant resident, who, as the reporter's phrase goes, "presided at the organ;" the Protestant choir contributed some of their best singers, and all went splendidly in the crowded church until the sermon began. But the Mission preacher, although he may be an excellent Christian and certainly is a zealous upholder of his Church, is apparently lacking in "sanctified common sense," for he chose that occasion for a tirade against Protestant denunciations both generally and in particular. Each denomination which had representatives there had a bad five minutes at his hands, and various unedifying facts or fictions concerning their founders were given forth in remarkably plain terms. But the preacher had his congregation at his mercy, for the building was too crowded for them to escape. Finally he finished by saying, according to the newspaper report, that there was only one Church and one heaven, and that those who were outside the one could not expect to enter the other. Considering that the building in which he was preaching, and the enlarged school which has since been opened, are largely due to the money of "tolerant" Protestants, it is not surprising that these remarks have furnished a topic for newspaper leaders and for considerable private talk, and have even caused trouble among the members of the Roman Catholic Church itself.

Such trouble however will soon cease. When one finds how severe is the discipline of that Church to those who come for Confirmation (at all events in one case lately falling under my notice) one ceases to wonder at the extraordinary obedience shown by its members. Why, if the Deaconesses and Clergy and Bishops of our Church put our Candidates for Confirmation to such constant drillings

and examinations, and rejected so many for not knowing the portions set to be learnt, we should be left with very few very good Candidates at the end. But then those few would be thoroughly well prepared, at all events outwardly; and I cannot help thinking that more of such discipline—more insisting upon our Confirmees being well-informed Churchmen as well as sincerely-acted believers—would be a great advantage. In our reaction from the autocracy of the Roman Church we are in danger of letting our liberty degenerate into license.

It is with sincere regret that Churchmen will read of the "home-call" of the Rev. C. F. Garnsey. With some of his views many of us have little or no sympathy; but no one could help honouring and loving the man. He was thorough, earnest, genuine, and such a life disarms hostile criticism. To me, and probably to most of the country Clergy, he was chiefly known in Synod; and my most distinct remembrance of him is of his speeches in Synod, which, some years ago, were frequent. These speeches showed the sincerity of the speaker: they were perhaps not very convincing to opponents; indeed I am not sure that he would not have confessed himself, that they did more harm than good to his own side, but they expressed his views and his feelings and he did not mind what was the result in the voting provided that he liberated his own conscience. One felt also that he was without malice; he might state strong views, and state them strongly, but there was no bitterness behind them. Of his self-denying work among the poor I can speak only by hearsay; but in this and in many other ways, our Church will be the poorer on earth by his entrance into the rest of his Lord.

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

Last week I spoke of the happy state of the examinees who does not know the misery of finding that he has made some absurd mistake in his answers. I can, from personal experience, make an addendum to that remark. Happy is the examiner who when he takes up his printed examination paper to allot the marks does not find that he has made some absurd oversight. I have to apologize sincerely to those candidates and their supervisors, in the Newcastle Diocese for whom I, as examiner, wrote in one question the words, "Charity never faileth," instead of "Charity suffereth long." I shall, of course, give full marks for correct answers, whichever passage was taken by the candidates. As I had written the words correctly in my first copy, I cannot tell how I made the error. But not being a spiritualist I will not ascribe it to the "spooks."

The Scholars' Examinations for 1894 are over: now we have to prepare for the Examinations of 1895. Schools who have not begun the new course on Advent Sunday ought to begin as soon as possible. Teachers will find it an easy and pleasant course to teach, and even Schools where two sessions are held will feel some sense of relief at having only one course to prepare for examination. If any Schools in the Sydney Diocese have not adopted the course, it will be a great pity, for they could hardly find a better, and why should not all the Schools of the Diocese aim at greater uniformity. If uniformity succeeds in other Colonies and other Dioceses why should we not adopt it here?

J.W.D.

THE BISHOP-DESIGNATE OF RIVERINA.

We are now enabled to state that the vacancy in the See of Riverina has been filled by the appointment of the Rev. E. A. Anderson, B.A., Incumbent of St. Paul's, West Maitland. While the many friends whom the Bishop-elect has won in Maitland and the Diocese of Newcastle by sterling manliness, earnestness, courtesy, and steadfast discharge of duty, will regret his departure for another and higher field of labour, they will join in our hearty congratulations to Mr. Anderson on his deserved promotion.

In going from St. Paul's, West Maitland,—a parish the extreme limits of which the Incumbent could almost see from the bell-tower—to the Diocese of Riverina, Mr. Anderson exchanges a sphere of comparatively easy labour for one involving great toil and responsibility. The Diocese of Riverina was formed in the year 1884, and its Endowment is chiefly due to the beneficence of the late Mr. John Campbell, of Sydney. Its area is about 70,000 square miles, and the name—Riverina—is derived from four rivers which intersect it. The late Bishop Linton, in the *Church Year Book*, described his Diocese as consisting of vast plains, on which millions of sheep are depastured. Towns are few and far between, squatters' homesteads are also separated by great distances. We learn from the same authority that there are fifteen Clergy in the Diocese, and they are also widely separated from each other. During the year respecting which the Bishop wrote he had travelled 6500 miles visiting his Clergy and the homes of the squatters. It is manifest that to work successfully such a Diocese, it was necessary to obtain a young, energetic and physically strong man.

The See became vacant by the lamented death of Dr. Linton, the appointment of his successor fell pursuant to

Ordinance into the hands of the Bishops of New South Wales. Following the precedents adopted in the case of Christchurch New Zealand, and Goulburn and Grafton and Armidale in this Colony they confirmed their choice to Australian Clergyman. The authorities in the vacant Dioceses of Perth and Adelaide have sent to England for Bishops. We are not among those who object to such resort to the home country, because the aim should be to procure the best men, but Australia has already proved so happy in furnishing Bishops from the ranks of her working Clergy, that we are gratified to know that in the present instance New South Wales was not overlooked, and that among the Clergy of the Diocese of Newcastle an excellent successor to Bishop Linton has been found.

The Bishop-Elect, the Rev. Ernest Augustus Anderson, B.A., of Queen's College, Cambridge, graduated in 1889. During his time at Cambridge he was conspicuous in athletic sports, and was captain of his college boat. Last year, during the flood, Mr. Anderson had abundant opportunity to display his boating ability. After taking his degree Mr. Anderson was impelled to offer himself for Missionary work; and through one of the Church Societies was introduced to Bishop Stanton, then of North Queensland. Mr. Anderson worked in the Diocese of North Queensland till Bishop Stanton was translated to Newcastle. He took a leading part in the Church work of that difficult and distant Diocese, and was Canon of its Cathedral Chapter—a dignity which lapsed on his removal to Maitland. Mr. Anderson's sphere was the vast western country of Queensland, which in many conditions resembles the district of the Riverina. That is to say—in character of settlement and industry, in the class of people to be ministered to, and in climate. Though happily the climate of southern and south western New South Wales is less trying than that of Northern Queensland,—in this respect the Bishop-elect will have a more pleasant experience than those of his far north parish. That parish is as large as all England. He traversed it regularly, and was an universal favourite on the stations. His many addresses were listened to with respect and interest by squatters and by shepherds. Everywhere he was at home. He was ready to camp out whenever it was necessary, and bore the great heat without complaining. He was welcome to all creeds, by reason of his kindly disposition, and we are sure he will find no lack of similar welcome in his new sphere. While in the North Queensland Diocese he took a prominent part in its early Synod work, and assisted the Bishop in all matters of organisation and management. The new Bishop has a well-stored mind. He is a hard reader on all subjects of present day interest, whether they relate to politics, social economy, or literary criticism. A careful student, he enriches his sermons and discourses from ample stores. His disposition frees him from sectarian bitterness, and he is a fellow worker with all denominations where he can find common ground. He never quarrels with his neighbours but on the contrary strives always for peace and good-fellowship. To the measure of his time, too, he has been public-spirited, and takes a deep interest in such matters as Technical Education, Hospital and Infirmary work, and he holds at present the position of President of the West Maitland School of Arts.

Mr. Anderson is a young man. We have mentioned his devotion to athletics during his College career. Now only thirty-six years of age and possessing great physical strength, he will be competent to undertake the constant journeying which working the Bishopric of Riverina involves, and the heat to be encountered will not, as we have said, be so great as that which he has endured without complaint. It was essential that the Bishops should choose a young man, and they were wise in choosing a man whose physical powers though great are not yet at their fullest, in preference to a man of more advanced age. The requirements for the position happily met in Mr. Anderson. He has, as has been said, the requisite physical strength. And he has enjoyed exactly the experience which fits him for the Riverina Diocese. A Bishop from England, a Bishop even from a town or ordinary rural parish, in Australia, would have to pass an apprenticeship before he could effectively begin his Episcopal work. The Bishop-elect of Riverina has passed his apprenticeship in the Flinders district of North Queensland. He will find himself in familiar surroundings in a wooded, when called to address a congregation of shepherds; he will know what to say and what to refrain from saying; and in Riverina, as in Queensland, his direct, manly, earnest, and always thoughtful addresses will both instruct and interest. Then he is an effective extempore speaker and preacher; he is an English University man—a requirement upon which the founder of the See dwelt; and he has no crotchets, narrow views, or party prejudices. The place was vacant, and the man was found. West Maitland will miss him, and St. Paul's will miss him; but it is an honour alike to West Maitland and to St. Paul's that a man so eminently suited for this Missionary Bishopric should be found here.

The Cathedral City of the Bishopric of Riverina is Hay, which has a population of over three thousand souls. The City is described as "one of the smartest-looking, best laid out, and most comfortable in the Colony," information which we are glad to have for the new Bishop's sake, though Hay will rather be his resting-place than his home.

Early arrangements will be made for the Consecration of the Bishop-elect, but we are as yet unable to give any information about the date or place.—*Maitland Mercury*.

In Memoriam.

CHARLES F. GARNSEY.

Very few Clergymen were better known, and very few more deeply loved than CHARLES FREDERICK GARNSEY. If the fittest argument in favor of Christianity is a Christian life, that of our deceased brother must, and will be, influential. He spent his days in doing good, in looking out for opportunities for usefulness, in creating occasions for self-sacrifice. He spent his last day on earth in the public service of his Master, and as the morning of the next day dawned he was promoted to honor,—for God took him.

The suddenness of his departure almost took our breath away; but it reminds us that the life of man is absolutely at the disposal of God. The way and time of our going is not of our determining. God appoints the time, and He makes the way. "Is there not an appointed time to man upon the earth?" God knows when to send for His servants, when He is ready to have them home, when the place is fully prepared for them—and then He calls them to Himself. Blessed are those servants who are found watching, waiting. In this attitude we believe our brother lived, and the subject of the last sermon preached to his own congregation seemed almost prophetic. "The night is far spent, the day is at hand." The day to him was at hand, for just as the lingering, solemn, dying night was being chased away by the light of morning, he entered into rest. To human reason it is a mystery that life and work should be so suddenly interrupted, and yet we ought to be thankful that we cannot account for it. If everything could be scheduled and our days could be numbered, life would be much impoverished and weakened. Life put into God's keeping is not to be measured by the words, "long" or "short," and what true life is we must die to know. Christ has ennobled life by the thought, that we may so live in Him and for Him as actually to abolish death, in so far as it is either a penalty or degradation. It is possible so to live in the Lord Jesus Christ, serving Him diligently, acknowledging only His mastery over our thoughts, feelings, and actions, that we shall know nothing of the bitterness of death, but shall recognise it only as the messenger sent to introduce us into the presence of the King.

For forty-one years Mr. GARNSEY was a Minister of the Gospel. Eleven years were spent in Tasmania, and in 1864 he came to this Colony. In 1867 he was appointed to the Incumbency of St. Matthew's, Windsor, and from that time to the day of his decease he wearied not in well doing. He was not what is termed a powerful or an eloquent preacher, but he spoke healingly, lovingly, tenderly, and as an ambassador for Christ, he besought men "to be ye reconciled to God." There was nothing in his deportment which suggested self-sufficiency; in humility he stood back, and said "Who is sufficient for these things?" but was cheered and inspired by the knowledge "our sufficiency is of God." Some of his doctrinal opinions we could not accept, but we are not concerned in this article with the theology of his teaching, so much as the religion of his life. Nevertheless, he always insisted on repentance toward God and faith toward our Lord Jesus Christ. We love to think of CHARLES FREDERICK GARNSEY as a friend, gracious, tender, loving, with that easy familiarity which constitutes the very soul of friendship. Those who would attempt to delineate his character by simply portraying it as the Incumbent of Christ Church must remember that they see only one aspect of that character, and are therefore not qualified to pronounce upon the whole man. He was not prejudiced and stubborn, but generous in judgment. He never spoke flippantly or with contempt of any man with whom he differed, either in doctrine or ritual. He maintained what he believed to be true, and no man who knew him could doubt his sincerity. However we might dissent from some of his conclusions, yet we felt that his heart was kindled with a passion that sought after God. Mr. GARNSEY's work among the poor was most beneficent. Every night he seemed to write "What hast thou that thou hast not received?" What he had he gave to the honour and glory of God. Many of the suffering poor were led to take heart again and thus he did much to uphold and comfort life. A portion of the last day he spent on earth was devoted to speaking helpful words to the inmates of the Benevolent Asylum. And when last Sunday's work was finished God said "Come up higher." "Life and immortality have been brought to light in the Gospel." This is our joy—supreme triumphant joy. And our brother has entered upon that larger purer life—life consecrated to all high service with its beginning and ending in the eternal God.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells
The Book of Life the shining record tells.

On Tuesday morning at 11 o'clock there was an administration of the Holy Communion, the Rev. F. J. Albery, B.A., of St. James' being the celebrant. At nine o'clock there was a choral administration at which the Rev. C. S. Smith, B.A., officiated. At two o'clock the Church was crowded, many friends were unable to obtain admission. The coffin was placed in the choir, and was covered with wreaths amongst which were those from the Guild of St. Lawrence, the Matron and Nursing Staff and

Mr. Maxted (Secretary of the Benevolent Asylum, the Sisters of the Good Samaritan Convent, Mr. John Walker, Mr. and Miss Laidley, Mr. and Mrs. Barclay, Mr. and Mrs. Moses, Mrs. Shepherd-Smith, Mrs. Bligh Johnson, Miss Betts, Dr. and Mrs. West, Mrs. Dixon, Rev. G. E. C. Stiles and family, Mr. J. R., Mrs., and Miss Hill.

Amongst those present we observed:—THE MOST REVEREND THE PRIMATE, the Very Reverend the Dean, Canons Moreton, Sharp, Kemmis, Taylor; Revs. C. S. Smith, B.A., A. W. Pain, B.A., J. D. Langley, A. Yarold, Dr. Harris, Dr. Corlette, Dr. Manning, Principal Schleicher, S. Hungerford, S. H. Childs, M.A., G. E. C. Stiles, B.A., W. Hough, J. Lintott Taylor, T. Holme, J. Dixon, T. V. Alkin, M.A., C. J. Byng, F. B. Boyce, G. Middleton, W. Lumsdaine, J. L. Bosworth, E. Owen, A. R. Bartlett, M.A., S. T. Tovey, B.A., R. McKeown, J. O'Connor, J. Done, E. D. Madgwick, R. R. King, M.A., T. W. Unwin, C. E. Amos, E. G. Fielding, J. Campbell, M.A., F. J. Albery, B.A., E. B. Proctor, B.A., T. R. Regg, D. E. Evans-Jones, G. North Ash, M.A., W. A. Charlton, J. Stack, J. G. Southby, Luke Parr, Archdeacon Dunstan, M.A., J. W. Elliott, B.A., W. Martin, B.A., H. T. Holliday, H. G. Vindin, H. Britten, W. H. Saunders, Geo. Soo Hoo Tan, W. J. M. Hillyar, H. Lilley, The Rev. L. Fitzgerald of St. Matthew's, Auckland, and the Rev. S. Wilkinson (Wesleyan) an old friend were also present.

Among the Laity were observed the Hon. S. A. Stephen, M.L.C., Hon. H. Moses, M.L.C., Messrs. J. Hawthorne, M.L.A., F. W. Uther, W. Crane, ex-Judge, Wilkinson, Alderman Simmons, Messrs. Laidley, J. W. R. Clarke, R. B. Smith, E. Fosbery (Inspector of Police), A. Bray, C. B. Cairnes, E. Deane-Thomson, F. Senior, F. B. Gaden, D. Walker, Dr. Walker, Dr. Blackland, Colonel Airey (who represented General Hutton and the forces), Colonel MacDonald, and Captain Le Patourel and others.

Messages of condolence were received from Archdeacon Gunther, Sir W. P. Manning, the Bishop of Newcastle, the Bishop of Goulburn, and others.

The opening sentences of the Service for the Burial of the Dead were read by the Rev. C. S. Smith, B.A. Psalm xc. was chanted, and the appointed lesson was read by the Dean. THE PRIMATE then ascended the pulpit and addressing the congregation, laid especial stress on two words in the chapter of St. Paul's Epistle to the Corinthians they had just heard read "hope" and "work." Christian hope and Christian work, he said, were the dominant thoughts that should be in the hearts and minds of all who came to the funeral of a Christian man and worker such as he whom they had lost. That large assemblage testified to the great amount of esteem and affection with which their dear departed brother had been regarded in this place. For himself, he had always felt great brotherly regard for him and enjoyed much pleasant intercourse with him, in spite of certain differences of opinion which, as they all knew, existed between ministers of the Church. Mr. Garnsey abounded always in the work of the Lord; in him one could see that the effort which by God's grace he was making to do his work was a development from the earthly to the heavenly state. Hope and work were the things that should always be with us, living and dying—living for the Lord, and dying in the Lord. For "as we have born the image of the earthy we shall also bear the image of the heavenly." That was the destiny of man redeemed, always abounding in the work of the Lord; and while they mourned the Christian man who had gone from them, suddenly, but not unprepared, as they knew, a voice from the unseen world came to them again and again, "Hope and work." Mr. Garnsey, the PRIMATE went on—after amplifying this idea earnestly and at length—would be remembered always as a kind and affectionate Christian, and as one who had done his work to the utmost of his power, nay, and beyond it; who left to them an example of the way in which they should always abound in the work of the Lord. Did they do so? Were not many of them backward in the work they should do in their different positions for the Lord? God comfort and sustain those of his family and friends who specially mourned their brother, and God grant that at last they might all be reunited where there were no sorrows, no dissensions, and no controversies, but only rest for ever in the Lord.

A Hymn was sung, and the body was borne from the Church by members of the Choir and of the Guild of St. Lawrence, and the funeral cortege proceeded to Waverley Cemetery. All the arrangements were under the direction of the Rev. C. S. Smith, B.A., Mr. F. B. Wilkinson, and Mr. G. Michael, who showed their affection for the deceased by their indefatigable labour and careful supervision. At the Cemetery a procession of Chorists and Clergy preceded the hearse to the grave, and all that was mortal of CHARLES FREDERICK GARNSEY was committed to the earth by the Rev. G. E. C. Stiles, B.A., and the MOST REVEREND THE PRIMATE, in sure and certain hope of a resurrection to eternal life through Jesus Christ our Lord.

Christian, time is speeding
Rapidly away;
Christian, God is needing
Workers here to-day.
Lay thy choicest talent
Low at Jesus' feet;
Where service goes for the Master, flows
Life's pure and richest sweet.

Notices to Correspondents.

Mr. W. H. Rowell, Rev. E. A. Colvin, and J. E. E., next week.

THE WRITTEN LAW OF THE CHURCH.

There are certain points in our present ecclesiastical settlement which are of inestimable importance to Evangelical principles; and as long as they remain no real damage can be done:—

1. The sufficiency of Holy Scripture for salvation (Art. 6.).
2. Christ the only Mediator between God and man (Art. 7.).
3. Justification by Faith (Art. 11.).
4. The definition of the Visible Church, and the declaration of the fallibility of Churches (Art. 19.).
5. The limitation of Church authority by Holy Scripture (Art. 20.).
6. The fallibility of General Councils, and their subjection to Holy Scripture (Art. 21.).
7. The spiritual nature of the presence of Christ in Holy Communion, and the necessity of faith as the condition of reception (Art. 28.).
8. The absolute completeness of the offering of Christ once made, and the blasphemous fable and dangerous deceit of the priest offering Christ either for living or dead (Art. 31.).

9. The authority of National Churches to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority (Art. 34.).

As long as these remain the written law of the Church, Evangelical Churchmen have all that they need, and they cannot be too grateful to Almighty God for preserving to them so powerful and unassailable a palladium of the liberty wherewith Christ has made them free.

WILLIAM SINCLAIR,

Archdeacon of London.

The Chapter House, St. Paul's Cathedral, E.C., August 9.

NATIONAL PROTESTANT CHURCH UNION.

Princes' Hall was crowded on the occasion of the first Annual Meeting of the National Protestant Church Union. Viscount Midleton presided. The Rev. A. Roberts, Secretary, presented the annual report, showing that 12 new branches had been formed and seven were in process of formation. The income had been £1500. There were now evident signs of awakening in the country, and Churchmen who had hitherto held aloof were coming forward in growing numbers to defend the threatened cause. Prebendary Webb-Peploe, in moving the adoption of the report, said that the latest attempt of the Bishops in connection with the Board of Missions, was to bind them hand and foot and merge the Missionary Societies in the Church. It was for the Laity to rise and say they could not away with such childish follies as the copes and mitres which were being worn, or the rank and blasphemous idolatry of compelling choir boys to kiss a cross, which was then put in a sepulchre and watched all day by the Kilburn Sisters. In conclusion, the speaker declared that that Union would never go in for prosecutions. Lord Kinnaid seconded the motion, which was carried. Archdeacon Farrar moved,—"That this meeting, recognising with thankfulness to Almighty God the success which has attended the operations of the National Protestant Church Union during the past year, calls upon all Protestant Churchmen to give loyal and efficient support to the Council in their endeavour to maintain the scriptural and reformed character of the Church of England, in view of the persistent efforts now being made to introduce into the Church teaching and practices subversive of the principles of the Reformation." He urged that they should unflinchingly insist on the 6th Article, to which every Clergyman had assented, and not allow the plain meaning of the Bible to be set aside on sham authority. England was rapidly becoming a priest-ridden country, and never was there more need for the Laity to arouse themselves. The resolution was carried. The following resolution was also agreed to:—"That this meeting is of opinion that the use of unauthorised service books, side by side with the Book of Common Prayer, in the administration of Holy Communion, and also the wide circulation of manuals, especially among the young, containing not a few of the distinctive errors of the Church of Rome, constitute a source of grave danger to the National Church. This meeting, therefore, most respectfully appeals to the Archbishops and Bishops to take such steps as their lordships may consider best for the discountenancing and suppression of the same.

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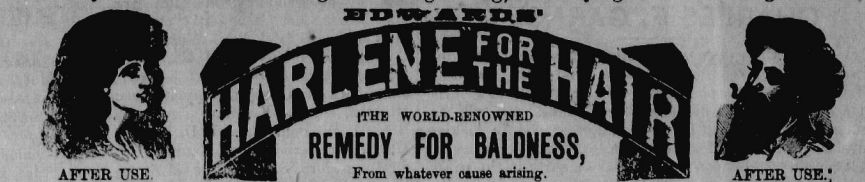
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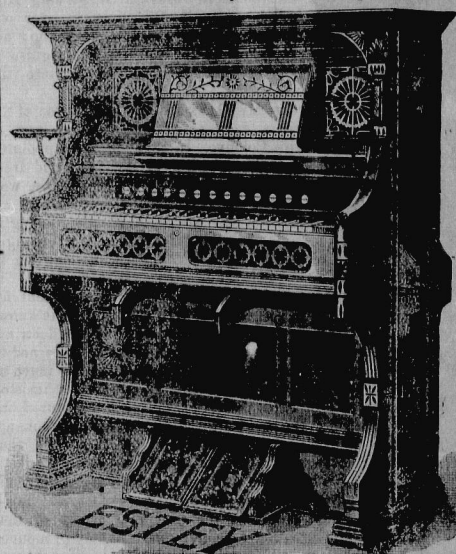
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ordination ran thus:—"Receive power to offer sacrifice to God, and to celebrate masses for the living and the dead in the Name, etc." By this form the Clergy of the Church of England had been ordained for probably about 400 years before the Reformation. A new Ordinal, by order of Act of Parliament, was, however, drawn up in 1550. As a result, Altars were taken down, and Communion Tables substituted, the words quoted were struck out, and the present form substituted, and every trace of a sacrificial character in reference to the ministerial office was expunged. Those admitted to the priesthood had no longer the paten and chalice placed in their hands and commissioned to "offer sacrifices to God, etc.," but a Bible was placed in their hands, and they were authorized "to preach the Word of God." If a sacrificing priesthood is essential to a Christian Ministry, then the Church of Rome is in a poor way herself, inasmuch as the sacrificial formula which the Church of England rejected in 1550 was unknown to Rome for more than a thousand years after Christ. The Church of England only returned to what was scriptural, and such an act does not render her Orders invalid. Christ's sacrifice and Christ's priesthood render a sacrificing priesthood unnecessary, and any man who claims to himself the office of a sacrificing priest, puts himself in the place of Christ, and assumes a function for which there is no warrant whatever. The Clergy of the Church of England are Ambassadors for Christ and "Ministers of the Word," and as such they may have seals of their Apostleship, provided they labour in the Spirit of their Master, Jesus Christ. In these days when rival ecclesiastical theories are zealously maintained, and in which the air is full of controversy on Church questions, it would be well for us to crumble our ecclesiastical mummies to powder and scatter them to the winds, and defend our position by showing what our principles have compelled us to do. The theory that believes much and does nothing will not stand the test which thoughtful practical men now-a-days apply. If the Orders of the Church of England are valid, let the Clergy by nobly living, and the service which comes of love give an emphatic and convincing answer to those who would deny it. Those of the Clergy within the Church of England, who maintain they are sacrificing priests, are placed in an uncomfortable position. The Church of Rome says they are not what they claim to be, and the Church of England to whose Articles they have subscribed declares the same truth. Rome will not admit them to her Priesthood without re-ordination and so long as they claim to be sacrificing Priests in the Church of England they are not only false to their ordination vows, but the objects of ridicule on the part of those who challenge their honesty, and smile at their folly in posing as "sacrificing Priests." With God's Word as our rule, and with God's Holy Spirit as our guide, let us seek to put away from us all erroneous doctrine and illegal ritual, and be steadfast in our adhesion to the truth as it is in Jesus, seeking to serve God the Father, to please God the Son, and to answer the ministry of God the Holy Ghost.

CHURCH NEWS.

From Various Correspondents.

Diocese of Sydney.

THE ECHO HOME.—The following contributions are gratefully acknowledged:—Miss Coates, collected, £1 2s; Roydon School, 4s; Mrs. Worling, 10s; Mrs. Youill (per Mrs. Kendall), 10s; Mrs. Holt, per Miss Phillips (previously omitted), 2/6; Briscoe, Drysdale and Co., previously omitted 10s; Committee Collection, 11s; R. J. King, 10s; Mrs. Lilly, 10s; The Dean of Sydney, £1 1s; Snowballs and Sundries, £1 3s; Maintenance, £31. Total to date, £251 1s 8d. Also the following contributions in kind:—Dish Covers, Wood, Paton and Co.; Boots and Clothing, A. J. H. Bushby; Photographs, Dr. Scott, and Mr. Dowe; Clothing, G. L. Moffit; Sugar, Hanks and Co.; Sugar, Williams, Griffiths and McLeod; Plants, Director Botanic Gardens. Office of the Home, 9 Princes Street, Sydney, 30th November, 1894.

ST. PETER'S, CAMPBELLTOWN.—Divine Service was held every night in the week preceding the first Sunday in Advent. The weather interfered very much with the attendance, but this also gave the Parishioners an opportunity of expressing their thankfulness to God for the gracious rain. On Tuesday, when the Rev. C. J. King, M.A., preached, and on Friday, St. Andrew's Day,

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Are determined that their work be altogether of a high standard.
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College, Dublin, etc. It was my privilege to meet Mr. Frazer in Ireland, at the end of last year, and I heard him speak on behalf of this movement. One of the greatest drawbacks, he says, to the advancement of his cause in Theological Colleges especially is the unwillingness of Principals to lose their men for Foreign Service. I say this because I feel that if the Brotherhood is to have any connection with Foreign Work it will be in a great measure dependant upon the way in which the Minister fosters a missionary spirit in his Chapter, and here let me say that, it is possible for a Minister to do almost anything with a Chapter, and it is also possible for him to get nothing from it. It all depends on the attitude he takes with its members. If he takes a fatherly interest in them, teaching them, bringing out their individual good gifts he will find them the greatest help, but if the Chapter is neglected by the Clergyman, he will find like a father who allows his child to run riot that it will bring him nothing but sorrow. The Members of Chapters are almost always at the start impressionable and very often enthusiastic. Let their energies and impressions be diverted in a right direction and the chief responsibility of effecting this rests with the Clergyman.

The reason why I have spoken on this "Volunteer Movement" is because if so much has been effected already among a class of men of whom the great majority care little for the things of Christ, how much might be done in an Association essentially Christian such as our own; and let me add, that when one gives, God's promise always holds good.

"It is more blessed to give than to receive."

Never has a Parish yielded up one laborer for the Lord's vineyard, willingly, but God has supplied his or her place at home,—and more than supplied it,—and to the parents here, if you give God the best you have, you will receive greater blessing than you ever have had. The question to be faced is this, What can we do?

A great many of us have only found out, up to the present what we can't do.

Let me suggest, that all Christians, and especially "Brothers," scratch "can't" out of their vocabulary and never use it again, and substitute I can do all things through Christ who strengtheneth me,—even to going out on Mission work in the heathen lands or any other work God seems to put in our way.

The needs of our own land are great, especially in the country.

Many Clergy would gladly have Brotherhood men come and take a few meetings for them, or do Mission work and form Chapters of the Brotherhood for them.

No one can get hold of young men like young men, and there seems a splendid opening in this direction.

Then again there are many places in the country which the Clergyman in charge finds it impossible to visit more than say once a month, and then only to hold one service.

The people in the villages would gladly welcome a "Brother" there. I have been in these towns and know that it is so.

The work would easily open out for us if we had Missionaries of our own, or, a fund which we could draw upon in order to send one of our own number away on this sort of work.

Then again—There could be Holiday Mission trips made, by Brothers who want to go for a change into the country and can spend a little money on their holiday.

The Mission work would not fatigue them but serve to brighten their holiday, and to gladden many hearts. I know this work has been tried by several business young men with admirable results, and everywhere they are received with open doors.

But now I come to the practical part of my address, What are we going to do?

Certainly I think some Mission Fund should be started to be kept entirely separate from the Brotherhoods ordinary funds. This fund could serve

(1) To assist the Societies by a contribution towards the support of our Brothers already in active work, either at home or abroad.

(2) To pay any expenses necessary for sending Brotherhood men on work in this Colony, who otherwise would not be able to undertake the same.

(An instance of our need in this respect was apparent at the Bowral Convention.)

But these are matters depending almost wholly upon our personal efforts—and our personal zeal and consecration to the Master's service. To subscribe £50 to a fund such as I have suggested would cost each brother (we number I think about 300) but 4/- per annum, that is 4d. a month, or about 1d. a week. Not a very great effort to make, and yet there is a "but" in the question.

Can we expect a plan such as this to succeed when the Council are continually hearing from the Treasurer—Chapter has not paid up. I could not help thinking last night during Archdeacon Langley's address that, some of us would do well to take for our motto, "One no man anything."

May the result of our Convention this year be twofold.

(1) To praise God for past blessings.

(2) May it enable us to rectify the mistakes of the past year's work.

(3) May it show us how much need there is or still more whole-hearted service, zeal and personal consecration to God. Thus showing our Elder Brother and Saviour, through Whom alone and for Whose sake alone we have these blessings—our love for Him.

The Rev. A. J. WHEELER of Broken Hill (*Locum Tenens* All Saint's, Petersham) delivered the following address on PRAYER.

I am very glad this subject of prayer has been allotted to me, because I think that amidst all the divisions with other Christians, we are at one on this great subject of prayer. In connection with such a movement as this, which I am pleased to hear is doing good work, the foundation of it must be prayer. Writers tell us—every writer of biography—that a man's actions are made up of two parts, the part he plays on the stage of the world before his fellowmen, and the inner motive of whatever the man is in himself that directly or indirectly in some way stamps itself upon his actions. Think of the inner for a moment I suppose there is no subject in the world more beautifully interesting than the study of a human soul. Think of the vast diversity of light and shade that perpetually sweeps over it. We have stood, have we not, on the dip of some of our mighty Australian gullies and watched the light in the far distance casting its beautiful rays, and beneath our feet the whole scene stands in solemn calm, and as we watch, a transformation takes place so rapidly we scarce perceive how. Do we not see here, the continuous diversity of light and shade that is sweeping over our souls.

Have we not ourselves felt the same. Have we not experienced it. When thinking of the inner life and trying to gather some thoughts of prayer, I think we must always ever turn ourselves to the life the study of the inner life of Christ, because I take it that if Christ is an example to us in anything, he is pre-eminently an example to us in the example and practice of prayer. One writer has told us that the Four Gospels are, *in essence*, of the life of Christ and in a sense it is so. Some of us have, purchased, seen in the Swiss Alps in the early morning, the sun just rising upon those mountain peaks, the just rays of beautiful light sweeping over those snow-capped heights with a beauty and splendour surpassing all description in words which fire our souls with sweet and noble thoughts, for, as has been said, no man can look up and contemplate such sights as these without having his soul elevated. Have you not looked out upon some starlight night and watched the planets plunging their way through space, and caught the flash of light from some far distant star?

All this speaks to you of thoughts of God too deep to fathom. May we may not apply that to the beauty and greatness of Christ's life. Is there not in His character, much that is too deep for our apprehension, and yet in this history of the Gospels, God has been pleased to uplift the veil that hides this inner life of Christ and give us sweet glimpses into it. Upon no subject has God's hand uplifted the veil and shown us more clearly this than in the life of prayer.

What does Christ teach us? He teaches us that prayer lies at the very basis of life. We take it for granted as we do the air we breathe, or the sunshine that brings forth flowers, beautifying the earth for man.

You will notice that Christ's teaching upon prayer never once presses upon man the necessity of prayer. He never once seems to conceive for a moment that man could be so mad as to do without it. He constantly teaches us conditions of prayer—of the wickedness of the prayer of the hypocrite. He tells us of the blessings that follow earnest prayer, but never does he assume that men could be so mad as to live without prayer. One of our greatest writers tells us that desire is a something lying at the root and basis of our life, and that this desire is the raw material out of which holiness comes, or out of which sin is woven. Think of this for a moment under one or two heads. We want much everyone of us in this world of sorrow. I would speak to you personally and individually because I think it best in handling a subject like this. I would ask you to cast your eyes upon the life-lines of the past few years of your life. That crushing sorrow which has overshadowed you. Either that sorrow softened or it made you hard and selfish. Does not the history of the world teach us that the greatest and noblest minds the world has known have been coined in the crucible of suffering. Suffering makes us more Christ-like, or it hardens and narrows our nature, and then does not have a beneficial result. My friends, always when suffering is hallowed and consecrated by prayer—then it is as with preaching that sorrow reveals to us one standing with us who is none other than the Son of God Himself. And what we say of sorrow we say also of physical, or mental suffering, just as sorrow makes a man selfish if unconsecrated by prayer, so suffering makes a man hard and callous. There is only one way in which physical suffering can be made to have a beneficial influence over us, that is when we catch the patience of Calvary. Suffering is consecrated by prayer. We have seen some young men full of life, of health and strength, suddenly cut short by accident, or we have seen a young woman with all the hope of life, of family and motherhood before her, laid on a bed of sickness. Yet we catch sight of rays of light within her face that she herself never knew before, because she hears angel's notes. How is suffering made to produce such spiritualizing effect upon men and women who have to it to bear. Only, always, when it is hallowed and consecrated by prayer.

We want much prayer in this world of sin. Men may forget sin, but with the world before them, it is impossible for them to deny it. How are we to deal with sin?

First comes the cynic, and he says ignore it, ignore the fact of sin. Is not this to play the game of the bird of the desert, and with stately step in the face of danger, to

hide your head in the sand. Is that the part of men? Then comes the man of business, and he says make light of it, make light of the fact of sin—life is too crowded with work, we must be practical. Yes! all, all must be practical, for to be practical means to take into account the facts of the moment, and amongst other facts, are not those facts, that life is short and it is a time of probation. True it is that we live, but it is equally true that we must die. Then comes Christ—how does he teach us to deal with sin? Never does He speak so sweepingly as when He condemns sin, but always is there behind it a kindly and helpful word for the erring one—always are His hands held open to receive back the penitent and the prodigal, also teaching them to pray. He also teaches us something else about prayer—He teaches that if our prayers are to be answered, there must be a complete dependence of ourselves upon God.

Have you ever noticed the true and complete dependence of Christ upon the Father, shows that whenever He undertook any great work, He always placed Himself in utter dependence upon God in prayer.

Does He set about His great life's mission, does He walk upon the water, does He raise the dead, does He ascend the Mount of Transfiguration and talk with those of another world about the things He was to suffer and accomplish.

In all things we find Him in utter and complete dependence upon God in prayer. You will notice too that the whole burden of Christ's life was "Not My will but Thine be done." The will of Christ is utterly, completely buried in the will of the Father; and so with you and I if we are to be Christ-like our wills must be lost in the will of God.

I would ask you to think of the kind of prayers mentioned about our Lord. We read, He spent whole nights in prayer—but I think the general teaching of the New Testament, is that not long prayers are most signally blessed; but short ones, for example, the prayer of the publican, "God be merciful to me a sinner," the prayer of the poor woman, "Lord help me," of the penitent thief, "Lord remember me, when Thou comest into Thy Kingdom."

Prayers from the heart will bring most plentiful blessing. If your work in connection with this Brotherhood is to be successful it must be done in the spirit of the Apostle Paul; "Lord, what wilt Thou have me to do?"—to which prayer God undoubtedly will give a most complete and abundant blessing.

The Rev. R. NOAKS, B.A., Incumbent of Holy Trinity, Sydney, read the following paper on SERVICE.

Mr. President, Gentlemen and Members of the Brotherhood of St. Andrew.—I desire, before entering upon the subject matter of my paper, to acknowledge the compliment extended to me as an outsider, in the invitation to take a prominent part on an occasion like this. Though not yet a Member of the Brotherhood, I take a warm interest in it and am hopeful that at no distant date, when the conditions of my own parish seem more favourable to the formation of a Chapter, that I shall have one within its borders. In the meantime, I trust that even the reading of a paper at this Annual Convention will be regarded as an evidence of practical sympathy with an association that deserves to be encouraged—an association that, though comparatively new to the Diocese, has already made remarkable progress, and come to be recognized as a strong, living, growing organization, working a large amount of good in many parishes. One feature, therefore, of Christian Service, the subject on which I have been asked to write, will undoubtedly be the helping forward of a Society that provides Christian Fellowship and seeks mutual blessing under the designation of the Brotherhood.

The subject given me for this paper is, I confess, a splendid one for any Christian to write or discourse upon, but it has so often, and so ably been dealt with, by master minds, that I have some misgivings in approaching it, lest justice should not be done to it. For guidance, however, I shall turn, not to any uninspired writing, but to the Word of God. Let me direct your attention to the 12th chapter of St. Paul's Epistle to the Romans, which begins thus, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If you wanted an explanation of the nature of service, what faculties it requires one to exercise, the spirit in which they should be employed, the motives that should actuate the Christian worker, and so forth; could you study anything better than that instructive chapter? I venture to think that if it were read as a paper in its entirety, on an occasion like the present, to unfamiliar ears, it would strike the listeners as one of the most intelligent, forcible and suggestive addresses ever delivered on Christian service. Opening out with that appeal "I beseech you," it reveals the earnestness of the writer, and indicates the warmth and zeal and eagerness with which we should address each other on matters of faith and the duties of our spiritual calling. One special feature of Brotherhood service is to exhort, exhort fellow creatures, as the Apostle here does, with a loving solicitation difficult to resist; to urge them to embrace the faith, if as yet they have not done so; to provoke them to good works, and increased effort, if they are already Christians. St. Paul has a word for every servant of Christ, lessons for preachers, teachers, exhorters, alms-givers, directors sympathetic visitors and in fact all workers, of whatever kind or degree, associated with the Church of the Lord Jesus.

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How happily, too, he illustrates and reminds us of the bond of union that should exist between all Christians, how we all should recognise that we are members of one body and every one members one of another; how we should each employ our own peculiar powers in the service of the Master to the full extent in which those powers have been conferred upon us, and that too without allowing ourselves to be drawn into strife, or any unkindly disposition towards each other to mar our service, remembering that we are all working for the same object—the glory of the Master and the good of our fellow men.

The opening verse also reminds us of the freedom of will that we may exercise. Our service is not compulsory; it is a matter of choice—we may present our bodies (i.e.) take it ourselves, like a freewill offering in Temple service, or we may withhold them, according to our own inclination. "Choose you this day whom ye will serve!" "Who then, is willing?" are the voices of Scripture. Christ is not an Egyptian taskmaster forcing obedience and service from unwilling creatures writhing under a galling yoke, like "dumb, driven cattle." We are not mere machines to be set agoing, and kept in motion without any intelligent sympathy with this service we are rendering. It is the noble feature of our nature that we can, of ourselves, consecrate our faculties voluntarily to the work. Let us do it, then, brethren, the most readily, because we are not compelled. Let not the liberty that is ours tempt us to evade the moral and spiritual duty that we owe to Him, Who has made us with an independent will. As Milton's words suggest:—

"Our voluntary service He requires,
Not our necessitated; such with Him
Finds no acceptance, nor can find; for how
Can hearts, not free, be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?"

A thought, too, that should stimulate our endeavours in the service of our great Lord is the dignity of our calling. Paul, magnified his office and was proud to be able to introduce himself in this letter even to cultured Romans as a "servant of Jesus Christ." It is surely no ignoble office to be an ambassador for the sovereign, and such we are for the King of kings. It is counted an honour to be associated with the great ones of earth in important enterprises: how much more should our association with the celestial beings, who are made the Ministers of Christ, be accounted an honour; what a mighty undertaking are we called to share in! The evangelisation of the world! Co-workers with Christ, the Apostles, and that noble army famous in heaven and on earth, we are helping forward a scheme that has for its object the recovery of a lost world! A scheme that affects the eternal destiny of countless myriads of immortal souls! Is that an insignificant employment. Too little do we appreciate the favour of being permitted, leave alone invited, to participate in such work. We think enough of the sacrifices, deprivations, humiliations, denials, sufferings, and losses, entailed in Christian service, but we are not so quick to note how infinitely all these are outweighed by the rewards, privileges and blessings conferred. Hereafter, if not now, upon the faithful follower of the Lord Jesus. "If any man serve Me, him will My Father honour," says Christ. And is not Divine praise of our work; is not the welcoming approval "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord" an honour? If such a reward is not sufficient compensation for the comparatively insignificant losses, burdens and sacrifices of the service, it is a proof that we do not estimate in the least degree how greatly we have been privileged. Instead of however, any longer regarding ourselves as the losers, let us henceforth recognise how much we are the gainers by allying ourselves with the Son of God, and entering into His service.

Don't let us forget that Christ promotes His faithful servants to the dignity of friends. "Henceforth I call you not servants but friends, if ye do whatsoever I command you." A confidential servant in the employ of a great man gains respect in the world according to the importance of his master. It is something of an honour to be even in such relationship to a leader in the intellectual, social, religious or political world. The confidential servant enjoys a reflected glory. But the friend—the man who is taken into the great one's counsels, who is the acknowledged companion in travel and associate in society, enjoys yet greater respect, in consequence of this close admission into fellowship. We then are honoured friends of Jesus, taken into His counsels, acknowledged by Him before His Father, the angels, and the world; upon whom in consequence heaven smiles with approval, and to whom it looks for deeds proportionate to such favour conferred. Are we alive to the importance of the recognition of it should stimulate us to renewed efforts for the Master, and call forth our grandest endeavours in His cause.

One more suggestion to excite increased energy and exertion and zeal, and I will bring my paper to a close. It is the terrible urgency of our Master's business. It needs immediate and earnest attention. It needs all the

time and sympathy and intelligence we can give it. And the motto of our lives should be "No delay." The fields still whitening to harvest have yet comparatively few laborers in them. At home and abroad the opportunities for splendid usefulness are many, and yet the Lord's work is short-handed. Many of the dark places of the earth are still full of the habitations of cruelty, calling for more missionary service. The Cities of the civilized world are far from being Christianized. In our own alas, how much iniquity prevails; what wanton profligacy; what unblushing crime; what terrible exhibitions of defiance to the laws of God. With Infidelity, Atheism, Socialism, Anarchy, and all their kindred vices making progress in our midst, with the knowledge that the souls for whom Christ died, are perishing in multitudes. Can we be idle? Can we feel ourselves irresponsible?

"To you, O men, I call, and my voice is to the sons of men," saith the Word of God. Let us be up and doing. Consecrating the faculties of mind and body, let us labor for the Lord. It is a time of warfare, let us fight against evil, let us defend the truth, let us push the foe from the field, let us plant the banner of the Captain of our Salvation where the enemy's flag is waving. Let us show ourselves valiant soldiers of the Cross, fighting the good fight of faith with weapons proved and true. As a motto for this ensuing year in the history of the Brotherhood service, let me give the words, "The Sword of the Lord, and Forward."

Brothers, up to the breach
For Christ's freedom and truth,
Let us act as we teach,
With the wisdom of age and the vigor of youth
Hed not the cannon balls,
Ask not who stands or falls,
Grasp the Sword of the Lord,
And, Forward!

Brothers, strong in the faith
That the right will come right,
Never tremble at death
Never think of thyself 'mid the roar of the fight
Hark to the battle cry
Sounding from yonder sky,
Grasp the Sword of the Lord
And, Forward!

Brothers, sing a loud psalm,
Our hope's not forlorn,
After storm comes a calm,
After darkness and twilight breaks forth the new
morn.
Let the mad forget madder,
Never quail 'mid the ladders!
Grasp the sword of the Lord
And, Forward.

Brothers, up to the breach
For Christ's freedom and truth,
If we live, we shall teach
With the strong faith of age and the bright hope of
youth.
If we perish, then, O'er us,
Will ring the loud chorus,
Grasp the Sword of the Lord
And, Forward.

A discussion then took place on the foregoing papers—in which Archdeacon Langley spoke of the intimate connection of Prayer and Service. It was impossible to separate them if practical living Christians were to be manifested; the devotional without the practical was a failure.

Brothers George, Walker, and Jackson spoke, and the Rev. J. D. Langley summed up. He said that it was our privilege to remember, though so weak and liable to fall, we had the power of the living God with us. Be up and doing in season, out of season, more prayer, more service, more labour.

Various votes of thanks were passed at the close of the meeting to the ladies and helpers of St. Peter's in providing tea, to those who had come from distant parishes to help at the Convention, and to the President. A hymn was then sung and the Convention was closed by pronouncing the Benediction.

There is a tide in the affairs of men which taken at the flood leads on to fortune.

Mrs. W. J. Lang, Bethany, Ont., writes: "I was one of the greatest sufferers for about fifteen months with a disease of my ear similar to ulcers, causing entire deafness. I tried everything that could be done through medical skill, but without relief. As a last resort, I tried the Canadian Healing Oil, and in ten minutes found relief. I continued using it, and in a short time my ear was cured, and hearing completely restored. I have used this wonderful healer successfully in cases of inflammation of the lungs, sore throat, coughs, cuts and bruises, etc.; in fact it is our family medicine."

Something about Two Boys.

"The most pathetic incident of my childhood is this: My mother had been very ill for several weeks, and the doctor solemnly announced that she could not live more than two or three days longer at most. That night my father roused me from sleep and took me out of my little bed to bid her a last good-bye. I shall never forget the scene, which was new and awful to me. People were weeping all round the room, the air of which was heavy with the odor of candles and lamps, and reeking with the fumes of drugs. My mother knew and kissed me, and then they took me back to my bed. But ere I was laid away someone opened the window a few inches from the top, and I noticed the grey dawn resting on the glass, and heard the "cheep, cheep" of a newly awakened bird. Since then I have associated that hour and sound with that unhappy episode."

But (and to say what now follows I have written the foregoing paragraph) we were all rased and tortured for nothing. My mother proceeded to get well hand over hand, and died quietly thirty years afterwards. She survived every person who stood at her bedside that night except me."

Speaking of the illness of her son, a boy of nine, a lady says: "We had to sit with him night and day, giving him brandy, wine, beef-tea, &c., to keep him alive, and expected every day would be his last. The physician plainly told us that nothing more could be done to save him."

Yet in spite of the disease, and—we almost said—in spite of the doctors, the lad is well today. And this is how it all came about. There is a moral in it, too, but suppose we serve that up at the end of the story. All right, you say. Very well, then.

It seems that this boy, George Westmoreland, had previously been a strong, healthy little chap, as all boys ought to be. But about the middle of last November—1891, that is—be was taken down. He complained of a bad pain in the stomach, and vomited a quantity of yellowish-green stuff. Presently the pain was so sharp he couldn't lie in bed, and they had, so his mother says, to apply fresh hot poultices one after another, and a second doctor was called. He was turned yellow and his skin too. He was hot and feverish and had to fight for his breath.

Of course his mother sent for a doctor, and the doctor said his young patient was suffering from inflammation of the bowels. He gave medicines, which, however, did no good, so far as the boy's friends could see. On the contrary, he grew worse, and a second doctor was to be fetched. This medical gentleman differed from his predecessor, and gave out that George had an attack of rheumatic fever—in other words, acute rheumatism—a disease which no boy has any business with whatever.

The treatment on this theory availed nothing; George was worse. He now had a hacking cough, and his expectoration was so offensive that the people had to use disinfectants. He broke out into sweats, so heavy as to saturate the pillows. He could take no nourishment save a little milk and lime water. He wore away to a skeleton, did the poor boy. He was nothing but skin and bone, and they had to lift him in and out of bed. Then he fell so ill he would not notice any one in the room, and lay for hours never opening his eyes. Then came the time when a third doctor said he couldn't possibly live.

What happened after that the boy's mother tells. We give you her exact words: "In February last," she says, "my husband, as a last resource, determined to try Mother Seigel's Curative Syrup. After a few doses the boy's breathing was easier, and he took food. In three days he was able to sit up, and in a week's time he was up and dressed. He gained flesh and strength every day, and is now able to go about. Sometimes I look at him and can hardly believe he is the same boy who was so recently at death's door. Seigel's Syrup saved his life. Yours truly, (Signed) Mrs. Mary Westmoreland, 5 High-street, Plumstead, London, April 27, 1892."

Now, a half a dozen words. Little George had no bowel inflammation, nor a single touch of rheumatism. That was the doctor's professional guesswork. He had a sharp attack of biliousness and indigestion, of which Mother Seigel would have cured him long before had her medicine been applied to. Here is the moral to conclude with: Learn what the true remedy for illness is, and use it first instead of last.

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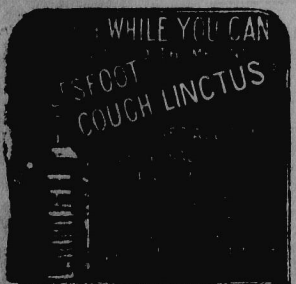
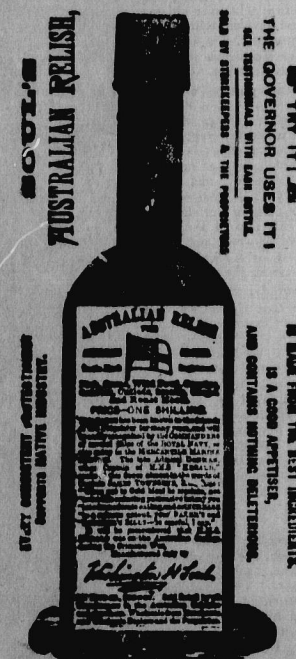
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