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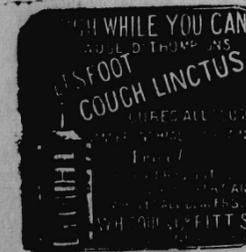
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NEW SERIES, No. 439

SYDNEY, NEW SOUTH WALES, SATURDAY, NOVEMBER 24TH, 1894.

[THREEPENCE.]

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Advertisement for W. STEWART, UNDERTAKER, STEAM SAW MILLS, PITT AND BATHURST STREETS, SYDNEY.

Advertisement for SPECTACLES! and the most difficult Lenses, Doctors' or Hospitals' Prescriptions Manufactured at London Prices.

Advertisement for R. WOLINSKI, Consulting and Manufacturing Ophthalmic Optician, mentioning his appointment to the Colonial Secretary's Office.

Advertisement for Heresy ARTISTIC PORTRAITURE, 28 OXFORD STREET, HYDE PARK, SYDNEY.

Advertisement for Woolloomooloo Box & Timber Co., 57 & 59 COWPER WHARF, WOOLLOOMOOLOO.

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Advertisement for J. HUBERT NEWMAN, Cabinet-maker, 314 GEORGE STREET, SYDNEY.

Advertisement for D. JACOBOWITZ, PRACTICAL TAILOR, 14 GLENMORE ROAD.

Advertisement for NEWMAN'S Atelier For Art PHOTOGRAPHY, 314 GEORGE STREET, SYDNEY.

Advertisement for ROBERT LEE, Plumber and Gasfitter, Galvanized Iron and Zinc Worker, 53 & 55 WILLIAM STREET, WOOLLOOMOOLOO.

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NEXT WEEK.

SUNDAY.

THE TWENTY-SEVENTH SUNDAY AFTER TRINITY.

Lessons: Morning—Ecclesiastes 11 and 12; St. James 4. Evening—Haggai 2 to v. 10, Malachi 3 and 4; St. John 9 to v. 39.

THE CATHEDRAL.—11 a.m., THE DEAN. 3.15 p.m., Canon King. 7 p.m., The Precentor. Holy Communion, 8 a.m.

St. MARY'S, BALMAIN.—11 a.m., THE PRIMATE. CHRIST CHURCH, NORTH SYDNEY.—3.30 p.m., Confirmation, THE PRIMATE. 7 p.m., THE PRIMATE.

MONDAY.

Lessons: Morning—Isaiah 11 v. 10; St. James 5. Evening—Isaiah 12; St. John 9 v. 39 to 10 v. 22.

STANDING COMMITTEE, 4 p.m.—THE PRIMATE.

TUESDAY.

Lessons: Morning—Isaiah 13; 1 Peter 1 to v. 22. Evening—Isaiah 14 to v. 24; St. John 10 v. 22.

COUNCIL CHURCH OF ENGLAND GRAMMAR SCHOOL, 4 p.m.

St. MICHAEL'S, SURRY HILLS.—7.30 p.m., Confirmation, THE PRIMATE. Convention at St. Paul's, Cleveland-street, 2.30—5.30 7.30—9.30.

WEDNESDAY.

Lessons: Morning—Isaiah 17; 1 Peter 1 v. 22 to 2 v. 11. Evening—Isaiah 18; St. John 11 to v. 17.

ALL SAINTS', PETERHAM.—4.30 p.m., Confirmation, THE PRIMATE.

St. AIDAN'S, ANNANDALE.—7.30 p.m., Confirmation, THE PRIMATE. Convention at St. Paul's, Cleveland-street, 2.30—5.30 7.30—9.30.

THURSDAY.

Lessons: Morning—Isaiah 19 to v. 16; Peter 2 v. 11 to 3 v. 8. Evening—Isaiah 19 v. 16; St. John 11 v. 17 to v. 47.

THE PRIMATE will visit the "Sobron" in the afternoon.

St. JOHN'S, BALMAIN.—7.30 p.m., Confirmation, THE PRIMATE. Convention at St. Paul's, Cleveland-street, 2.30—5.30 7.30—9.30.

FRIDAY.

St. Andrew's, Sydney.

Lessons: Morning—Isaiah 54; St. John 1 v. 35 to v. 43. Evening—Isaiah 65 to v. 17; St. John 12 v. 20 to v. 42.

St. MARK'S, DARLING POINT.—4.30 p.m., Confirmation, THE PRIMATE.

DAY OF INTERCESSION in connection with Self-Denial Effort—The Cathedral, 7.30 p.m., BISHOP OF NEWCASTLE.

SATURDAY.

Lessons: Morning—Isaiah 21 to v. 13; 1 Peter 3 v. 8 to 4 v. 7. Evening—Isaiah 22 to v. 16; St. John 11 v. 47 to 12 v. 20.

Scholars' Examination in connection with Sunday School Institute.

OPEN COLUMN.

"Who Giveth Us the Victory."

1. Judging from signs that are in the air, the special effort now being made for Missions is on a fair way to success, so far as this Diocese is concerned. I say this from conviction, and not policy, although I think that those critics who have been so ready to tell us that it was doomed from the first to be a failure might have held their peace. To prophesy failure is often to court it. To look for a "frost" is often to invite it. I hope that many of those gloomy prophets were at the Y.M.C.A. Hall last Monday, and had their eyes opened. Failure or not, is not this movement simply a case of "According to your faith, be it unto you"? I heard it said once that "such a movement as a 'Self-denial Week' was beneath the dignity of the Church of England. The Bishops had simply to unite in demanding the £10,000, and the money would have been given." Be this as it may, as this is the method chosen, we must all accept it, and as we have prayed for its success to Him Who hears and answers, we should already begin to thank Him. 2. The actual amount of money raised cannot be taken as an exact measure of the result of this movement. Heartfelt sympathy and interest, prayerful and continued effort—these will, I doubt not, grow and abound more and

more. These cannot be summed up and set down on paper, but they are worth far more than mere money. I think this is very evident, that much of this true genuine sympathy and interest has been aroused, and for this, if for nothing else, we may thank God and take courage. 3. As far as I have seen and heard, there has been great eagerness shown for the leaflets on the various parts of the Mission field under the A.B.M. They have been exceedingly instructive and useful, and I sincerely hope that the A.B.M. will add to them and publish them bound together in pamphlet form for future use and reference. There would be a ready sale for them if offered at a low price; but I think that it would pay to give them away—a few dozen in each parish. 4. Another pleasing feature of this time is the demonstration of the fact that sympathisers of the C.M.A. and A.B.M. will work with each other and for either branch of the Church's mission work.—The narrow-minded ones excepted. We Churchmen seem really to be waking up to the fact that with the love of our Saviour and his lowly brethren in their hearts, men and women of different "schools of thought" can and will co-operate zealously and enthusiastically in Missionary enterprise. Copland King and the Tomlinsons in Dogura, Mr. Charlton and Mr. Mort in Sydney, are instances of this. And is not this as it should be? Should not the various parties in our Church simply serve to bring out and enforce some of the many phases of the truth, while all are united in genuine love and desire to glorify Christ and minister to each other? 5. I often feel thankful that we have both the C.M.A. and A.B.M. Existing together, they ensure that both parts of our Lord's commission are being attended to—that we are working for the Heathen far and near. It would be a great disaster to the Church, and to either Society, were the other to cease working. God will certainly, I think, bless the C.M.A. for the hearty manner in which so many "C.M.A.'s" are working and contributing for the A.B.M. Whenever the C.M.A. gets into difficulties, through the expansion of the work, I feel assured that those who are specially connected with the A.B.M. will not stand aloof. Those who have been hearing and reading of the work in New Guinea, or Bellenden Ker, or Queensland, Malaisia or among the Chinese, must have felt that God's spirit is using the A.B.M. and its Missionaries; and we who are seeking to be fellow-workers with Him, are bound to get far more than we give. 6. In concluding this paper, there is one hope I have that I must mention. What a glorious result it will be of this special week, if funds and men are forthcoming, to enable our A.B.M. to take up a work amongst—not heathen—but God's ancient and beloved people Israel. "They shall prosper that love Thee." Happy, the 'Board' or Society or Church which can claim the blessing of those who are striving to hasten the day when Israel, as *Israel*, shall own and hail their Messiah and their King. B.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

With regard to such an organization as the "Communicants' Union, to which I referred last week, the question of its success or failure rests with those who manage it. No list of rules, or statement as to dates of meetings, can show how to make it a success. Nothing, in fact, can fully show why it succeeds, unless someone who sees the actual working should describe it at full length, as the work of the Open-Air Mission was described in the RECORD some months ago. (I am glad that the Melbourne Open-Air Mission, although started but recently, is already making itself felt as a powerful influence.) Many of my readers, however, wish to know the rules of a Union which has been such a marked success. Here they are:—

"OBJECT." "To unite in a bond of fellowship all who are Communicants, for mutual aid, encouragement, and work."

"RULES." 1. "All Communicants in the Parish shall be eligible for membership, and may be admitted at the Monthly or Annual Meeting."

2. Each member shall promise— (a) To be a true disciple of JESUS CHRIST. (b) To practice earnest private prayer and reading of God's Word, and a regular attendance at the services of the Church.

(c) To attend the Holy Communion at least once a quarter, unless absent from home, or hindered by reason of sickness or other urgent cause.

(d) To aid the work of the Church, either as a member of a Sunday-school Teacher, Member of the Choir, District Visitor, or Aiding in Church Decoration, or in Any other parochial work, if requested by the President.

(e) To attend all meetings of the Union, unless prevented by sickness or some urgent cause.

3. The Union shall meet quarterly for conference and prayer.

4. The annual meeting shall be held on St. Luke's Day in each year.

5. No subscription is required, but each member will pay sixpence for the card of membership and the incidental expenses of the Union.

Allusion has been made in the RECORD to the question of subjects for sermons, and to the mode of constructing "outlines." The following notes of an address lately given by Archbishop Langley to the Readers in the Gippaland Archdeaconry at his farewell meeting, appears in the *Victorian Churchman*:—

1. Find your text, sometimes difficult, one secret of the difficulty being a desire to preach fine sermons. Be guided by the lessons for the day in a good general rule to follow, the whole round of Christian doctrine and practice can then be considered. Don't choose remarkable texts at first. Choose your text early in the week, it gives the opportunity of thinking about it. 2. Having found the text. Don't write away immediately, or you will probably become excurionists. We want to catch the idiosyncrasy of the text, that wherein it differs from every other text; for texts—as leaves on a tree—are never exactly alike. First, outline your sermon, get the bones before you begin to put flesh on. Find out the salient points of your text, let them be the heads. Don't run to every point of the compass, but seek to bring home one truth. Be definite in your teaching; vague and uncertain teaching is the curse of the Church. Apply all the way through, don't leave the application till the end. Don't give mere essays. Keep a personal hold on the people. Translate from first century into the nineteenth century, i.e., if preaching about the Pharisee, show how he exists to-day and is perhaps among your hearers. Avoid long sentences; be natural; speak in a natural voice; avoid, as you would a pestilence, a preaching voice. Be distinctive, giving to all their portion. Find out the needs of the people by visiting."

The pamphlets on prophecy which were received by me (and I suppose also by every Australian Clergyman) this week suggest some sad reflections. The last time such a pamphlet was sent, I pointed out the absurdity of the reasoning and the improbability of the interpretations being correct. I shall not do so again. The matter is more serious than absurdities or improbabilities. What would Christians say concerning a turf prophet who was wrong in every guess he made, and yet spoke of himself as certain to "spot the winners"? What would Christians say concerning the morality of a fortune-teller who failed in every attempt to predict the future, and yet spoke with absolute confidence of future success? Whatever we should say of such people, we must now say concerning Mr. Baxter.

I am quite aware that the Rev. M. Baxter is Editor of a widely-circulated religious newspaper, and therefore has probably been the means of doing some good for his Master. But I cannot on that account admit that he can be excused from obedience to the ordinary laws of morality. What I should be tempted to call "colossal impudence" in the turfs or fortune teller, cannot be excused in him, because "he is such a good man." And he has shown in sending this book to those to whom he sent his previous edition, an impudence which is nothing short of colossal. His former prophecies have all come wrong: even of those which are yet future, the fulfilment is so unlikely that he has had to shift the dates to some years hence: about the wonderful events which were to happen on such and such dates (the absolute days were mentioned), in 1894, 1895, 1896, and so on, this book is absolutely silent. And yet—will it be believed—that book is called a former edition of this, and no reference is made to any mistake having ever been made. "The first edition of this little pamphlet was in print in 1866." I have little doubt that from that time to this, not one single interpretation has been shown to be correct, and yet, if possible, the newest edition is more positive and definite than its predecessors. If this positiveness was accompanied by the least confession of the failure of past interpretation or of the total alteration of the different editions, I should not think so harshly of it. As it is, the book, while professing to help the cause of Christ, is an imitation of the ways in which the impostor and the swindler suppress facts and suggest falsehoods. Absurdity in interpretation and incorrectness in scholarship are mere trifles compared to such unchristian conduct, and to me the concluding pages, containing such words as "All that are truly Christ's are separated from the world by the indwelling of the Holy Spirit," are a hollow mockery when one sees the impudent effrontery, with which previous failures are ignored and—by implication—denied.

COLIN CLOUT.

Lichens are recognised simply by their dwelling-places as well as by their form. Ordinarily they are not terrestrial plants at all, but aerial, and of the nature of epiphytes; as aerial as orchids and mistletoe, and often decorating rocks and trees with the splendour of natural jewellery. Or, like the familiar reindeer lichen which whitens all our moorlands, the may descend to terrestrial levels.

Mount Townsend in the south-east of New South Wales is the highest mountain in Australia. Height, 7,358 feet. The Gypsies have an idea that there is a sympathetic and guiding influence over their lives proceeding from the planets or the stars.

Help your children to grow strong and robust by counteracting anything that causes ill-health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Extirminator. It never fails.

CHURCH HISTORY.

The Continuity of the Church of England.

—III—

WHAT CHURCH AND STATE THINK OF IT.

BY THE REV. THOMAS MOORE

Our series of articles on "The Continuity of the Church of England" would not be complete without inquiring what the English Church herself, and successive Parliaments, representing historic, ecclesiastical, legal, political, and public opinion during and subsequent to the Reformation period, thought upon the subject.

Where can we find more convincing evidence of the fact that in all the changes which the Church of England during the Reformation period affected within her own Communion, and which took place in her relations to the Pope and to the Sovereign of England, she considered herself as continuing to be the same Church without any change in her identity whatsoever than in the Book of Common Prayer itself?

This fact is clearly evidenced first in the Preface to the Prayer Book, wherein it is stated that in "the reigns of several princes of blessed memory since the Reformation, the Church upon just and weighty considerations hereto-unto moving, hath yielded to make some alterations in some particulars, as in their respective times were thought convenient."

"Yet so, as that the main body and essentials of it (as well in the chief materials as in the frame and order thereof) have still continued the same until this day, and yet do stand firm and unshaken."

Surely those who drew up this statement, and the members of Convocation and of the Houses of Parliament, who in their several places in these legislative assemblies assented to, and gave their authoritative approval—as expressing a fact then well-known to all men, and disputed by none—had no idea that the Church herself underwent any change whatsoever in her identity and continuity by the changes which she herself effected, or to which she submitted in the reigns of Henry VIII., Edward VI., and Queen Elizabeth.

Further in the said Preface the truth is set forth that the Church of England had been successful in resisting the attempts of certain parties to make changes that would have been inconsistent with her own established doctrine and practice, or with "the whole Catholic Church;" thus expressing her conviction, as to the truth of which she had no doubt or misgiving, that in the face of all changes she still continued to be the English part of the whole Catholic Church of Christ.

The actual words of the Preface proving this are:—"Of the sundry alteration proposed unto us we have rejected all such as were either of dangerous consequences as secretly striking at some established doctrine or laudible practice of the Church of England, or, indeed, of the whole Catholic Church of Christ, or else of no consequence at all."

Further, for the Church of England in the Apostles' Creed to say, and teach her members to say, "I believe in the holy Catholic Church," and in the Nicene Creed, "I believe in one Catholic and Apostolic Church," and in the Athanasian Creed to declare, "Whosoever will be saved; before all things it is necessary that he hold the Catholic Faith," is not like a Church which regards herself as having repudiated sight of the Catholic Faith, or that had cut herself off, or looked upon herself as having been cut off, from the Catholic Church of Christendom.

Further, how could the Church of England say in the *Zetium*, "The Holy Church throughout all the world do acknowledge Thee," if she had regarded herself by a broken continuity as outside of the Universal Church of Christ?

Moreover, how could she pray as she does pray in the prayer for all sorts and conditions of men for "the good estate of the Catholic Church," and in the prayer for the Church Militant for "the whole state of Christ's Church militant here on earth," and in the Bidding Prayer for "the Catholic Church of this realm" if she regarded herself as no part of the Catholic Church of Christendom for which she offers her prayers to Almighty God?

Yet further, how in the Office for Holy Baptism could she say as she does say: "We receive this child into the Congregation of Christ's flock?" "This child is regenerate and grafted into the body of Christ's Church," and "we yield Thee hearty thanks most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit," and to incorporate him into Thy Holy Church" if she believed the Sacrament of Holy Baptism to be invalidated by any defect in the Orders of her Clergy such as some Roman Controversialists allege that there is, or if she looked upon herself as separated either by her own acts or by the acts of others from the body of the Universal Church of Christ?

Then, again, whether the Church of England ordains a deacon or a priest, or consecrates a bishop, she acts primarily, not in the name and by the authority of the Church of England, but of "the Church of God."

To the Deacon she says, "Take thou authority to execute the office of a Deacon in the Church of God." To the Priest she says, "Receive the Holy Ghost for the office and work of a Priest in the Church of God."

RELIGIOUS INSTRUCTION OF THE YOUNG.

To the Bishop or Archbishop she says, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God."

The fact is that the Church of England in all her professions of faith, devotions, services, sacraments, and offices, consciously speaks and acts as the authorised representative in these realms of the whole Catholic Church of Christ, and she seldom prays for herself by name, but does so under the name of the Catholic Church of Christ, of which she is the English part.

As for the Statutes of the realm in which is set forth the nature of the changes made in the reigns of Henry VIII., Edward VI., and Queen Elizabeth in the doctrines and services of the Church and in her relations to the Pope, and to the Sovereign of England, there is not a single sentence to indicate that those who framed and passed those Statutes legislating such changes ever dreamt that they were making or sanctioning any change in the continuity and identity of the Church.

Quite the contrary. All such Statutes deal with the Church as the one historical, identical and continuous Church of England before and after the Reformation.

In Statute 23 Henry VIII., chap. 21, it is claimed for the members of the Church of England that they are "As obedient and devout Catholics and humble children of God and Holy Church as any people be within any realm Christened."

And in the Statute 25 Henry VIII., chap. 21, the solemn declaration has been left on record as a witness for all time that the English nation in making and sanctioning changes in the Church of England's relation with Rome did not intend by the same "to decline or vary from the congregation of Christ's Church in any things concerning the very articles of the Catholic Faith of Christendom." In the volume "The Anglican Brief against Roman Claims," pp. 426-441 (Simpkin, Marshall and Co.), to which we are indebted for a portion of this article, will be found other important facts and arguments advanced in proof of the Church of England's Continuity, for which we have not further space here.

The Anglican Brief, it may be here mentioned, has, we understand, been the subject of a special lecture at a meeting held in the house of Cardinal Vaughan, over which the Cardinal himself appears to have presided.

The result is that if the volume be not honoured with a place in the Index Expurgatorius, it has at least been condemned by his Eminence and given a prominent place upon his black list.

Family Church Newspaper.

GEMS.

Sow good services; sweet remembrances will grow from them.

Strive not with words against the contentious; speech is given to all; wisdom to few.

The secret of success in life is for a man to be ready when his opportunity comes.

A good name is within the reach of all, for none are without some love for truth, some love of light, some love of others.

What is done out of love, whether debt or free gifts to man, all is alike debt to God, all is alike accepted of God as the free service of love.

Charity is greater than faith, as the fruit is greater than the blossoms or the bud; but without bud or blossom there could be no fruit.

Punctuality is something we have all to learn, and of every profession—of all work—it is one of the first lessons, a lesson not only indispensable to ourselves, but due to others.

A wicked man could never be happy, though he had the riches of Croesus, the empire of Cyrus, and the glory of Alexander. Wealth and honour can never cure a wounded conscience.

The first sign of a truly powerful nature is noticeable in the demeanour. Performance comes later, and does not surprise us, for it has already been pledged by the behaviour.

By adversity are wrought The greatest works of admiration, And all the fair examples of renown, Out of distress and misery are grown.

We should always do the best we can in the circumstances in which we are placed, not idly dreaming of the great things we would do if they were different. Those who would do much elsewhere accomplish little anywhere.

Those who either in this world or the world to come, look for idleness, and hope that God shall feed them with pleasant things, as it were with a spoon, are cowards and base, even though they call themselves saints and elect.

Grace Greenwood says: "I believe that for one woman whom the pursuits of literature, the ambition of authorship, and the love of fame have rendered unfit for home life, a thousand have been made undomestic by poor social striving, the follies of fashion, and the intoxicating distinction which mere personal beauty confers."

Science tells us that the dew gathers most generously in that hour of night which just precedes the dawn. Even so the Father's most abounding grace is communicated in that darkest, chilliest hour that ends in the day-break.

Death may bring deep gloom for the while even over the heart of the bravest Christian. But God's work of perfecting is completed through death.

The Bishop of Exeter said in his Presidential address at the recent Church Congress, "With regard to the vast subject of Religious Education among all ranks of society, on the First Day as well as on the six working days of the week, Church Reform has made great strides; but we still need herein to press towards the mark of our high calling. The Church is called to act in loco parentis to the children of our fatherland. The Master's pastoral charge to St. Peter 'Feed My lambs' comes before 'Shepherd My sheep.' And what is education without religion? I was sitting as a young man some fifty years ago by my father's side in a great educational meeting at Norwich, when an advocate for secular education harped on the words 'Educate, educate, educate,' as the one panacea for all our social ills; I well remember my father turning to me and saying in a loud whisper, 'Let them educate the children ever so much without religion, they will never make them so clever as the devil.' England as a nation abhors secularism, and those who know teachers and parents best can testify to their warm and genuine gratitude for definite Religious Instruction being required in our Schools. The minority who oppose it are loud-throated; but for all that their voice is not the voice of England.

The *Presbyterian Monthly* of Victoria in its current number dealing with 'A Great Wrong and Its Remedy,' says:—"The question of Religious Instruction in the State Schools is one which cannot be shelved. It may be kept in the background for a time, but ever and again it will come to the front. If Victoria is ever to take a foremost place among the coming nations of the world, it must make Religious Instruction a prime element in the education of the young. Religion is the only authoritative basis of morality. Withdraw this and morality becomes like an unknown quality and quantity. The entire system of ethics rests on man's reasoning, which is variable as the winds of heaven. The education that does not teach the young how to live Christ-like lives is far, alas, fatally defective. There are those who even now assure us that the fruits of the present system are most beneficial in their character. At the recent meeting of the Congregational Union, one speaker asserted that there was a tremendous decline in morality in the youth of the colony, while another is reported to have stated that the governor of the gaol bears evidence that the juvenile criminals who come before him are 'like a lot of animals in so far as they have no fear of God or man.' These opinions of course are questioned by others, and efforts are made to invalidate their reliability; and while we would be cautious in accepting them without some qualification, we at the same time do not hesitate to say that the opinion is very generally prevalent among intelligent observers, that in the knowledge of true morals, in the knowledge of everything pertaining to a higher life, in reverence for what is good, in deference to superiors, in the courtesies of well-regulated society, there is something sadly lacking in the rising generation; while in the department of active juvenile criminality, if indeed we are no worse than other lands, we are at least sufficiently bad to awaken the gravest apprehensions for the future. And it is indeed hard to believe that the absence of Bible teaching in the State Schools is in no wise and to no extent responsible for this. This element excluded, the whole system is fatally defective. It is a blot on the escutcheon of our fair land, a glaring anomaly in a professed Christian country, a wretched anachronism in the so-called march of progress. Helpless childhood is robbed of its most sacred birthright, injustice is meted out to thousands of parents, the atmosphere of the home is vitiated, the very foundations of society are weakened, and deadly peril is made to threaten the nation. It is one of the most flagrant evils of the hour. Besides the people do not want it. The tests that have already been made in different localities show this with incontestable evidence. The remedy cannot be too soon applied.

Dr. Robertson, the retiring Moderator of the Presbyterian Assembly in Victoria said last week:—"It was a wicked and stupid belief that the Scriptures were old and useless, which retarded the introduction of the Bible into State-schools, which led to such open and unabashed desecration of the Sabbath on the part of the young men of the country, which made such vices as gambling rampant in our midst, and which tempted our Governments to legislate on such great moral questions as marriage and divorce on grounds of expediency without regard to the eternal law of God."

Mr. G. P. BARBER, the retiring President of the Baptist Union in Victoria said the other day:—"They were degenerate sons, as their forefathers would not have allowed such an Education Act as they had to stand on the Statute Book—an Act which swept away from the schools the name of Christ and which forbade a teacher to sing a hymn in praise of God. All the Churches should fight this battle by putting good men into Parliament." Mr. Barber, it must be remembered, is not a Clergyman, fettered by the prejudices of his class. He is a manly and sensible layman.

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SATURDAY, NOVEMBER 24, 1894.

SELF DENIAL.

THE Meeting on Monday evening last in connexion with the Self-Denial Movement was just what we expected it would be—a decided success. It was well attended, thoroughly representative; the addresses were excellent, the right key note was struck at the first, the interest was sustained to the close,—in fact it was a good Missionary meeting. We feel assured those present were not only pleased with what they heard, but that they left the Hall deeply interested in Australian Missions, and in the success of the movement, which has been inaugurated.

Such a meeting will go far to ensure success, because of the new thoughts and ideas set in motion in the minds of the people. The work in Melanesia, in New Guinea, at Bellenden Ker, and among the Chinese speaks for itself in the Districts where it is carried on; but it is well to have it spoken about, as it was on Monday evening, so that Churchmen may know what is really being done. It awakens and sustains interest, and draws us into closer union with those who are seeking to do God's work in the Mission field. It is quite evident that never were opportunities so great as now, never was the call for service more imperative, and the time has come when our people are called upon to conscientiously ask themselves to what extent they are going to answer their own prayers. The work of our several Mission stations is becoming more and more fruitful, and the hands of our brethren who are working amid difficulties, must be strengthened, and their hearts cheered by knowing that we sympathize with them, not only in word, but in deed. Practical sympathy is needed, and must be given. The Self-Denial Movement will test our sincerity; for Christ expects from His children, service. May we feel our responsibility and act wisely. When we do this our prayers will not be mere words bringing back no answer, no blessing, no pledge from Heaven, but on the contrary we shall have "showers of blessing," darkness shall be displaced by light, and with voices uplifted we shall say, "Praise the Lord of Hosts: for the Lord is good: for His mercy endureth for ever." Christianity has not been revealed to us, or has not been felt by us, in all its quality and Divine dignity if we do not realize its simplicity and express it by self-sacrifice. More than once it has been said that as a Church we have failed in our duty to the Missions, which are now appealing to us for help. We must seek to remove this reproach, and show, by sympathy and service that we are determined that the end of weakness has come, and the beginning of strength has dawned.

If we fail to do our duty, we may rest assured that God will be gentle towards the heathen who have not known Him, as compared with His action towards those who, having known Him and received His covenants have turned away from Him in a spirit of rebellion and thanklessness. Who shall speak for us when God comes to demand an account of our ways. Let us have courage, determination, aggressiveness, strength, fearlessness, enterprise, and holy ambition. Let this Self-Denial Movement express sympathy, strength, invincible determination, and magnificent enterprise, for the Cross of CHRIST is still the one central and eternal necessity of a sinful world. There is but one tree, the leaves of which are for the healing of the nations, its name is the Cross; and before that Cross let the members of the Church show this week their nobleness of life, their sweetness of charity, their greatness in Christian effort and holy enterprise.

The opening address of the MOST REVEREND THE PRIMATE was pointed, pithy, and practical. His Lordship selected as a prefix, the words of St. PETER 'I stir up your sincere minds by putting you in remembrance,' and gave severe stirring reminders, upon which he enlarged with great force. They are so excellent that they are worthy of being read and re-read again and again.

(1) We are reminded the culmination of the Self-Denial movement is at hand.

Leaflets had been circulated, Pastoral letters issued, Are we going to rise to the occasion?

(2) We should remind ourselves of the reality and variety of the work in our different Missions.

(3) We should remind ourselves of the need of continued effort and intercession.

(4) We should remind ourselves of the fellowship in Christian work which our united effort in the Self-Denial Movement should deepen.

(5) We should remind ourselves of the special obligation to give special support to Missionary work lying nearest to us.

(6) We should remind ourselves of the reflex blessing which would come upon unselfish sympathy with the things beyond our own local and parochial affairs.

(7) We should stir ourselves up to real self-sacrifice.

Not a semblance of self-denial, or a playing at it for a week, but giving up some pleasure, and some leisure, to help forward the expansion of CHRIST'S Kingdom.

The PRIMATE concluded by quoting the pathetic lines of MISS HAVERGAL:—

"I gave my life for Thee, My precious blood I shed, That thou might'st ransom me, And quicken'd from the dead. I gave My life for thee; What hast thou given for Me?"

THE REV. A. YARNOLD spoke on behalf of New Guinea, and showed that what had been done, and was now being carried on, was full of promise.

Mr. E. GRIBBLE, in a beautifully simple and graphic way, claimed and won sympathy for the work at Bellenden Ker. He told something of the work done by his revered father, read the telegram which he received from him while lying as a patient in the hospital at Cairnes, how, within twenty-four hours, he was on his way to the mission station, of the daily life and work at Bellenden Ker, of the progress made, and the needs which claimed the support of Churchmen in Australia. He told it in such a fashion that the scenes lived before us, and hearts went out in sympathy, and prayers were offered, for Bellenden Ker and its important work.

The Rev. H. WALLACE MORT, M.A., who has been so long identified with the Melanesian Mission as its Secretary pleaded its claims.

The Rev. J. D. LANGLEY told the story of the Mission to the Chinese in Sydney. It had been carried on amid difficulty, but not without encouraging success. The need of a Church in Wexford Street was emphasised. Land had been purchased at a cost of £1000. Half the sum had been raised, and four-fifths of the amount had been contributed by the Chinese. One of the results of the Mission was that six Chinese converts were engaged in Missionary work among their countrymen in the Colonies, and three had returned to their native land and were preaching the Gospel and seeking to win their brethren from idolatry.

The Rev. GEORGE SOO HOO TAN's words were few, but will not readily be forgotten. His heart was full of love for his countrymen in Sydney, and his desire was that they should be brought out of darkness into light. In addition to the ordinary services and ministrations he referred specially to the School work carried on in St. Andrew's School Hall, where several evenings weekly the Chinese are taught by various workers from the City and suburban parishes. The School was an evangelistic agency, the value of which could not be over-estimated.

The meeting closed by singing the Doxology, and the PRIMATE pronounced the Benediction.—And yet the meeting has not closed, for the word it sends forth to the Church is that God's Providence is calling, "Go up and take possession," and that in order to do this there must be more prayer, more personal service, more bountiful and cheerful giving.

That expert dialectician of the thirteenth century, Simon de Tournay, closed a wonderfully-applauded lecture, in which he proved all the great mysteries of religion by the Aristotelic process, by saying—"Stay; to-morrow I will utterly confute all that I have proved to-day, by stronger arguments." He was struck on that morrow with apoplexy, and lost his speech.

The success that AMYKOS has met with, and the universal favor it enjoys both in the Old and the New World is a sufficient guarantee of the advantages resulting from its use as a mouth-wash, gargle, cosmetic, etc. It is unanimously acknowledged to possess a mild, and at the same time, energetic efficacy as an antiseptic water, and is superior to all antiseptics at present known to science, as expressed by Professor Sir Joseph Lister, of Edinburgh, in the Lancet, which alone ought to make the AMYKOS a household word for the Australians who esteem Cleanliness. Price, 1s. 6d. at all Chemists, Perfumers, &c.

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CARDINAL VAUGHAN AND ANGLICAN ORDERS.

The Times (Oct. 5) publishes the following letter:—

"Sir,—I am at a loss to understand how the words in my address on the Reunion of Christendom, 'Would that our Anglican friends could prove to us, would that we could recognise their Orders!' can have been interpreted to you from an Anglican Pulpit as an admission on my part 'that Anglican Orders and Sacraments are real!'"

"But let us be quite clear as to what we mean by Orders. Catholics understand ordination to be the bestowal upon men—1st, of a power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the Altar in His divine and human natures, and to offer Him up in true Eucharistic sacrifice to the eternal Father; 2nd, of a power to forgive the sins of men with a divine efficacy. We cannot allow that Anglican Orders possess or confer these supernatural powers, which are of the Priesthood of Christ. And first, am I wrong in believing that the existence of any such powers in their ministers is as vehemently denied by a large majority of the members of the Established Church as by ourselves? If so, what of the certainty professed by those numerous and devout members of the same communion who maintain that these powers are bestowed and exercised within their Church, and where is the unity of the Anglican Church on a doctrinal matter of such vital importance?"

"I had the assurance, some time ago, of a friend that when he was ordained as an Anglican, the Bishop professed the ordination by warning him thus:—'Now mind this, Sir, I am not going to ordain you to be a sacrificing Priest.' The warning may have been unusual, but were the intention and the theory underlying it uncommon? And are there no Anglican prelates now who would declare emphatically that in ordaining they do not intend to make sacrificing Priests?"

"Next, on what ground do Anglicans claim for their Orders the supernatural powers referred to? On this—that there has been no break amongst them, from pre-Reformation times to the present, in the transmission of valid Orders."

"Now, apart from any desire to discuss the Barlow controversy, I must remark that the absence of any record of Barlow's Consecration, taken with the circumstances of his subsequent history, must necessarily make the transmission of Orders to Archbishop Parker historically doubtful. But more than this, the new forms of ordination and consecration, drawn up by Cranmer, at a time when he and his friends emphatically repudiated the doctrines and practices of the ancient Church of England, carefully exclude everything of the ancient Catholic rites indicative of the sacrificial character. This was perfectly consistent with the destruction of the altars and the substitution of a table, with a rejection of the liturgy of the sacrifice of the Mass, and the substitution for it of the present Communion Service, which excludes all ideas of an actual and substantial real presence and of a sacrificial act. No one who compares the ancient rites of ordination and the liturgy of the sacrifice of the Mass with the rites substituted by Cranmer can fail to see that every idea of a sacerdotal or sacrificing character was carefully eliminated. This has been shown clearly enough in Dr. Gasquet's work on the Book of Common Prayer and in Canon Escourt's on Anglican Ordinations."

"Systematic liturgical changes like these are the best means extant of ascertaining the intention of the English Reformers. The acts and words of those who drew up the new form of ordination cannot be doubtful. They intended positively to exclude the ancient idea of a sacrificing Priesthood as they had already banished that of the Eucharistic sacrifice. Ordinations held by men repudiating the Catholic doctrine of the Priesthood and using rites designed to emphasize this repudiation must ever be subject to, at least, the most overwhelming doubt."

"Then again, the Anglican Church, even in its most advanced theologians, seems never, until quite recent times, to have shown any desire to return to the doctrine of the Eucharistic sacrifice or to the idea of the Christian Priesthood as held by the Catholic Church. You may regret this and point to a change in thought; but you can never get over the historical and doctrinal fact that for three hundred years the Anglican Church has cast aside the essential character of the Catholic rite of ordination, and has used instead a form that was deliberately intended to exclude the idea of a sacrificing Priesthood. And with the lapse of validity in Anglican Orders is involved, of course, the loss to the Anglican Church of Apostolical succession."

"I conclude, therefore, by submitting that no prudent man can possibly affirm the validity of Anglican Orders or trust his soul to their sacramental efficacy. And I believe that, under all the circumstances, the Holy See could never accept, as it never has accepted, the ordinations of Anglican Clergymen."

HERBERT CARDINAL VAUGHAN. Archbishop's House, Westminster, Oct. 2."

The following reply appeared in the Times of Oct. 9:—

SIR,—Cardinal Vaughan is quite right. On the basis he assumes, the Orders of the Anglican Clergy are invalid, and for this simple reason—the Church of England neither has nor professes to have "a sacrificing Priesthood,"

which he holds to be "the essential character of the Catholic rite of ordination."

For, how stands the case? In the year 1550 the Church of England put forth a new ordinal which differed essentially from that which preceded it in this very particular, and which previous form can be seen in the Pontificale Romanum. In this the ordaining formula runs thus:—

"Take thou power (potestatem) to offer sacrifice to God, and to celebrate masses for the quick and the dead, in the name," &c.

By this formula the ordination was affected, for up to that point in the service the candidates were designated as ordinandi, after that as ordinati.

Now, this form was deliberately expunged from the new ordinal, and the present formula, "Receive, ye," &c., substituted in its stead.

Now, it is simply an historical fact that ever since that date, when the new ordinal came into use—viz., May, 1554 [June 29, 1550?] until the present—the Church of England has had no sacrificing Priesthood distinct from the whole body of the faithful Laity. Altars were consequently removed from the Churches in the same year, in the month of November, and tables substituted.

Still, notwithstanding these momentous changes, no loyal Clergyman can admit that we have no valid Orders. We deny the premise on which the Cardinal bases his argument, and we deny that the words in question are essential to ordination or ought to be used in the service, for—

1. There is no authority in the New Testament for the use of any such formula, nor, indeed, is there any precise form of words for ordination therein prescribed. All we read of as essential to ordination is "prayer and laying on of hands." Nor is it even stated who is to be the minister of ordination, or by whom orders are to be conferred.

2. As a matter of fact the words in question were unknown even in the Church of Rome itself for more than a thousand years after Christ. If this be so, and Cardinal Vaughan will not deny it, why should they be essential now to the Church of England? If the Church of Rome had a valid ministry for nearly 1,200 years without them, may we not also have one for the last 300 years?

As to the objection raised in the matter of Barlow's consecration, its alleged uncertainty:—

1. If anything depended on it, the overwhelming probability is that he was duly consecrated, even though the record be not forthcoming. Let us remember that Barlow was appointed Bishop of St. Asaph in 1535, and translated to St. Davids in 1536 (in Henry's reign), then made Bishop of Bath and Wells by Edward VI. in 1548, deprived by Mary in 1554, and described in the register as "the last Bishop and Shepherd of that Church"; and he was finally appointed to Chichester by Elizabeth in 1559. Now, is it at all probable that all this should take place, and yet not one word of doubt should have been raised as to the validity of his Consecration?

2. Lingard, the R.C. historian, in his account of Parker's Consecration distinctly states that "Barlow and Hodgkins, two of the consecrators, were consecrated according to the Pontificale Romanum."

3. Admitting for the argument that his Consecration is doubtful, what then? He was not the sole consecrator, though he uttered the words of Consecration. He was joined in the act of Consecration by three others, Scory, Coverdale, and Hodgkins, of whose Consecration there is no doubt. The first two duly, according to the Edwardine formula, and the third, as we have seen, according to the Roman form.

I thoroughly agree with the Cardinal that we have no sacrificing Priesthood, and I earnestly hope that the authoritative statement he has made on the subject will have some effect in dissipating in many minds the idea that we have; but I do not, therefore, admit his conclusion—that we have no valid ministry. We believe that we have, and are quite satisfied that it is as valid as his own; and, without calling in question the validity of the Orders of the Roman Church, we are bound, as loyal sons of our Reformed Church, to believe that ours are, to say the least, more in accordance with Holy Scripture.—

W. F. TAYLOR, D.D., Archdeacon of Warrington.

Liverpool, Oct. 6.

APT DEFINITIONS.

A youngster who saw a steamer for the first time, exclaimed: "Look! There's a railway-engine having a bath!"—A locomotive has been called a professional place-hunter, and an underlined article. A boy described a lawsuit as the things a policeman wears. A little girl was heard to say to her favourite doll: "You know, dollie, if first you cry and then you smile, a rainbow will come on your face." Children have often a happy knack of making apt illustrations. A boy on being asked to describe a kitten, said: "A kitten is remarkable for rubbing like mad at nothing whatever, and stopping before it gets there." The children at a Sunday-School being asked, among other questions, what bearing false witness against one's neighbour meant, a pert little girl replied: "It is when nobody hain't done nothing, and somebody goes and tells."

CHILDREN'S CORNER.

TOM'S DOG "LOYAL" AND SOME OF HIS DOINGS.

They called him Loyal—this very good dog of which I want to tell you. Every day when the clock struck twelve, Loyal would come into the kitchen and stand by the table where Mrs. Cressy was fixing her son Tom's dinner, until it was all carefully put in the basket, when he would take the handle in his mouth and run off with it. Tom Cressy worked at the saw-mill on the creek, a half a mile down the go stream, and he did not have time in the hour's nooning home and eat his dinner and get back by the time the big bell rang to start up the mill again. At least, he said he had to hurry so fast that he did not enjoy his meal as much as he did to sit down on the logs on the bank and eat it at his leisure. It was sure to be warm too, for his mother knew just how to put it up, and Loyal ran so fast with it that in a short time after the mill was shut down Tom could be eating his dinner. Loyal always had one unpleasant place to pass, and a snapping cross dog to meet on his way. Perhaps this smaller dog would not have been such a bad dog if he had lived somewhere else. He belonged to Jim Blake. Jim Blake worked at the same saw-mill where Tom Cressy did, but, at that time, I am sorry to say, he was not much like Tom. Jim spent all his earnings at "The Corners" with a lot of worthless men who congregated in the store where liquor was sold. His house was not in good repair; the door of the cellar was broken off the hinges and tumbling down. His poor mother had asked him time and again to have that door fixed, but Jim did not believe in the old adage, "A stitch in time saves nine."

Jim called his dog "Ragtag-and-Bobtail." When Loyal came near, "Ragtag-and-Bobtail" could smell the good dinner Mrs. Cressy had put up in the basket, and if it were in his power he would pull it out of Loyal's keeping very quickly. But Loyal would not even turn his head to look at the snarling little cur as he came rushing up. Loyal would keep his eyes straight ahead in the direction of the place outside of the saw-mill where his master sat waiting for him.

One day when Loyal was bringing the empty basket home after Tom had eaten his dinner, there were some bones rattling around in it. Loyal was a very intelligent dog—he you know dogs often seem to reason like human beings; he met "Ragtag-and-Bobtail." The poor dog did not snarl then, but whined pitifully as he ran a little way by Loyal's side. Loyal stopped a moment as if he were considering the matter; then he set the basket down by the side of the road and tured it over with his paw, and let the bones fall out on the ground. Then he picked it up and ran on his homeward way.

Nobody who was passing and saw this act of charity and told it to his master that very night. Tom told it to his mother while he patted Loyal on the head. Neither of them liked "Ragtag-and-Bobtail," but I think the reason that he sometimes got into their chicken-yard and ran after the little chickens and hung around the back door was because he was hungry. That night Tom heard him in the woodshed, and when Loyal, who was in the kitchen, barked so hard, Tom went to the door, and then he heard a whistle. It was Jim. Tom had not been good friends with Jim for a year; once they had been school companions and friends; but Jim had taken one road and Tom another, and there was not much that was congenial between them. Besides, Tom was indignant at Jim because he made poor mother so unhappy. Just as Tom was about to say, "We don't want that dog of yours hanging around here all the while," the thought of Loyal's kind deed came into his mind, so he called out instead (which was so much better), "Halloo, Jim, that you? Where are you going?" Now, Jim had started for "The Corners," but Tom's kind voice made him turn around and come into the gate. "I was taking a stroll around," he said. "Come in, and I will get my hat and take a stroll with you."

If it had been one of Jim's set of boys who said this, Jim would have said: "Let's go to the 'The Corners' and take a drink;" but Jim would no more have asked Tom to take a drink than he would have asked the minister. These straight, upright sort of boys don't get asked such questions by people who know them. Loyal and "Ragtag-and-Bobtail" ran along very companionably together until they came to the turn in the road which led to "The Corners"—then the smaller dog started, as was his usual way, to take that path. He seemed quite astonished to find his master did not follow him, so he soon came back, and Loyal looked at him as much as to say: "We don't go in that direction, we don't."

Tom belonged to the Loyal Temperance Legion—perhaps that is the way he came to call his dog Loyal. I cannot tell you how it all happened, because I don't know; but from that night Tom had Jim to help up that long ladder, "Make-the-most-of-yourself," and he must have done some considerable boasting, for a few months after that I saw that the cellar-door at Jim's place was fixed, and the house had been shingled and painted, and a very happy-faced mother stood smiling in the doorway, while a boy came whistling up the walk with his whole week's wages in his pocket. I saw him kiss the little woman as they went into the house together; and when "Ragtag-and-Bobtail" came running up after them, I saw that his former snappiness and leanness were all gone; and he looked over at Loyal, who was passing just then, and if he could have spoken, I am sure he would have said: "We don't go in that direction now—we don't."

FRY'S

USE MALTED COCOA

THE MOTHERS' HALF-HOUR.

TIRED WOMEN.

I sometimes wonder whether it is really a necessity of our life of the period, that so many of us should be almost always tired. For tired we are in body, soul and spirit, so tired that we neither do justice to ourselves, nor do we owe to others. Children, friends, acquaintances, if we receive from us the rest and refreshment we might give them, simply because the smallest cup of cold water weighs too heavily for our weary hands to hold it, our weary hearts to feel the need our neighbour has of its draught of sweetness.

Why are we so tired that life is a dragging progress uphill rather than an easy and delightful progress over a charming road with new vistas of beauty opening at every turn? It is commonly supposed that it is because we have so much to do, and so little time and strength in which to do it, that we women are so worn out, not only now and then, but as a rule. And some provoking people complacently observe that we ought not to attempt so much, that we should let things go; it would do just as well in the end. Others make comments on our lack of system, or our too great devotion to system, either of which facts, in the mouth of the critic, assumes the air of a needless blunder.

We listen and we sigh. Should we adopt the laissez faire principle, it would bring upon us reproach; it always does on the woman who is prone to let her household take its chances, and who orders its routine in a haphazard way. On the other hand the woman who plans and carries out her plans with energy, compelling her family to be so hand with military precision, is apt to gain the reputation of a domestic martinet. Both women, whichever course they elect to pursue, are quite likely to be tired much of the time.

Now, can we not, each for herself, find out where the trouble is? What, in our particular case, forms the straw too much, which threatens to break us down altogether? Some of us do not get out of doors often enough. We have a great deal to do in the house, and no particular object to call us out, and so we stay in the kitchen and the chambers and the parlour, from Sunday to Sunday. We literally do not taste fresh air, or drink in sunlight oftener than once a week or once a fortnight, the winter through. It is no wonder that we are tired.

Some of us do too much sewing. We spend so much time for instance, in refashioning clothes that are in order and nice, simply because they are not in the latest mode? A tired little woman showed me the other day a gown which had taken her a steady week with two late night sittings, and a fierce attack of headache to change. Sew we must and sew we will, my sisters, but don't let us spend too much time and effort on the endeavour to be always up to date in our dress. Why not be independent enough to adopt our own styles to a certain extent?

We might be less tired if we learned not to feel in haste. People talk of being wearied by worry. Hurry wears upon one quite as much as her twin-fiend worry, and both are task-mistresses carrying whips. To hurry and to worry are to grow old in youth, to lose the sense of the elastic nerve and the buoyant spirit. If we can shut the door on these demons, we shall be less tired by far than if we give them entrance. Fretting over the inevitable distresses and annoyances of our situation has much to do with tiring us. Fretting seldom does any good. It frequently does harm. Foreboding is as idle and as surely fraught with evil.

The remedy for all the trouble is a very old-fashioned one. The little golden key of prayer unlocks for every one of us the chamber called peace. The Saviour bade us remember that our Father knoweth what we have need of, and He said, "Fear not, little flock—it is your Father's good pleasure to give you the kingdom." "The kingdom of heaven is within you." With the kingdom of heaven in our souls, earthly affairs and daily duties will adjust themselves as they ought. We shall get hold of a clue to the labyrinth in which we have wandered. We will cease to struggle. Accomplishing what we can, we shall commit the rest and all results to one stronger and wiser than we. Perhaps we shall learn now to live restfully and cease to be so often tired. The soul at harmony with God, and in right relations to Him and His and the little bit of it in which we are partners with Him, does dominate and uplift the body in which it dwells.—Margaret E. Sangster.

Mr. Geo. C. Howard, Canadian Traveller for Dr. J. C. Ayer & Co., writes:—"For many years I have suffered much with chilblains, and have never found complete relief until I tried Canadian Healing Oil. I am glad to state that it has entirely rid me of a most annoying affliction. I shall always be happy to commend it to those who may be similarly troubled."

AMONGST THE POETS.

HOW CHRIST COMES.

"Will He come first, or comes His kingdom first?" So spake the baffled thinker to his book. And then a little child, in running by, Fell on the cruel stones with frightened cry. The thinker turned impatient from his thought To chide misfortune for its presence there; But ere he spoke, a traveller, all untaught, Unskilled in questions, and not long in prayer, Had a whole work of kindness swiftly done— Had raised and comforted the little one. Then, while the weary thinker pondered on, The loving Jesus had both come and gone.

HOW EVERYTHING HELPS.

There's never a rose in all the world But makes some green spray sweeter; There's never a wind in all the sky But makes some bird wing fletter; There's never a star but brings to heaven Some silver radiance tender; And never a rosy cloud but helps To crown the sunset splendour; No robin but may thrill some heart His dawnlight gladness voicing. God gives us all some sweet way To set the world rejoicing.

ONE STEP AT A TIME.

There's a mine of comfort for you and me In a homely bit of truth We were tenderly taught, at the mother's knee In the happy days of youth. It is, what if the road be long and steep, And we too weak to climb, Or, what though the darkness gather deep, We take one step at a time.

A single step and again a step, Until by safe degrees, The milestones passed, we win at last Home, when the King shall please, And the brightest thing is often this, That the stranger, tangled spots, Which lumber our feet, should be thick and sweet With our Lord's forget-me-nots.

It matters little the pace we take, If we journey steadily on, With the burden bearer's steady gait; Till the day's last hour is gone; Or, if, with the dancing foot of the child, Or the halting step of age, We keep the goal, in the eye of the soul, Through the years of our pilgrimage.

And what of the hours when hand and foot We are bound and laid aside; With the fevered vein and the throbbing pain, And the world at its low ebb tide? And what of our day of the broken heart, When all that our eyes can see Is the vacant space where the vanished face Of our darling used to be?

Then, waiting and watching and almost spent, Come peace from the Lord's own hand, In His blessed will, if we rest content, Though we cannot understand, And we gather anew our courage and hope, For the road is rough to climb, With trial and toil we will may cope, One single step at a time.

TIRED.

"So tired, so tired, my heart and I"—E. B. BROWNING.

What though we're tired, my heart and I? It matters not, there's more to come; We must live on, we cannot die, Must rise and gird our armour on.

We must be strong, my heart and I, For heavy burdens weigh us down, They press so hard; yet they must try To lift the cross, who'd wear the crown.

We must be brave, my heart and I; Straight on, where Faith and Hope are seen, With eager step and earnest eye, With steady trust and steadfast mien.

"Tired out," you say; nay, nay, not so! For "as the day, thy strength shall be," And He who bids you "Rise and go," Has also said, "Come, follow Me!"

Do Thou Likewise.

When one sets a candle in a window on a dark night he never can tell how many lost and bewildered travellers it may guide on their way. I once knew a dear old lady who habitually did it on every dark night. The road that passed her house was always forsaken and loneliness enough, and houses were far apart. So, on the general principle of goodwill to men, she placed her candle in a sort of projecting window, where it would shine both ways and do the most good. She is dead and gone now, but let us hope that her family keeps up the custom. To be sure it brought her many a strange guest, yet she did what she could for them, and never grumbled—pay or no pay.

A year or two ago a little book was printed, containing an account by Mr. John Hodson, of Warboys, Hunts, of the way he was cured of a wasting disease by Mother Seigel's Curative Syrup—a complaint contracted in India, where Mr. Hodson was once a soldier in the British Army.

This candle of Hodson's beamed hopefully in all directions, and among others, its rays fell upon the eyes of a woman who needed light at that particular time. How it came to pass she tells in a letter, from which we quote the following:—

"I was," she says, "always healthy up to May, 1884, when I had an attack of gastric fever, which left me low and feeble. I had a bad taste in the month, and after everything I ate I had great pain in the chest and sides, and also dreadful pain at the back and between the shoulder-blades, and a sinking feeling at the pit of the stomach. My legs trembled and shook under me, so I could not walk out. Indeed, it was as much as I could do to get across the floor. A dry, hacking cough set in, and I shook me very much, and I lost a deal of sleep.

"As I grew weaker I was confined to my bed more and more, and my daughter was obliged to take my place in doing the housework. A doctor attended me for over a year. He tried first one kind of medicine and then another, but none of them helped me. At the end of the year the doctor said he could do no more for me, and recommended me as a last resort to try a change of air.

"I had got to despair of ever getting better when a book was sent to me full of statements from different people, telling how they had been made well of various complaints by using Mother Seigel's Curative Syrup, and I read of a young man living at Warboys, near me, having been cured in a marvellous manner by this medicine. I got a bottle from Messrs. Farmer and Sons, Chemists, Ramsey, and after I had taken it a week I felt relief and gained strength. All my pain left me, and I have never looked behind me since. I take an occasional dose of the Syrup and keep in excellent health. I give you full permission to use this letter as you think fit. Yours truly, (signed) Sarah Mason, Ramsey Heights, Hunts, January 31st, 1892."

What better use could we possibly put this lady's letter to than to publish it? In this way it has fallen into the present reader's hands, and may turn out to be a candle in the window to show him refuge and shelter beside some long and gloomy path. A word more on this very point. It is not a matter of choice whether we are to help one another. We are obliged and bound to do so by every consideration of morality and utility. Humanity is like the body of one man; if a single part is neglected the rest must pay the penalty. Therefore set candles in windows. If, for instance, Mother Seigel's Curative Syrup has done you good, say so, publish it, make it known. Others near you may be groping in darkness.

And it is all the more a subject of rejoicing that this remedy, as in the above case, conquers indigestion and dyspepsia, because that complaint is it which clouds the sun for millions on Life's hard road.

THE LIGHT OF LOVE.

FROM "PERISHAH'S FANCIES," BY ROBERT BROWNING. You groped your way across my room 't the drear dark dread of night; At each fresh step a stumble was: but, once your lamp alight, Easy and plain you walked again: so soon all wrong grew right!

What lay on floor to trip your foot? Each object, late awry, Looked fitly placed, nor proved offence to footing free—for why? The lamp showed all, discordant late, grown simple symmetry.

Belove your light and trust your guide, with these explore my heart! No obstacle to trip you then, strike hands and soul apart! Since rooms and hearts are furnished so,—light shows you,—needs love start?

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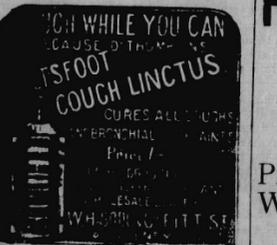
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