

The Australian Record.

SYDNEY, SATURDAY, DECEMBER 9, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. PETER PRESSWELL, Junior Curate of St. John's, Parramatta, has resigned, and will leave on the 31st inst.—The Rev. A. ROLFE has resigned the curacy of St. Alban's, Muswellbrook, Diocese of Newcastle.—The ACTING PRIMATE of New Zealand has appointed ARCHDEACON FANCOURT his Commissioner for the Diocese of Wellington, during the vacancy of that See.—BISHOP PEARSON, some time Bishop of Newcastle, has been on a visit to his friend, the BISHOP of MANCHESTER. BISHOP PEARSON has now taken up permanent residence near Conway, North Wales.—The Rev. EDWARD LAMPARD, B.A., has been registered for the celebration of marriages—residence, 214 Victoria-street, Darlinghurst.—The Rev. ROBERT TAYLOR has resigned the Canonry of St. Andrew's Cathedral, to which he was elected in 1891.—The Rev. H. LATIMER JACKSON, M.A., in consequence of ill-health, is about taking a trip to England.—The Rev. G. M. FIELDING, of Fingal and Avoca, has been chosen by the Patronage Council for the Incumbency of Emu Bay. Mr. FIELDING has accepted, and the BISHOP of TASMANIA has given his consent.—The Rev. H. H. VALE has been appointed to the Incumbency of Fingal and Avoca.—The Rev. W. J. DODDSON has been appointed to the curacy of St. John's, Newtown, Hobart.—The Rev. S. HART, of Tasmania, and the Rev. W. TOPHAM, of Berriedale, N. S. W., have exchanged duty for three months, from the 1st prox.—The Rev. S. INGLE is taking temporary duty at St. John's, Launceston.—The Rev. R. NADEL has been recalled to India by the BISHOP of CALCUTTA at the expiration of his leave.—The Rev. G. W. SHOBRIDGE has returned from England to the parish of Holy Trinity, Hobart.—The Rev. C. G. WILKINSON has taken charge of the parish of St. Leonard's (Tas.)—The Rev. ARCHIBALD TURNBULL is retiring from the parish of Perth, Diocese of Tasmania.—THE DEAN of HOBART contradicts the report of his resignation of St. David's Cathedral. He goes to England for six months, and then returns to Tasmania.

Wanted. The BISHOP of ROCKHAMPTON is appealing in the *Guardian* for men—men, too, of a special type: men of true missionary zeal, and at the same time full of tact and resource, men who can reconnoitre and value all that is good in any of the strange developments of human nature which bush life fosters, and men who at the same time are rooted in the belief that the Incarnation and its application to the individual as well as to society is the one and only panacea for all the ills of our complex civilisation. We want men of education who will be equally helpful to the educated squatter and to the practical gold miner—men, too, who are prepared to rough it in no small degree. But above all things, they must be earnest; they must have set their faces as a rock on the side of CHRIST and His Church, otherwise they are absolutely useless for the noble yet most trying and wearing work of a bush parson. Strong men we must have. Weak men are no use to the Colonial Church; if they are weak morally, let them renew their strength by work under a stern, enthusiastic Vicar, in some crowded town; if they are weak physically, let them build up strongholds of faith and prayer in quiet country places; but don't send them to the Colonies.

S.P.C.K. Grants to the Australasia. At a recent General Meeting of the Australasia. S.P.C.K., the following grants were voted:—

Diocese of Grafton & Armidale.	Church at Narrabri	£	s	d
Perth.	Church of St. John in the Wilderness, the Dale, Beverley	20	0	0
Perth.	Church at Carnarvon, Gascoyne District	50	0	0
Auckland.	Church at Pahi	50	0	0
Dunedin.	Church at Mossiel Taieri	30	0	0
Tasmania.	Bangor, Scotsdale	20	0	0
Tasmania.	Church at Ulverstone	25	0	0

Archdeacon Farrar. A correspondent has received a note from the Ven. Archdeacon FARRAR. In it he writes, "I am much touched by your kind letter and invitation, but it is impossible for me to leave my work in my land. I wish you people every success in your endeavours for the Temperance work, which I have so much at heart, and I much regret that I cannot come out and help you by a visit to Sydney."

A New Magazine. A Church magazine—*Goodwill*, is to be its title, and the price a penny—is to make its appearance at the beginning of the year. Its object is to "deliver the strong and simple Gospel of the Incarnation in its Catholic fulness, and therefore, to include within its scope the interests, anxieties, and aspirations of the labouring and the poor." Two leading Radical M.P.s, are among its contributors—Mr. G. W. E. RUSSELL and Mr. SYDNEY BUXTON, and among the writers will be Miss Clementina Black, "Edna Lyall," Dr. Kate Mitchell, and Mrs. Henry Kingsley. Canon Scott Holland, Canon S. A. Barnett, of Toybee Hall, Professor Shuttleworth, Canon Wilberforce, of the Rev. Charles Gore, and others are to write regularly for it. The Hon. and Rev. J. G. Adley is to be editor.

An 'Adding Machine.' The new marvel is the 'adding machine,' invented by Mr. Charles Henry Webb, better known under his *nom de plume* of Jean Paul. In appearance this wonderful instrument resembles a type-writer, and you start operations by typing the items, say, £139 13s 4d., £1,708 6s 8d., £17 10s 6d. As soon as you have type-written all the figures, you touch a lever, and the machine casts the column up with absolute correctness. It can carry over from cents to dollars, or pence to shillings, and shillings to pounds. The inventor, who has been a constant contributor to *Harper's* and *The Century*, and has published a charming volume of poems, entitled 'Vagrom Verse,' was the author of that universally popular poem in America, 'The King and the Pope.' His daughter married Mr. C. C. Buel, one of the editors of *The Century Magazine*.

Faith Tried. A contributor to *The Bookworm*, which has now completed its sixth volume, affords an insight into an old-time almanac, 'The Book of Knowledge—both Necessary and Useful for the Benefit of all People.' The compiler, undaunted by the higher or any other form of criticism, has audaciously fixed dogmatically a day of the month as the birthday of certain celebrities. 'On the first day of the moon Adam was born,' Eve on the 2nd, Cain on the 3rd, and Abel on the 4th. 'You find,' proceeds the reviewer, 'with fine decorative instinct the compiler has grouped sets of people together; for instance, the 9th, Lamech; the 10th, Noah; the 11th, Shem; and the 12th, Cannon, son of Cham; yet on the 16th, *mirabile dictu*, we meet with Pythagoras, a curious intruder into Biblical company. On the 21st, Saul; Joseph on the 22nd; Benjamin for the 23rd; Goliath (?) on the 24th; Samuel on the 30th. Well may the reviewer remark: 'A volume like this tries the most willing faith.'

A Zulu Princess. A good deal of interest has been taken in Mrs. Meek, a Zulu Princess, now in Ireland. At the recent Evangelical Alliance Conference she spoke in the Zulu language, her husband translating her words into English. She said she was the first member of the Zulu Royal Family who had the privilege of pleading before such an audience on behalf of her fellow-creatures from whence she had come. She prayed them not to forget assisting in their prayers the poor Zulus. She begged them to give their sympathy and assistance to the great cause of bringing the grand tidings of salvation to the people who had been so thoroughly driven and beaten back by the powers of darkness for so many ages past.

'The Parliament of the Rev. H. R. Haweis, writing in the *Religions' Daily Chronicle*, grows quite enthusiastic over the "Parliament of Religions" at Chicago, which he attended and which he describes as "a demonstration, the like of which has perhaps not been seen since the days of CONSTANTINE, ARIUS, and ATHANASIUS." We are pretty confident that no such gathering has ever before met, and that it has been reserved for nineteenth century "Christianity"—for it seems the inception of the Congress is due to a Presbyterian Minister of Chicago,—to waste its energies upon an undertaking of this kind. The *Church Times'* correspondent describes it as "a theological babel, but through it all the Roman Catholics have striven to convince every one that all true religion began, and must end, with Rome." It is not by such means as these, however, that the Kingdom of God is advanced!

Jewish Paris Mission. "The Jewish Intelligencer" states that the Missionary Journals of Mr. L. C. MAMLOCK, of Paris for the present year record exceptionally good meetings with a large attendance of Jews and Jewesses. Judging from their behaviour and attention, Mr. MAMLOCK believes that the Gospel is impressing itself on their hearts. He specifies the case of two Jews now regularly attending the meeting, who at one time were the most turbulent and noisy and unpleasant in their remarks. Instances of similar changes could be multiplied, the Missionary remarks in his Journal did time permit.

A Testimony. After one of the meetings, two ladies came to speak to Mr. MAMLOCK, they made themselves known to him, and told the following story. They said "we are the mother and sister of a young man who used to attend your lectures, and used to visit you very frequently, but he has left for America a little while ago. They went on to say "as often as he heard you or visited you he used to come home and tell us all you had said, and he repeated the passages of scripture you quoted, to prove that Jesus is the Messiah. He brought us a new testament from you, and we are reading it. This is the only book" they went to say we like to read."

Mission Hall. Major General McCausland, late of the Royal Artillery, who was passing through Paris, accepted an invitation to come to the Mission Hall and address the Jews. The General had never before spoken to Jews, nor had he ever seen such a gathering. The Hall was full of Jews, sitting reverently and quietly with heads uncovered and listening attentively to a gospel address delivered by him in English and translated by the Missionary into French and Judeo German. He was so much impressed with the work, that he volunteered to come again and speak to them before leaving Paris. He did so, and on his second visit, the Hall was overcrowded with Jewish listeners, who appreciated his address very much though it was translated by one. They begged the Missionary to thank the General for it in their name. A similar work is going on in many other centres connected with Jewish Missions, and the same spirit of earnest enquiry is evinced after Christian truth by many of the children of Israel scattered over the world.

Khama. The critics of missionary enterprise may read with advantage the account published in the *Pall Mall Gazette* of our South African ally, Khama. If the work of Moffat and Livingstone had affected no more than this one chief's country it would have wrought a striking and happy change over a considerable area. Khama, whilst his father lived, had to suffer for his Christianity, but he bore his trials with fortitude. Succession to power did not weaken the resolutions made in irresponsible days. He became the Christian ruler of what is practically a Christian kingdom. He has shown us that a native community may be governed with entire success on Christian lines, and may even become strong enough to keep out the dissolute European who so often brings discredit upon his race and the creed associated with it.

Louis Lucien Bonaparte's Library. The work of cataloguing the late PRINCE LOUISE LUCIEN BONAPARTE'S library is, we understand, practically finished. The dialects of the world were the PRINCE'S lifelong study, and the mass of philological lore as his library presents has never before been collected. It is hardly possible to give an adequate idea of the completeness of the PRINCE'S researches, but one or two instances will at least show the nature of his work. In French alone he had treatises on thirty-eight dialects, besides *Argot* and the slang of the market. England is well represented. The library is rich in books on the Finnish and Basque languages, as the PRINCE himself went from village to village in the Basque district collecting dialectal information from young and old. Among the treasures of the collection are the German translation of the Bible by NICOLAS DE LYRA and two earlier translations. The illustrations are of extraordinary quaintness, and Mr. GLADSTONE lately spent some hours in examining the three Bibles. An absolutely unique book is a Catechism in Welsh intended for the use of the Mission Priests in the time of ELIZABETH. This was printed in Milan at the expense of ST. CHARLES BORROMEO.

Guide to Contributors.

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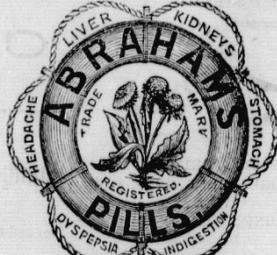
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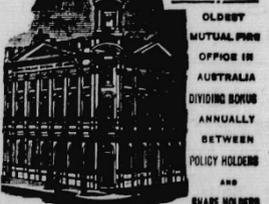
Beware of the wiles, the actions, and smiles, Of your Grocer, if he tempted should be, From motives adverse, self-interest, or worse, And not doing well, he endeavours to sell Other Powder than Waugh's, forsooth, just because G More profit he gets.

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NEWS OF THE WEEK.

Friday, December 1. The PRIMATE administered the Rite of Confirmation at St. Clement's, Marrickville, at 7.30 p.m. The Diocesan Corresponding Committee Board of Missions met at 4.30 p.m.—Annual Meeting of St. Saviour's (Goulburn) Sunday School held at Trowang—Concert held in North Sydney School of Arts in connection with St. John's Milson's Point.

Saturday, December 2. The PRIMATE administered the Rite of Confirmation at St. Mark's, Darling Point.—Excursion to Echo Farm Home—weather unfavorable, yet 200 persons attended.—Open Air Mission Services begun by the Rev. A. E. Bellingham, M.A., at the Tram Terminus, Marrickville. These services will be continued at various centres in the district.

Sunday, December 3. The PRIMATE preached at St. John's, Darlinghurst, at the morning service in aid of the Church Society, and at 7.30 p.m. at St. Thomas', Balmain, on the occasion of the Sixth Anniversary of the appointment of the Rev. J. Dixon to the Incumbency.—The Bishop of Goulburn preached at St. James' at the morning service, and at St. John's, Ashfield, at the evening service.—Flower Festival Service held at St. John's, Parramatta—preacher, Archdeacon Guisler, M.A.—Special Open Air Mission Services held at St. Peter's by the Rev. E. D. Madgwick.—Sermons were preached and offertories made in aid of the Church Society—The Cathedral, 11 a.m., the Dean, 3.15, Canon Sharp, M.A., 7 p.m., Rev. R. J. Read; St. James', Bishop of Goulburn and Rev. S. S. Towey, B.A.; Christ Church, Rev. C. F. Garney; St. John's, Darlinghurst, The PRIMATE, Rev. A. W. Pain, B.A.; St. Matthias' Paddington, Rev. J. W. Gillett, B.A.; and The Dean; St. Bartholomew's, Pyrmont, Rev. J. H. Mullens; Summer Hill, Rev. J. D. Langley and Rev. W. Gillett, B.A.; St. Paul's, Redfern, Dr. Manning and Rev. B. A. Schleicher, M.A.; St. Saviour's, Redfern, Rev. J. H. Price; St. Anne's, Ryde, Rev. H. H. Britten; Dulwich Hill, Rev. W. H. Saunders; Smithfield and Canley Vale, Rev. J. O'Connor; Ficton, Rev. R. Noake, B.A.; Bowral, Rev. G. D'Arcy Irvine; King's Town and Sackville Reach, Rev. H. Guinness; Kiama, Rev. F. M. Dalrymple; Kangaroo Valley, Rev. T. V. Alkin, M.A.; Milton, Rev. J. Claffers Welsh; Helensburgh, Rev. J. L. Beworth; Lithgow, Rev. T. J. Heffernan; Mulgoa and Luddenham, Rev. J. Shearman; Springwood, Lawson and Wentworth, Rev. H. M. Trickett; Blackheath, Rev. E. G. Cranwick; Kurrajong Heights, Rev. H. Plume, M.A.; North Richmond, Rev. M. Gray; Camptown and Minto, Rev. H. S. Vidal.—The Bishop of Bathurst administered the Rite of Confirmation at Rockley in the afternoon, and preached at the evening Service.

Monday, December 4. The Monthly Meeting of the Committee of the Church Society was held at the Chapter House at 4 p.m.—The PRIMATE administered the Rite of Confirmation at St. Aidan's, Annandale.—First Conference of workers in connection with St. Matthias', Paddington held.

Tuesday, December 5. The PRIMATE administered the Rite of Confirmation at St. Michael's, Sorry Hills, at which candidates from St. Augustine's Neutral Bay, and St. Jude's Randwick, were also presented.

Wednesday, December 6. The PRIMATE administered the Rite of Confirmation at St. Stephen's, Newtown.—Social Meeting of Parishioners at St. Thomas', Balmain, on the occasion of the Sixth Anniversary of the appointment of the Rev. J. Dixon to the Incumbency.—Sale of Work opened in connection with the Church Home, by Mrs. M. H. Stephen.

Thursday, December 7. The Cathedral Chapter met at 4 p.m. under the presidency of the PRIMATE.—The PRIMATE visited the "Sobon" in the afternoon, and administered the Rite of Confirmation at St. John's, Balmain, in the evening.—Annual Tea and Musical Evening at St. John's, Newcastle.—Church Society meeting at St. Andrew's, Seven Hills. Deputation, Rev. J. Dixon.

Friday, December 8. The Executive Committee of the Board of Missions met in the Chapter House at 3 p.m., under the presidency of the PRIMATE.—The PRIMATE administered the Rite of Confirmation at St. Barnabas' at 7.30 p.m.—Church Society meeting at St. Mary's Toongabbie, at 7.30 p.m. Deputation, Rev. J. Dixon.

THE LATE REV. J. B. GRIBBLE.

A marble tablet has been erected at Warangenda to the memory of the late Rev. J. B. Gribble over the Communion Table of the Mission Church. It was unveiled a few days ago by Mr. Claudius Nash.

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Revolution in the Music Trade!!!—For cash or on time payments 700 Violins, from \$11 to \$25; 550 Accordions, from \$9 to \$23; 120 Banjos, from \$7 to \$10; 250 Mandolins, from \$5 to \$10; Guitars, from \$7 to \$10; Cornets, from \$10 to \$15; Flageoles; Flutes, from \$6 to \$10; Drums; Anglo and English Concertinas, from \$5 to \$10; German Concertinas, from \$11; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Comic Song Books. New Music by every Mail. New Waxes every week; New Songs by every Mail. Pianos (Exchange) and Tuned. Any kind of Instrument thoroughly repaired by experienced English workmen. Write for full particulars; the prices will astonish you. 25,000 SONGS AND PIECES—3d. EACH

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THE COMING WEEK.

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

Sun., Dec. 10.—11 a.m., The PRIMATE. 3.15 p.m., Canon Taylor. 7 p.m., The Dean. 8 and 11 a.m., Holy Communion.

During the Advent Season, there will be Half-hour Services at 1.15 p.m. on Wednesday and Friday. Preacher, 13th and 15th instant, the Rev. W. Hough.

DIOCESAN. Fri., Dec. 8.—Executive Committee Board of Missions, Chapter House, 3 p.m., The PRIMATE; Confirmation, St. Barnabas', 7.30 p.m., The PRIMATE.

Sat., Dec. 9.—Church Society, St. Mary's, Toongabbie, 7.30 p.m., Rev. J. Dixon. Annual Meeting of the Ministering Children's Fresh Air League, will be held in Town Hall, 3 p.m. Lady DUFF will preside.

Sun., Dec. 10.—Cathedral, Morning; Preacher, The PRIMATE; Confirmation, St. Mark's, Granville, afternoon, The PRIMATE; St. Mark's, Granville, 7 p.m., Preacher, The PRIMATE.

Mon., Dec. 11.—Confirmation at Berry. The PRIMATE. Tues., Dec. 12.—Confirmation at Nowra. The PRIMATE. —Committee Lay Readers Association, 4 p.m.

Wed., Dec. 13.—Confirmation at Kangaroo Valley. The PRIMATE. —Committee C.E.T.S., 4 p.m.

—Meeting Sub-committee of Centennial Board at 2.30 p.m. —Meeting of Committee Missionary Curates' Fund, at 4.30 p.m.

Thur., Dec. 14.—Confirmation at Burrawang. The PRIMATE. —C.M. Association Prayer Meeting, 5 p.m. —Church Society, Auburn. Divine Service 7.30, and afterward a Meeting of Parishioners. Deputation, Rev. J. Dixon.

Thur., Dec. 14.—Annual Tea Meeting, St. James', Wickham, Diocese of Newcastle.

Fri., Dec. 15.—Original Lantern Entertainment, for Echo Farm Home. Town Hall, Ashfield, 7.30 p.m. —Meeting of Parishioners, Christ Church, Kiama. The PRIMATE.

—Church Society, Rookwood. Divine Service at 7.30, and afterward a Meeting of Parishioners. Deputation, Rev. J. Dixon.

Sun., Dec. 17.—Cathedral, 11 a.m., the PRIMATE; Confirmation 3 p.m., at St. Philip's, the PRIMATE. 7 p.m., Preacher at St. Philip's, the PRIMATE.

HOBART CHURCH CONGRESS

WELCOME TO THE CHURCH CONGRESS FROM THE HOBART MINISTERS' ASSOCIATION.

The Bishop of Tasmania has received a graceful letter from the Rev. I. K. McIntyre, Secretary of the Hobart Ministers' Association, stating that the Association desired to present an address of welcome to the Congress. The Bishop has cordially accepted an offer which is so much in accord with Congress traditions in England, and exhibits a brotherly spirit.

It is also right to state that as the Reception Committee were somewhat perplexed how to find accommodation for all the expected guests in January, and for the children of the Cathedral Fund, the Secretary of the Ministers' Association was approached with the hope that he could obtain for us offers of hospitality from those who are not members of the Church of England. A most kind answer has been received, and it is hoped that such social hospitalities will lead to a still deeper and fuller friendship as fellow Christians and fellow citizens.

The Railway Companies make the following concessions to members of Congress:—Members attending conferences can obtain first-class tickets, available for one month, at a single fare for the return journey between any South Australian, Victorian, New South Wales, and Queensland stations; but proof of their intention to travel for such purpose must first be given to the general traffic manager, and certificate of membership must be handed in when booking together with a receipt for tickets so obtained.

Congress tickets can now be obtained from the Secretaries, Rev. S. Bucknell, and C. M. Tension, Esq. Prices 5s. for the whole course. To be obtained at the Congress Offices, Diocesan Book Depot, and from the Corresponding Committees of the various Dioceses. Applications must be accompanied by a remittance. The Congress Handbook will be ready shortly, price 6d., to be obtained at the offices as above.

OPEN COLUMN.

Church Music and Church Choirs.

Who generally chooses the hymns and anthems for the Church services? I know some Clergy who do so, but very often this duty is left to the Choirmaster or Organist, who knows nothing about the special character of the Sunday service. He (or she) chooses words to fit the tunes the people like to sing. "We know this tune, and therefore I will put down hymn number—!" Now I desire to enter my protest against the great and prevailing indifference as to the words sung before God and in His house. The tunes should be chosen after and not before the hymns. The hymns should be selected carefully and prayerfully, and in strict accordance with the subject for the day. Many of our hymns with favourite tunes are silly, senseless, and unhealthy in phrase and sentiment. Surely it is just as important what we sing as what we say in God's presence! And yet men do not as a rule seem to realise this. The most solemn words are sung with only the thought—"how does the music go?" Everyone, of course, knows and will acknowledge that outward homage and honour paid to God is of little or no value without the accompaniment of heart homage. If a singer's voice, or else the instrument by which he is accompanied be out of tune or if the voice and instrument are in different keys, the result is discord, and we are glad when the discord ceases. Surely there is discord in God's ears when our heart does not chime in and harmonise with the words we sing. It is therefore most important that we should be careful as to all the words of all the hymns we use in Church.

The day is almost, if not quite passed when men questioned the fitness of music in Church. But the pity of it is that we who love Church music do not lay more stress upon the importance of having the best and most helpful music—both instrumental and vocal. Do the Clergy and the Congregation, or even the Choir and Organists, realise the importance of music as the "handmaid of religion?" It either helps or hinders the devotional spirit. After a solemn appeal from the pulpit there is nothing so effective as a rowdy nothing-in-it hymn and a noisy voluntary for driving out of one's mind all serious thoughts and good resolutions. I sincerely wish that Organists would remember this, and suit their voluntaries to the spirit of the service. I myself am more particular about the closing hymns than about the others. As a rule, opening and closing voluntaries should be soft and solemn, though on certain special occasions, such as Thanksgiving services, loud ones may be permitted.

Next, with regard to new, and "choir" music. Nearly every Clergyman, I presume, has to decide between those who dislike any "non-congregational" music, such as anthems and services, and the Choir who like to have elaborate music at times. What should be our rule? Certainly we all delight to hear the congregation joining in the singing with heart and voice—and it is their right to do so as a rule. But I don't think that we should on this account forbid any extra difficult singing by the Choir. At times though not frequently, it is a good thing for the Congregation, as well as the Choir, to have a little new and higher class music than usual. We should aim at improvement in our Church music, and make special sacrifices to give God of the best and sweetest music we can produce. At such times the congregation should be content to listen, for God may be speaking to them in the music, as at other times they speak to God in music. We have all experienced this while listening to some of the glorious Oratorios—The Messiah, Elijah, St. Paul, The Crucifixion, etc. Those of us who have read Rev. P. B. Powers' story of the Choir boy and his anthem solo, "Hope thou in God," will remember how beautifully this thought is brought out by him. Only let us open our ears and He will speak, and sacred music will not simply be a "concord of sweet sounds," but the "food of love" as well—the food of our love to our Master—the Author and Giver of all good things, music included.

I sometimes wish that Choirs could be done away with altogether, or rather, that the whole Congregation could be formed into the Choir. But as this is rather too Utopian for us to achieve at present (except at Norfolk Island), the next best thing is to make our Choirs as large and as good in heart and voice as we can. I was once requested by a parishioner to expel from my Choir all those who would not profess conversion. Of course my readers can guess my reply, but nevertheless, members of the Choirs ought to have a very deep sense of the importance and responsibility of their office. If they had they would not be so careless and irregular, in attending practice as they often are, they would not "cut" the week-night service, and they would not keep up their reputation for talking and misbehaving in Church. They are not specially privileged to talk, and except on very rare occasions a little care and forethought in filling up the programmes, etc., will remove all necessity for whispering and fidgeting in the House of God. As a rule, I do not think that the Congregations are as thankful as they should be to the Choir. The conscientious members really deserve far more thanks and encouragement than they receive. They are frequently harshly criticised and found fault with by those who can but will not do anything to help them. How desolate and cold would our beautiful Church service be if we had in it no place for music! How

hard it would be to have any music if we had no Choir! Choirs were ordained by God for the service of the Old Testament Church, and from this we may well argue that He regards them now with His favour, provided that they offer unto Him heart as well as lip service,—that they "sing with the spirit and sing with the understanding also." B.

Jottings from the Bush.

"All in the Name of our Lord Jesus.

There is but little in a name, and a Primate under the name of an Archbishop would be very much the same sort of person as at present; yet as Canada has set the example of calling her principal Bishops by the name of Archbishops, I hope that our General Synod will follow that example. The legality of the matter has apparently been settled by the Canadian Synod in the fine old *Solitor Ambulando* method: they have proved that they had the power to appoint Archbishops by appointing them. That sort of action is a masterful settling of legal questions which is somewhat refreshing; but as the Church of South Africa has long since found to her cost, it doesn't answer where legal rights to the possession of property are involved; and therefore, although I hope that our Synod will follow the example of the Canadians, I also hope that they will be sure of the legality of their action before they pass their legislation. I am not well enough up in Church history to say whether the Canadians have made a new precedent in making their Archbishops to be "travelling" ones—that is to say a Diocese may have an Archbishop at one time, while his successor may be only a Bishop. I do not remember such a case in earlier days, but then I am no authority on such matters.

There are, also I believe, legal difficulties connected with any alteration of the Constitutions by which our Diocesan Synods are elected—although the law must indeed be peculiar if an Act of Parliament cannot make such a thing possible. Are we for ever to go on signing what is not strictly a truth in declaring at the election of Synodmen that we are "members of the United Church of England and Ireland"—a Church which has been non-existent for a quarter of a century? But there are still more important changes which ought to be introduced. It will probably not be long before female suffrage is in force in this Colony, and the Church ought not to be later than the State in giving justice to women. At present it is only "males" who are qualified to vote for our representatives in Synod. Hence it comes, in part, that "the representative of the important parish of Parriaboola" is really perhaps elected by six persons, three of whom had to be entreated to come to the meeting "to make a quorum," while another had to be sent for to validate the election. When women have votes for Synod representatives—I say "when," for it is only a question of time as to the fact—this sort of thing will not often be allowed to happen. It does happen now. "If of all words of tongue or pen, the saddest are 'It might have been,' more sad are those we daily see 'It is, but didn't ought to be.'"

The *Tasmanian Church News* is an excellent paper, but the best of Editors sometimes nods. I noticed in its columns the following paragraph two months or so ago: I forget now to what it alluded:—"The expression 'non-sacerdotal character of the ministry of the Church of England' is a decidedly good one, and shows the importance of the careful and judicious choice of words. How differently such an expression as the 'non-priestly character of the Priests of the Church of England' would sound, and yet, manifestly and absurdly contradictory as it is, means precisely the same thing as the other. How a man can be a Priest and yet not a Priest, or how a Minister of the Church of England is not a Priest, seeing that he is solemnly ordained one, and that the word occurs no less than ninety-eight times in the Book of Common Prayer, is a problem which may be left for solution to the preternaturally enlightened Protestant intellect. As well say the 'non-military character of officers in the English army!'"

The above paragraph has been thought of sufficient weight to be copied into the *English Church Bell*, and therefore it ought to be pointed out that its writer is either extremely ignorant himself or else is presuming on such ignorance on the part of others. No one who has read Bishop Lightfoot's discussion of the Christian Ministry, can be ignorant of the fact that there is a considerable distinction between the Latin word *sacerdos*, and the Greek word *presbyter*, and that therefore the word "sacerdotal" may not only apply to a Clergyman of the Church of England although we all call ourselves "Priests." Dr. Lightfoot was not a party man, and was a scholar of high attainments, and if he asserts the non-sacerdotal character of the Ministry of the Church of England, few competent scholars would dare to contradict him, much less to ridicule his contention. It is a matter that must be argued out, not dismissed in a scornful, but false, epigram.

A correspondence has been going on in *Church Bells* with regard to the physician's fees to the Clergy. I am able to testify (I was going to say "I am happy to be able to testify," but there is not much happiness about

consulting a doctor) that doctors in this country are at the least as generous as in the mother-land. It has been a very rare exception for me to be charged anything more than the bare cost of the medicines which have been made up for me or my family by the doctor, while the kindness which I have received from some medical men has been extreme—far beyond what would be expected by the most payable of patients. This applies both to Sydney consulting physicians and country doctors. One of the former once pursued me down the street to return the fee which (it being my first visit) I had left on his table. COLIN CLOUT.

HOME NOTES.

THE DEAN OF ROCHESTER is going on a visit immediately after Easter next to the United States, at the invitation of the Rev. A. S. Crapsey, Rector of St. Andrew's, Rochester, where he will give a series of lectures on "Talks on English Life of the Past Forty Years" for the joint benefit of the Dean's own Cathedral and of his host's Church. It is proposed to give three evenings at home. First, Dean Hole at home with Theocary and Leach, and the literary life of England. Second, Dean Hole at home with Pusey and Liddon, and the Church life of England. Third, Dean Hole at home with Gladstone and Disraeli, and the political and social life of England. The Dean will also visit all the great centres of population.—The following note from the C.M.S. *Intelligencer* will be read with interest: "The acceptance by the Rev. John Barton, Vicar of Trinity, Cambridge, of the Secretaryship of the Church Pastoral Aid Society is an event of no ordinary interest to our own circle of friends. Few men have been more identified with the C.M.S. than Mr. Barton. Himself a missionary in both North and South India for several years, and having been twice commissioned by the Society to visit the field (one time Ceylon, and another time Timor) in special circumstances, he knows missions as very few know them. And he has been the life and soul of missionary interest at Cambridge for sixteen years. Indeed the untiring and unique work at Cambridge, of himself and Mrs. Barton, especially in their influence with undergraduates, will only begin to be properly appreciated now that he is leaving, nevertheless we rejoice that he has felt able to accept the C.P.A.S. appointment. The spirit in which he will do all his work is exactly what a forward movement in home missions specially needs. C.M.S. has for some time been learning that the purpose of its great meetings in London and elsewhere is not to make a grand Evangelical demonstration—important as that is at the right time and place—but to set forth the claims of those who know not Christ in foreign lands upon those who do know Him. Possibly, as the lesson has had to be learned by us (and perhaps is not yet fully learned by us all), it may still need to be learned by at least some members of our sister societies; and assuredly when the Evangelical public fully realise that C.P.A.S. exists expressly to carry the Gospel to those who are commonly (though inaccurately) called home heathens, we are sure that it will go forward by leaps and bounds."—The Rev. W. Bryant Salmon, of Clare College, Cambridge, has been appointed the first Missions to Seamen Chaplain for the Port of London, minister to sailors and take charge of seamen's institutes about to be opened. The site for building the seamen's church in Poplar has been secured, but 3,000l. are required for its erection as a base of operations. Meanwhile, the Missions to Seamen Chaplain will officiate in ship's, boarding-houses, and institutes.

On the Mersey there are five Missions to Seamen Chaplains furnished with three seamen's churches, three institutes, and three mission-rooms exclusively for seafaring men and their families, with proportionate blessing to the crews.—Recently the Rev. E. A. B. Saunders preached a sermon at Whitechapel parish church on "Christian Socialism." To the Service he invited his Jewish parishioners, and for their benefit his addresses were divided into three sections, and interpreted at the end of each division into German by Mr. R. S. Spiegel. The large congregation was of a very miscellaneous character.—Mr. Arnfield's analysis of the September ordination statistics shows that of the 193 candidates (139 deacons, 54 priests), 122, or upwards of 63 per cent., were graduates of Oxford or Cambridge. The totals of September ordinations in recent years from 1879 to 1892 have been 231, 243, 222, 259, 263, 264, 236, 181, 232, 213, 191, 219, 187, and 193 respectively. The present total, therefore, represents a recovery upon the depressed figure of last year at the corresponding period.—The Duchess of Teck, who was accompanied by the Duchess of York has laid the foundation-stone of Christ Church, Richmond, erected in memory of the late Canon Hales. The Church is situated in a new district taken out of St. John's parish, which (Canon Hales was Incumbent for more than forty years. The building will be Early English of a simple character, with the walls of Kentish rag. A "Gleaner's Atlas and Key to the Cycle of Prayer" is being prepared, and will be ready for publication early in November. The C. M. Society will again this year issue an Illustrated Missionary Book for Boys and Girls, suitable for Christmas and New Year's gifts.—In August Bishop Tucker made a journey through the Griama country, and visited Jilore, where he confirmed eighteen candidates. He was impressed with the work at that station. Two Wasukuma were baptised by the Rev. E. H. Hubbard at Nassa in June, on his way to the coast, remarked to Mr. Hubbard that the change which had come over the people and place since his last visit to it, in 1890, was marvellous. Eight hundred were at the service on Sunday, June 18th, when the Bishop was present.

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THE INNER LIFE.

It is sometimes a mystery that we should be troubled as we are. Why is every chord of sorrow struck within us? Why do we suffer on so many sides of our nature? Why are we touched in the property which melts before our gaze; and in the home, which becomes darkened by death; and in the person, the body suffering, the heart lacerated and torn? Some go through life without all this. But they are not the noblest characters. No master composer in music or poetry can touch the heart of humanity without having suffered first. But there is yet a deeper reason. Some of us are permitted to pass through all kinds of tribulation that God may have the chance of comforting us, and that we may learn the divine art of comfort so as to "be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Get close to any word of Christ, and you will see a great light! Stand off, and no wonder it grows dim in the fogs. And whatever we may preach or say we believe we do not understand the first principles of the divine atonement, we do not come within astronomical distance of the kingdom of heaven, until we let ourselves in through some such simple, practical way into the spirit of the life of Christ. And all our religious pulse-feeling and careful account of our various religious symptoms and comfortable nursing of our religious notions, and occasional hot-water bags for warming the old religious numbness and pampering our religious appetite on the latest theological luxuries, and careful dressing up of our souls for religious consolations—all these are but signs of a sick man's weakness, and do not witness to the living Master's creed. God be praised, the Church of Christ is to abandon with a mighty repentance this whole sickness of its confession, and it is beginning to show to the people a clearer truer to the Divine Life of the Lord among men.

We have but to name God before sorrow, and it changes colour; name Him before burdens, and they grow less; name Him before the vanity of life, and it disappears. The whole sphere and scene of life is changed, lifted into a realm of power and wisdom and gladness.

The day before the battle of Trafalgar, Nelson sent for Admiral Collingwood and Captain Rotherham, who had not been on good terms. Joining their hands, he said, "Yonder is the enemy; shake hands like Englishmen." Alas! how many Christians are quarrelling—and that often about very little things, and in sight of the enemy too. There is work, and serious work enough, in all conscience, before them to make them forget petty differences; but self, with its little interests and fears, and hopes, and ambitions, comes uppermost. That we are all in the presence of the enemy—our common enemy—with a common duty, and purpose, and interest, that we have all the same work before us, ought to bind us in oneness of heart, as of design. We may be the world go forth, "Shake hands like Christians." Let each man sail his own ship, but be of one heart in the presence of the enemy.

When I lift my gaze to the cross, that look changes the aspect of things entirely. There I see God dealing with sin in such a manner as to glorify Himself infinitely. There I see the magnificent display and perfect harmony of all the Divine attributes. I see love, and such love as captivates and assures my heart, and weans it, in proportion as I realise it, from every other object. I see wisdom and such wisdom as baffles devils and astonishes angels. I see power, and such power as bears down all opposition. I see holiness, and such holiness as repulses sin to the very farthest point of the moral universe, and gives the most intense expression of God's abhorrence thereof that could possibly be given. I see grace, and such grace as sets the sinner in the very presence of God—yea, puts him into His bosom. Where could I see all these things but in the Cross? Nowhere else. Look where you please, and you cannot find aught that so blessedly combines those two great points, namely, "glory to God in the highest," and "on earth peace."

Content to climb, I journey on, Nor backward gaze at glories gone, Tho' far the summit fair appears, And seen full off through blinding tears, Tho' I do sometimes weary grow, I cling to faith, and since I know The goal, I'll gain with larger time, I journey on, content to climb!

Content to work, I toil away, Nor pause to dream of yesterday, Tho' sometimes labor seems in vain, And fir'd grow hands and heart and brain; Tho' in the distance swardens dwell, I murmur not, and knowing well The fates can not for ever foil, I work away, content to toil.

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All Policies effected from now till the end of the year will share in the division of Profits as at 31st December, 1893.

Amount of Cash Bonus Distributed amongst Policy Holders for the one year 1892 exceeded Half a Million Sterling. All Bonuses vest immediately on Policies attaining a duration of two years. Intending Proposers should note the above carefully, and send in applications early, direct or through the Society's Agents, so as to secure a share of the profits for this year. General Manager and Actuary: RICHARD TEEBOE, F.I.A., F.F.A. ROBERT B. CAMERON, Secretary.

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BOOKS. BOOKS. BOOKS.

NEW BOOKS JUST RECEIVED:— 'THE SAME LORD,'—being the Account of the AUSTRALIAN MISSION TOUR, 1891-92, held by REV. G. C. GRUBB, M.A.; 4/., posted 4/8. Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-. Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-, posted 6/8. Primary Convictions, by William Alexander, D.D., Bishop of Derry, 6/-; posted 6/6. Japan as we Saw it, by M. Beckersteth, preface by Bishop of Exeter 2/7, posted 2/2. The Christian Certainties, John Clifford, D.D.; 3/6, posted 4/-. Homespun, Annie S. Swan; 1/-, posted 1/3.

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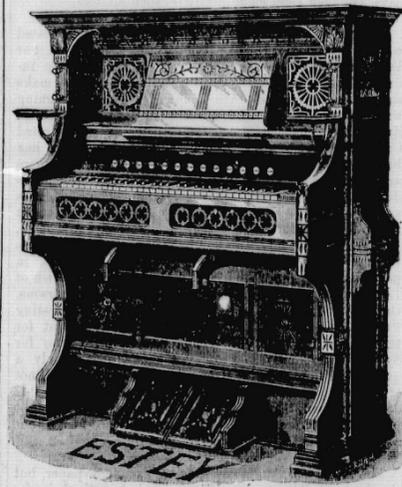
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, DECEMBER 9, 1893. ONWARD!

WE have entered upon a new ecclesiastical year. The cycle of services provided for us in our Book of Common Prayer, breaks the monotony of time. Time needs to be jewelled by the restful Sunday, the joyous Festival, and the services of Common Praise and of Common Prayer. It is thus that the element of hopefulness in life is encouraged, and our faith in God strengthened. God has filled the sphere with new opportunities. After six days of the week are gone, CHRIST'S own resurrection day comes with the Gospel of Hope, and as the Advent season comes, and the old year dies and the new is born there is given to the Church, and to every member of the Church the Gospel of a new beginning, of a larger opportunity. Forward should be our watchword—Onward should be our motto.

Clear before us through the darkness Gleams and burns the guiding light; Brother clasps the hand of brother, Stepping fearless through the night.

Why should not the Church resolve to make a clear and definite movement onward during the coming year. "The Forward Movement" is a term used by some people who are interested in aggressive work. This term is associated in many instances with the use of sensational services which are not productive, we fear, of true, healthy spiritual life. We therefore prefer the expression "Onward." It means advancement, progression, movement towards the establishment of CHRIST'S kingdom of peace and righteousness. Such an onward movement is not to be accomplished by resolutions in Synod, or at Conferences or Conventions. What resolutions the Church has passed and forgotten. It is only to be attained by a reconsecration of ourselves to Christ and His work, and for this end there must be a fresh interview of the soul with CHRIST at the Cross, a mysterious communion with the LORD of life: If at the beginning of the year Clergy and Laity would say. With the help of the Holy Spirit we will spend ourselves in the service of our Master, then we would begin to learn aright the lesson that talent grows by expenditure, and wealth is increased by distribution. The

Church's work is never finished, therefore the work of its members is never finished. Whatever we can finish is pitifully worthless. Take, as an illustration, the grace of love which is brought before us in the second lesson tomorrow morning. We can never finish love. Love grows. Those who have run out of that passion, and sunk into coldness, never knew the inspiration of love. Where it grows, it always reveals in its youth, and in its immortality. So it should be with our service. The Church should be the mightiest power in the land. Its power should be such, that all men would turn to it, assured that every rational and healthy expectation would be satisfied by its provisions. How is that power to be evidenced? By the charity, the brotherhood, and co-operation of its members. How is this charity, brotherhood, and co-operation to be secured? By vital union with Christ and our life energized by His Spirit. With this life and power what great victories might be won for the King of Glory. Why should not this new year be a time of reconsecration, that we may not only have life, but have it 'abundantly.' With more spiritual life, there would be more spiritual power. With this our differences would be discovered to be comparatively microscopic and trivial, and the observing world seeing the love manifested by the Church of Christ, and although unable to understand metaphysical theology, or to accept formulated opinion and dogma, would nevertheless be constrained to say, "See how these Christians love one another; these men have been with CHRIST, and have learned of HIM." Thus it lies within the power of every member of the Church to contribute somewhat to the practical and persuasive argument of Christianity. There are forces of evil which challenge us, why should we not face and fight them? Evil to-day pursues the young, mocks the aged, taunts everything that is pure and beautiful. Ignorance, vice, fashion, drunkenness, gambling, oppression, selfishness, are destroying those for whom CHRIST died; why should we not do war with these, with a more valiant spirit than has ever possessed us in the past? The correspondence column of the secular press is every now and then filled with letters discussing the question why men do not go to Church? Little heed may be taken of these, for we believe that nine out of ten of the correspondents never cross the threshold of a Church, and are as ignorant of what takes place there as those who live in Timbuctoo. How can we best answer the speech of these men and others? We believe by improving every opportunity of deepening the spiritual life of those who regularly attend, and thus making them influential factors for onward progress. THE BISHOP OF NEWCASTLE has arranged a service for the use of the Clergy during Ember seasons. "It is designed to assist them in renewing their Ordination Vows, and in reconsecrating their spiritual energies." He asks the Clergy to "meet at conveniently central Churches on some day during the Ember week of Trinity and Christmas, for the purpose of uniting in the service." As Clergymen, if we thus renewed our Ordination Vows and reconsecrated our spiritual energies, what religious solicitude would be developed; what a marvellous revival would characterize the action of the whole Church? Has not the Church undertaken to evangelize the world, and to leave no wrong unassailed? A Church with such a policy, animated by such a purpose should be a great Church, and her ministers and members should march onward as one man under the leadership of Christ the Captain of our Salvation. We should very much like to see a meeting held in Sydney under the direction of the PRIMATE giving the Clergy an opportunity of renewing their Ordination Vows and reconsecrating their spiritual energies. It would give many a fresh start, to some it would be the beginning of better days. On our knees in communion with God we would get strength and be made better able to openly fight on the battle-field under the banner of His Son and proclaim His name as the name of the King of nations. A man or a Church may work without praying, but neither can pray without working. May the work of the Church this year be abundant, because the spirit of the Church is holding high fellowship with God. Onward, we repeat, should be our watchword. The conviction that our share personally in the work should be so massive, so substantial, that it would make itself felt in every pulsation

of individual thought and social relationship and lead us to say with God's help I will, "By all means save some."

Onward, therefore, Christian brothers, Onward with the Cross, our aid, Bear its shame and fight its battle, Till we rest beneath its shade.

Australian Church News.

Diocese of Sydney.

Newtown.—The Rev. Canon Taylor has been delivering a short course of lectures at St. Stephen's on "The Principles, Ministry, and Sacraments of the Church of England." St. Aidan's, Annandale.—The PRIMATE held a Confirmation Service at the above Church on Monday evening. There were 36 candidates presented by the Rev. F. W. Reeve—(21 girls, 10 girls and 5 adults). The addresses of the PRIMATE were listened to by a large and reverent congregation.

Miller's Point.—The young people who were lately confirmed at Holy Trinity, have shown their appreciation of their Clergyman's (Rev. D. H. Dillon) care and attention in preparing them for the Rite—the girls presenting him with an Ink Stand and address-letter; the boys also presenting Mr. Dillon with a silver pencil case.

The Echo Excursion on Saturday last, notwithstanding the inclement weather, was a success. Upwards of 200 friends of the Home braved the elements in the steamer "Ivy," and in spite of a dreaching with both fresh and salt water, declared they had enjoyed their outing. The Home is, as usual, taxed to the limit of its accommodation, several stretcher bedssteads being in use.

St. John's, Glebe.—An Institute has been formed, called "The St. John's, Bishopthorpe Institute." It has for its objects the physical, mental, moral improvement of members by readings, recitations, essays, debates, athletics, etc. The following gentlemen have been elected office-bearers:—President, Rev. S. S. Tovey; Vice-President, Judge Wilkinson, Professor Scott, Messrs. J. B. Jones and W. A. Hutchinson, Committee, Messrs. G. Paddle, F. Wilkinson, E. Shearman, E. Lough, J. Jones, and A. Wotton (Hon. Secretary and Treasurer).

Church Home.—The Executive Committee of the Church Home met on Tuesday, 28th November. There was a good attendance at the meeting, and the Rev. J. G. Southby occupied the chair. The Home had contained an average of 33 inmates during the month. The number of admissions had been 7, and the departures 10. The resignation of the Rev. C. H. Rich, long connected with the Home was received with regret. The Matron (Mrs. Lucas) whose services have been gratuitously given for the last few months, resigns at the end of the year. Mrs. Cowper, Hon. Sec., has undertaken the charge of the Home for six months.

Labour Home.—The Weekly Meeting of the Committee of the Labour Home was held on Thursday afternoon, the 16th ult, at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the Chair, and there were present Messrs. J. S. E. Ellis, W. H. Dibley, John Sidney, Theo. Elwyn, the Hon. Secretary (Charles I. K. Uhr), and the Manager (E. Grether). The Chairman reported for the week ended 25th November:—Numbers of meals served, 713; beds occupied, 298; employment found for 2; dismissed, 1; now remaining, 33. A financial statement of accounts was submitted and passed for payment. The Chairman handed in several donations received during the week. The weekly report was received from the Superintendent of the Farm at Rooty Hill. Statement of accounts for November was also submitted.

The Church Society.—At a meeting of the Committee held in the Chapter House on Monday last, the Most Rev. the PRIMATE in the Chair. A small grant was made towards the Curate's stipend at Rockwood and Auburn. The following report from the Sub-Committees of Finance and General Purposes was presented. "Owing to the exceptional financial conditions, your Committees now report that until they know the Society's income for the current year, they do not feel justified in presenting, as usual at this time, recommendations for grants on account of the ensuing year." Mr. J. J. Farr brought forward a resolution to consider the advisability of reorganising the working of the Church Society, which was fully discussed and finally withdrawn. The Secretaries reported that meetings had been held by deputations in various parishes on the Society's behalf, and reports of visitation of Auxiliaries by Rev. C. F. Garneay and Rev. Dr. Manning were read.

Echo Farm Home.—The following contributions for November are gratefully acknowledged:—"Cootamundra," 5s; Mrs. Leeman, 10s; Joseph Barling, £1 1s; Mr. Flether, 10s; Mrs. Youill (per Mrs. Kendall), 10s; Dr. Crago, 10s; F. H. Dangar, £5; Rev. Dr. Corlette, 5s; N.S., 10s; Brisbane, Drysdale and Co., 10s; Dr. Jones, (Ashfield), 5s; Biron Ruse, 5s; G. N. Russell, 4s; E. Lloyd Jones, £1 1s; R. Craven, £2 2s; Mrs. Allen, 5s; a Friend, 5s; Mr. Linsley, 5s; Mrs. Palmer, 10s; Mrs. Merewether, £1 1s; R. J. Black (collected), £5 15s; Roydon School (per Miss Gent), 4s; T. H. Icton, £1 1s; Rev. Copeland King (New Guinea), £2; C. B. Brownrigg (for cricket ball), 4s 3d; Mrs. Vickery, 10s; Committee Collection, 9s; maintenance, £21 7s. Total to date, £230 4s 8d. Also the following gifts in kind:—Books, Miss. C. M. Ward; Tea, Robert Miller; Lettuce plants, Mrs. Osborne; Sketch of Echo, Mr.

A. ROSENTHAL,

Merchant Tailor & Clerical Outfitter, 52 Oxford St. My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods by every Mail. A TRIAL SOLICITED.

A. Voysey; Crockery, St. Mary's coffee-room, Balmain; Books and magazines Mrs. J. M. Sandy, Clothing, Dr. Foreman; Bed pockets, Mrs. Leavitt; Tonic Nerve, C. A. Marshall; Magazines, etc., David Reid. Office of the Home, 9 Princes-street, Sydney. 30th November, 1893.

Diocese of Newcastle.

Raymond Terrace.—The Bishop of the Diocese administered Confirmation on Sunday, the 26th November. The Morning Offertory and the Evening Collection were devoted to the Fund now being raised to pay the building debt on the Newcastle Cathedral for which a writ has been served on the Bishop. The Offertory and Collection amounted to £74 5s.

St. Mary's, W. Maitland.—The Rev. W. H. H. Yarlington, who for the preceding six weeks has been exchanging duties with the Rev. W. Martin, of St. Barnabas, Sydney, resumed his duties at St. Mary's, on the first Sunday in Advent, December 3rd.

St. Mark's, Islington.—The ladies of St. Mark's Church headed by the Rev. C. L. Yarrington, Curate in Charge, are very busily engaged in promoting a Bazaar in aid of the funds of the Church.

St. Alban's, Muswellbrook.—The Rev. A. Rolfe has resigned the Curacy of St. Alban's, Muswellbrook.

Choral Union.—The Annual Festival Service of the Central Deanery of the Diocese of Newcastle was held in St. Mary's Church, W. Maitland, on the night of the 30th, St. Andrew's Day. The Choirs of West and East Maitland, Morpeth and Hinton were represented. The Bishop was present, and there was an excellent attendance. Mr. B. H. Napier, of St. Paul's, conducted, and Mr. W. Butterworth, Organist of St. Mary's, presided at the organ. The Rev. Cecil J. King preached the sermon. The whole service was effective, and there is a good work open for the Union, both in the improvement of the musical services of the Church, and in the promotion of a closer union among the various Choirs of the Churches of the Deanery. Very neat forms of Service were distributed.

Sunday Scholars' Examination.—The Annual Examination of the scholars who elected to present themselves, was held yesterday in the various parishes which have taken up the scheme of work issued by the Committee for the Religious Instruction of the young. The papers were given to the candidates locally, and the answers were then forwarded to the Rev. J. W. Debenham who will allot the marks.

Diocese of Grafton and Armidale.

[COMMUNICATED BY TELEGRAM.]

KEMPSEY.

WEDNESDAY.—Rev. D. H. Dillon commenced an Eight Days Mission at All Saint's Church on Sunday. There were large congregations present at morning and evening services. Week-night services were well attended. At the after meetings held on Monday and Tuesday, fully one hundred-and-fifty persons professed that they had received a blessing, and great interest is attached to the Mission by all denominations. It is believed that this revival will extend throughout the District. A hope is expressed that Mr. Dillon will stay beyond the time fixed, and extend the Mission to other centres. This is the first Mission held in any parish of the Diocese, and it is felt that if similar services were held throughout the Diocese, the Church would truly be a living force for Christ.

THURSDAY.—At the Mission Service held last night, the Church was crowded, over 50 persons professed to receive a blessing. Arrangements are being made at the Rev. D. H. Dillon will return on an early date and spend a month in the Parish.

The three friends of Job have long been known as "miserable comforters," but few comforters of modern times are so thoughtful as to preserve, for seven days and seven nights, a sympathetic silence.

When a man measures the Bible by himself, the book is sure to be wrong; but when he measures himself by the Bible, he is sure to be wrong.

Whether a man's theology be broad or narrow does not depend so much upon the extent of his travels as the point he has reached. Some men who have bustled round a country fancy they have broader views than the astronomer who from Mount Hamilton sweeps the stellar spaces with a sixty-six inch refractor.

Sin, suffering, sorrow, are not the ultimate facts of life; they are the work of an enemy; the work of our God and Saviour goes deeper.

A FAVORITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Coolumandra, N. S. W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypt Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

THE ENGLISH CHURCH UNION.

To the Editor of the Australian Record.

SIR,—In your issue of the 25th ult., the Rev. E. C. Beck asks for my authority for saying that Lord Halifax, the President of the E.C.U., has distinctly stated that the aim of the Society is that of uniting the Church of England to that of Rome. My authority for this statement is a report of an address delivered by him to the Society on, I believe, 10th June, 1885, and published in the Times' weekly edition of the 12th. I am sorry that I have not access at present to papers enabling me to positively give the exact date, but I feel sure it was at the same meeting which adopted Lord Fevel's resolution assuring the Rev. J. Bell Cox of support in his refusal to acknowledge the authority of the Law Courts.—Yours, etc., EDWARD P. MANN,

Glen Innes, November 28, 1893.

SIR,—Possibly my friend, Mr. E. P. Mann, of Glen Innes, has not the full data by him to answer the question put by the Rev. E. C. Beck.

I am sure that Mr. Mann will not think me presumptuous by supplying you with the actual words used by the President at the 26th Annual Meeting of this Union, held on Wednesday afternoon in the Freemason's Tavern, Great Queen-street, and reported in the Times' weekly edition of 12th June, 1885. Any of your readers can see this filed at our Public Library.

I quite agree with Mr. Beck, that, with this official statement staring them in the face, it is difficult to conceive how any loyal Churchman, Cleric or Laic, can join this Union, and be true to the Church of England, which, in her Articles bears prima facie evidence of being a Church protestant, i.e., protesting against Rome's errors.

The italics below are mine.—Yours, etc., EDWARD J. H. KNAPP.

December 6, 1893.

"The President, in the course of his address, said, certainly there never was a time when there could be more need for proclaiming what the Church was, what were the morals inculcated, and the sacraments she administered, what she taught as the duty and true end of man, what was the life she held up as worthy of the highest honour, than it was to-day. . . . The policy of peace in the Rev. J. Bell Cox's case, had been reversed, the battles for the rights and liberties of the Church had been forced upon him, and the congregation of St. Margaret's; and there was only one thing left for the Union to do—to give him their best and most unflinching and united support in the struggle. (Cheers.) Whatever the immediate consequences might be, they might be perfectly certain that the ultimate result of such proceedings as those instituted against Mr. Cox would be to spread the faith which they were intended to suppress. (Cheers.) . . . Peace with one another, not by the sacrifice of truth, but through the truth, peace with the separated brethren at home, union among themselves, and the restoration of the visible unity with the members of the Church abroad, east and west alike, but above all with the holy Roman Church, which had done so much to guard the true faith—these surely should be their objects, and the objects nearest their hearts."

"THE SISTERS OF THE CHURCH."

SIR.—On Wednesday afternoon last a little book, entitled, "The Way of Life," came under my notice, which had, on the same day been presented by one of the Kilburn Sisters, to a young woman after her confirmation at St. Andrew's Cathedral.

In that book—in addition to inculcating the doctrine of seven Sacraments (two greater, and five lesser), and confession to a godly priest—occur the following prayers, &c.

"May the Blessed Virgin Mary and all the saints pray for me, that I may serve and please God here, and dwell with Him hereafter for ever in heaven.—Amen."

"May the intercessions of the Holy Mother of God, of the Prophets, of the Holy Apostles, of the Martyrs, help me! May all the Saints and Elect of God pray for me, that I may be worthy with them to possess the Kingdom of God.—Amen."

Under "Pious Customs," as to "when to bow the head," or to "cross yourself," the head is to be bowed during the prayer of Consecration at the words, "Take, eat, this is my body, which is given for you," and also at the words, "drink ye all of this," etc., "in order to worship and adore our Lord Jesus Christ, for then His body and His blood are present on the altar, under the form of bread and wine."

"The Way of Life" is "compiled by a Priest," and edited by the Rev. T. T. Carter, and the edition I saw (the fourth), was published in 1889 by Rivington.

I make no comment on these extracts, but leave your readers to judge for themselves as to how far the statements of recent defenders of the "Sisters of the Church"—

that they teach nothing contrary to the doctrines of the Church of England—are verified.

I am, etc.,

W. H. CRAGO.

34 College-street, December 6th, 1893.

CHURCH OF ENGLAND MISSION TO SEAMEN.

SIR.—Our Annual Sailor's Tea will (D.V.) be given in Holy Trinity Schoolroom on Thursday, 21st instant, and we shall feel grateful for any help in money or kind towards the entertainment of the 150 or 200 guests. As "times are hard," we wish it to be well understood that "the smallest donations will be thankfully received" at Trafalgar House, up to noon on the 21st. A concert will follow the tea, to which all friends of the Mission are cordially invited.—Yours, etc.,

COURTENAY SMITH,

Missionary. Trafalgar House, 9 Princes-street.

ENGLISH ORDERS.

SIR.—In your issue of the 25th ult., the Rev. E. C. Beck concludes his letter under the above title with these words,—"The question of Orders must be an all important matter for the Clergy of the English Church, whether High or Low, and, if they can be proved historically to be valid we must defend them, and utterly refuse to give in to the assertion of a Roman Ecclesiastic, Cardinal though he may be." Permit me space to show that, historically, "Apostolical Succession cannot be proved, unless by shutting one's eyes to fact after fact as given us in Church history. The following quotation from Cardinal Baronius will be sufficient for the spiritually minded Christian to settle the question once and for ever, for he will be unable to believe that neither "degradation" nor "heresy," nor "schism," nor "most extreme wickedness," nor "anything else," can divest a Bishop of the power of giving true orders (vide Mason's Defence of the Church of England, Min.). But if what Baronius says is correct we may willingly allow Rome her "Orders," but the Church of England cannot surely desire to trace her "Holy Orders," to such a moral plague spot, had enough "to fill even hell itself with astonishment."

Yours, etc.,

CHUROHMAN.

REMARKS ON THE RECORD AND THE CHURCH.

SIR.—A friend has kindly handed me a copy of your paper and as some time has elapsed since I have seen a copy of it may I ask your kind insertion of a few stray remarks as to my impression of the RECORD and Church matters in general. My interest in all matters concerning the great English Church its immense possibilities and its destiny in my native land must be my only plea for troubling you. As one of the broadest of broad Churchmen whose aspirations for its weal are summed up in Burke's noble lines—"I wish to see the Church of England great and powerful; I wish to see her foundations laid low, broad, and deep, that she may crush the giant powers of rebellious darkness. I would have her head raised up to that heaven to which she conducts me. I would have open wide her hospitable gates by a noble and liberal comprehension, but I would have no breaches in her wall. I would have her cherish all those who are within, and pity all those who are without. I would have her a common blessing to the world; an example, if not an instructor, to those who have not the happiness to belong to her. I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the maternal bosom of Christian charity and not in the harlot lap of infidelity and indifference." Therefore I hail with pleasure the Advent of (what seems to me in your paper) more tolerant, comprehensive, and advanced views of the Church's spirit and scope. The influence and work of such broadminded men as Dr. Harris whose able address to the members of the Church Institute, you (I am glad to see), published in your last issue is telling, and must continue to saturate and lighten the minds of the community, and prove stepping stones to higher things and make us feel that amid all the distracting and disturbing influences of party spirit prevailing in our own branch of the Catholic Church that there is yet "a jewel in the toads head, could we but distil it out," or apply to it the magnet of the New Commandment which is certainly not hate one another as some twist and contort the good news having one another (or bordering on it) for what is after all a matter of opinion, and does not touch the essence of the true life of the Church "toleration even to the intolerant." Filled as we must be with the doctrine of Eternal Hope, and that wiser counsels must ultimately prevail, and "the rough places made plain," it is a happy augury at this Advent Season to desire a glimmer of light in this direction and to see that such teaching as the great German teacher Lessing has given us in making itself felt.—"Bhudda, Confucius, Zoroaster, Mahomed, these men have stamped their names upon the heart of the world because, notwithstanding the superstition with which their influence is associated they burned with enthusiasm for this or that aspect of spiritual truth. They came to deliver men from the cruel yoke of custom to open to them a large and free life. And the religion of each has alone something to idealize

common existence, to strengthen the claims of duty. When this principle was once accepted it was impossible to feel hostility to any great faith, it became the task of thinkers not to rail at religions, but to understand and explain them." Working on these broad lines your paper cannot fail in being a representative Church paper "holding the unity of the faith in the bond of peace" and a boon to the whole Church Catholic and it behoves each one of us as a factor to help forward on its beneficent mission. It is for the Church to go up and possess the land if she will only rise to the occasion, casting aside all jealousies prejudices and bickerings and work in the spirit of Shakespeare's lines to England—for the nonce I localize them to the Church—

"O England model to thy inward greatness Like little body with a mighty heart. What might'st thou do that honour would thee do Were all thy children kind and natural."

But I am trespassing too much on your space.—Yours etc., L. J. OLSON. Granville, 4th December, 1893.

THE SISTERS OF THE CHURCH AND THEIR APOLOGISTS.

SIR.—Facts are said to be stubborn things, yet lovers of truth like them, and in determining whether the Sisters of the Church are or are not teachers of Church of England Doctrine, it is necessary to take the facts step by step. Much correspondence which has taken place upon this subject, has failed in its end, on either side, through a neglect of this. Sisters of the Church are certainly the Kilburn Sisters. They are no less certainly identified with the Church Extension Association, and at 5 and 6 Paternoster Row is the Central Depot of their publication. The Church Sunday-school Union is also entirely under their influence, but with this last Union we are not at present immediately concerned. It is sufficient for our purpose to say that they have introduced themselves to us in this Colony as the Church Extension Association. When they held the Garden Fair at Waverley House, under the Patronage of His Excellency the Governor, and also of the Chief Justice, on Monday and Tuesday, October 23rd and 24th, they issued a circular of invitation which is before me, headed as follows: first, on the left, a large Black Cross such as is not usually to be found adorning the headings of publications of extreme Ritualists, in imitation of the religious books of the Roman Catholic Church. Then, to the right of this, "THE CHURCH EXTENSION ASSOCIATION, SYDNEY CENTRE." Then, after giving the names of their illustrators patrons, they add, "Letters should be addressed to the Secretary, Waverley House, near Bondi Junction. Sacks and parcels to the Secretary C.E.A. Depot, 310 Bourke Street." They then proceed to set out the advertisement of the Fair, etc. It is needless after this to refer to the fact that in England they are identified with the Church Extension Association and Depot, which by the way they by no means seek to deny. Now it is to the teaching of this Church Extension Association, represented and introduced by these ladies in this Colony, that I ask to point attention. And here I would say that the expressions attributed in newspaper reports to Canon Kemmis in his address to the Churchman's Institute, and used by the Rev. Dr. Corlette in his sermon lately published by you at length, are calculated to mislead, for, while, in alluding to the extracts read by the President of the Church Association to an Annual Meeting, they state that the Sisters "deny all knowledge" of what they call the extracts read, it will be found on examination that they only in part deny knowledge of one extract, that on Confession, which was expressly stated by the President not to have been published by them and do not deny the two other extracts stated in the reports of the meeting to have been quoted. One of these, taken from a Church Extension Association Hymn book, was quoted as containing a doctrine declared by our Church in her xxxi Article to be a blasphemous fable and a dangerous deceit. Upon these extracts both of the above named reverend gentlemen have, perhaps prudently from their point of view, entirely omitted to touch. It was not in what was expressly stated not to be published by them, but in what was proved undeniably, by the production of the book, to be published by the Church Extension Association, that the false teaching was attributed to the Sisters; and this remains unrefuted in anyway by them, and cannot be refuted except by a repudiation of the Church Extension Association which they could not and would not like to give.

Let us now see what is the teaching of that Association which the Sisters are seeking to introduce, and let us do it fairly and indisputably, quoting line and page, as well as the title of the books before me. To begin with one of those just alluded to as quoted before the Church Association: I would remind your readers that the xxxi Article of Religion says "the sacrifices of masses" by which, by the way, at prudent times and places, not a few Ritualists designate our Holy Communion, "in the which it was commonly said that the Priest did offer Christ for the quick and dead, to have remission of guilt or sin, were blasphemous fables and dangerous deceits." Let us take "Hymns for the Children of the Church," bearing on the title page the imprint of the publishers, "Church Extension Association, 5 & 6

Paternoster Row, E.C., 1892." which is the edition before me.

This is a book very largely in circulation wherever the Church Extension Association have gained ground for their publications. At page 80, line 24, I read as follows:—

The Lamb of God, who once was slain, Here on the Altar lies, Father, for all the quick and dead, Accept this Sacrifice. My soul! fall prostrate to adore. In holiest worship bent, Each day I love Thee more and more, Sweet Sacrament, Sweet Sacrament!

How could you more clearly express what the Church calls a blasphemous fable? Is this a part of that teaching which Dr. Corlette considers "well within the bounds of the Church of England?" He may consider it Catholic Apostolic, but there are still some members of our Church who venture to differ from him. Now let us take another quotation which was made at the meeting before referred to. Turn over one page of the "Hymns for the Children of the Church," and at page 82, line 25, we find

"The Bread becomes Thy Body, The Wine becomes Thy Blood, Oh! how can man be worthy Of such celestial food!"

These extracts are thoroughly consistent with all the teaching of their books. Dr. Corlette tells us the question is whether, "Transubstantiation is taught or held by them, and we may be quite certain that it is not." Ipse dixit!

There is another little book for the instruction of our children which bears in capitals the following title page, "A second Catechism for the Children of the Church, issued by the Church Extension Associations," with the same imprint at the foot as the Hymn Book. Perhaps this is "their real Catechism" which Dr. Corlette has so carefully examined. At Lesson xvii, "The Holy Eucharist," Page 49, line 2, we find "Q. What took place when the Apostles spoke the same words? A. The Bread and Wine became Christ's true Body and Blood. Q. Did our Lord give this authority to any one else? A. Yes. To all Bishops and Priests who came after the Apostles. Q. When do the Bread and Wine become Christ's Body and Blood? A. When the words of Consecration are said by the Priest at the Altar."

Take another book of theirs, "Tracts on the teaching of the Church of England, No. 2. THE REAL PRESENCE. London. The Church Extension Association, 5 and 6 Paternoster Row." Page 5, line 9, Q. But the xviii Article asserts that "the means whereby the body of Christ is received and eaten in the Supper is faith." Does not this imply that the efficacy of the Sacrament, and consequently, the presence of Christ therein, are dependent on the faith of the Communicant? A. Certainly not, because the Sacraments confer grace through the merits of Christ alone, and not through any merit, either of those who receive, or those who administer them; no amount of faith on the part of the receiver could avail to produce so great a blessing as the real presence of Christ in the Eucharist."

With this extract I must close for the present, leaving it to those who are satisfied with such teaching in the Church to patronize those introducing it.—I am yours, etc.

VERBUM SAPIENTIBUS SAT.

Sydney, Dec. 5th.

FRAGMENTS.

"There are lots of people," says a Texas paper, "who mix their religion with business, but forget to stir it up well. As a result, the business invariably rises to the top."

To-day.

Unsuited, comes to thee—new-born; To-morrow is not thine, The sun may cease to shine For thee, ere earth shall greet its morn.

Be earnest, then, in thought and deed, Nor fear approaching night; Calm comes with evening light And hope, and peace—thy duty heed. To-day.

A holy life is made up of a number of small things—little words, not eloquent speeches or sermons; little deeds, not miracles or battles; make up the true Christian life. The little constant unobtrusive, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as those, goes far to make up, at least, the negative beauty of a holy life.

Many duties must be done, Help us, Lord, in every one; If Thou give Thy grace divine, Every labour shall be Thine.

THE POSITION OF THE LORD'S SUPPER IN PUBLIC WORSHIP.

By THE VENERABLE ARCHDEACON SINCLAIR, D.D.

It is important that we should remember that there are many means of grace. There is the rite of washing, which our Lord Himself ordained as by the outward form of admission to His Church on the condition of faith and repentance. There is our own conscious turning towards God, when we receive His sanction and seal to our profession of service. There is our own private intercourse with our Father in Heaven and our compassionate Saviour. There is the common worship of Christian men and women in the sanctuary of God. There is listening to the preaching of His Word. There is the private study of His written revelation. There is quiet meditation on the mysteries of existence. There is the attitude of patient expectancy towards His Divine Spirit. There is the contemplation of the encouragements to our faith given in the lives of His Saints. There is the help which we get through the advice given us by experienced men of God. There is the spirit of reasonable enthusiasm which arises from united praise. There is the sympathy which all His servants feel for ideas and facts that are true and noble. There is that doing the Will of God, of which our Lord spoke, in earnest and diligent philanthropy by which, as He told us, we should know of the doctrine. There is the making to ourselves friends of the Mammon of Unrighteousness. God's Grace means His help and inspiration; and it can come to us in these and many other ways.

ONE SIMPLE ORDINANCE

which our Lord Jesus Christ left us, which seems to sum up in itself many of these means of grace. It was instituted on the solemn occasion of the last farewell supper, and was intended to insure the remembrance of the Lord's one historical atoning sacrifice, and to enable us more distinctly and completely to share in the blessings secured to us by that Divine act of redemption. The primitive Christians obeyed our Lord's directions with entire and loyal simplicity. "This cup is the New Testament in My blood; this do, as oft as ye shall drink it, in remembrance of Me." At first it appears in every family, the one principal meal of the day was thus consecrated to the memory of the Redeemer and to communion with His Divine Presence. And it is one of the few forms of Christian common worship which St. Paul describes.

There is another form, about which he is no less anxious, which appears to be founded on the worship of the Synagogue, the meeting for reading, for prayer, for praise, for the delivery of exhortations, and for the exercise of the gift of tongues. It is on this custom of worship that has grown up our practice of Morning and Evening Prayer with the preaching of the Word.

THE PRIMITIVE CHURCH DID NOT RETAIN ITS EARLY LOVE and purity in such a degree as to enable them to preserve the habit of the consecrated meal. The disorders attendant upon it are noticed by St. Paul, and the Holy Commemoration gradually became more of a service. Forms of arranging the service became usual, and are numerous in the following ages. These became more and more ceremonious and obscure, until at the time of the Reformation our present service was reconstructed on the more ancient models and in harmony with Scripture itself.

It is one of the greatest misfortunes in the history of Christendom that this, the simplest and most touching of all Ordinances, uniting us to the very days of our Lord Himself, should, through the ambiguities of human language and the tendencies of human corruptions, have become the battle-ground of party warfare.

IT IS NOT DIFFICULT TO UNDERSTAND WHAT OUR LORD

MEANT BY IT HIMSELF.

First, in His earlier teaching, union of His people with Himself in heart and soul and spirit was constantly before His mind. When He had been speaking of Himself in His accustomed figurative manner as the Bread of Life, and had explained that this Bread was His flesh, which He would give for the life of this world, the Jews, who wished to understand Him were perplexed. How can this Man give us His flesh to eat? And He, determining that this deep truth should sink into their hearts, drove the seeming paradox further home: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath Eternal Life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." It was a hard saying for the Jews; they murmured; from that time many of His Disciples went back and walked no more with Him. They misunderstood Him altogether.

BUT SINCE THE CROSS OF CALVARY WE HAVE HAD LESS

DIFFICULTY.

Christ was the true Lamb of God taking away the sin of the world. Christ our Passover was sacrificed for us. As

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the Hebrews showed their faith in God's mercy by all partaking of the Pascal Lamb so must we. And this the Jews could not do when He spoke to them, because there He was before them. This the Disciples could not do in the Upper Chamber because there He was talking to them and not yet crucified. But in His pitiful love He gave us emblems of His body and blood, by partaking of which we might concentrate our thoughts on His sacrifice, and become receptive of His special presence and grace. It was not actual flesh and blood that He meant either bodily or spiritual; it is the spirit that quickeneth, was His commentary on His own words, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. To the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained for us—He hath instituted holy mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. Then is our faith strongest, then is our recollection sincerest, then are our thoughts most concentrated, then is our humility truest, then is our repentance deepest, then is our need clearest, then is our opportunity most available, then is His grace most directly conveyed, then is His presence most felt within us, then is His promise most justly claimed.

IT IS SOMETIMES SAID THAT OUR LORD IS PERPETUALLY ENGAGED IN OFFERING UP HIS SACRIFICE IN HEAVEN.

This is mistaken language, and contradicts the article of the Creed, which teaches that our Lord is set down on the right hand of God. There is no separate heavenly act of intercession described in the New Testament; it is His loving presence wherever He is, with all the force of what He did on earth that is the intervening power. There is no need for Him now to make a daily sacrifice, says the Epistle to the Hebrews: "Every priest standeth daily ministering and offering oft-times the same sacrifices, which can never take away sins; but this man after He had offered one sacrifice for sin for ever, sat down on the right hand of God." Can any language be conceived more abundantly to clear up sacrifice first for his own sins and then for the people's for this He did once, when He offered up Himself? Can anything be more explicitly and perceptibly exclusive of the idea of the perpetually offered sacrifice? He made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." It is here that our Roman friends, and those who think with them, have

DEPARTED FROM THE EPISTLE TO THE HEBREWS.

The English Church, whose Orders we bear, reminds us that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in which it was commonly said that the Priest did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." The sacrifice was complete, once for all; it is the effect of it that is eternal, and wherever our Lord is, there is the force and meaning of the effect. "Our great High Priest, unlike Aaron, when He enters the Holiest of Holies in the true sanctuary, mounts the throne. The true Aaron merges into the true Melchizedek. When the Throne of Grace is approached, upon it or beside it, the Royal Priest is found seated, like the Shekinah above the Ark, to dispense the blessings of His sacrifice once offered and for ever perfect. The great Epistle to the Hebrews insists on the fact that not only the sacrifice, but the offering of it is over for ever; while the royal, high-priestly intercession and benediction based upon it are present and continuous. In His character as Priest it is necessary that this man should have somewhat to offer; and what that is is explained to us in a later verse: "He through the eternal Spirit offered Himself without spot to God." The Holiest of Holies on earth had no altar; by passing into the holiest place in Heaven our Lord shows that His sacrifice was without the camp—Christ is not entered into the Holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the High Priest entereth into the Holy Place every year, with blood of others; for then must He often have suffered since the foundation of the world. But now in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many." Wherever He is, His Presence is a lasting appeal to that unique and solitary act.

My Brothers, we have in these days to

DEFEND THE FREEDOM OF ENGLISH CHRISTIANITY

to maintain the doctrine of the one oblation of Christ finished upon the Cross, never to be continued or repeated. The teaching which is very generally given by the adherents of the medieval movement that is amongst us, is contained in the 2nd Chapter of the 22nd Session of the Council of Trent. It is in the following words: "Since the same Christ who once offered Himself by His blood on the Cross is contained in this Divine Sacrifice, which is celebrated in the Mass, and offered without blood, the Holy Scripture teaches us that this sacrifice is really propitiatory, and made by Christ.

God is appeased by this oblation. . . . for the sacrifice which is now offered by the Ministry of the Priests is one and the same as that which Christ then offered on the Cross, only the mode of offering is different. And the fruits of that bloody oblation are plentifully enjoyed by means of this unbloody one."

The language in the Canon of the Council of Trent in no wise differs from the language of our medieval friends, when in their twelve hundred Churches they return thanks to Almighty God for being permitted to offer unto Him Christ's perpetually pleaded sacrifice. The fact is, that as praise, almsgiving, and self-devotion, are called sacrifices in the New Testament;

THE WORD "SACRIFICE" AND THE WORD "ALTAR"

became used in very early times in connection with the Lord's Supper, and these words having been once introduced, and having come into ordinary usage, suffer the usual fate of ambiguities. With the progress of doctrinal corruption, there came in the idea of expiatory sacrifice offered by the priests on the altar; and as with the doctrine of Transubstantiation, so with this. After centuries of oscillating and contradictory language, the doctrine of the propitiatory sacrifice of the Eucharist became generally established. But as we have seen, there is no sacrifice at all in Holy Communion in the propitiatory sense of the word. One of the greatest of English theologians, Archbishop Waterland, in a very important chapter enumerates eight sacrifices strictly according to the language of the Gospel:—

1. The sacrifice of alms to the poor.
2. The sacrifice of prayer.
3. The sacrifice of praise.
4. The sacrifice of a true heart.
5. The sacrifice of ourselves.
6. The sacrifice by the Church of itself to Christ.
7. The offering up of true converts by their minister.
8. The sacrifice of faith, life, and self-humiliation in commemorating the death of Christ.

These are the sacrifices which we offer at all times to God. In Holy Communion we offer the sacrifice of praise and thanksgiving, and we offer ourselves in accordance with the language of St. Paul.

With regard to THE NATURE OF THE PRESENCE OF OUR LORD AT HIS HOLY SUPPER,

the teaching of our Church is no less plain. It is by faith in the hearts of the receivers, not in the bread and wine itself, which are hallowed emblems of the one great sacrifice. Nobody is more responsible for our present Prayer-book than

ARCHBISHOP GRANMER;

and this is what he said about it in his most serious moments in controversy with the Romanists: "Christ is but spiritually present in the ministration of the Sacrament, and you say that He is, after a spiritual manner, in the Sacrament." "Christ is not in the bread, neither spiritually, as He is in man, nor corporally as he is in heaven, but only sacramentally—as a thing may be said to be in the figure by which it is signified." "The effect of godly eating is the communication of Christ's Body and Blood, but to the faithful receiver, and not to the dumb creatures of bread and wine, under whose forms the Catholic faith teacheth not the Body and Blood of Christ invisibly to be hidden." In the same way

RIDLEY taught: "The Body of Christ is communicated and given, not to the bread and wine, but to them which worthily do receive the Sacrament." "Not that Christ hath transfused grace into the bread and wine." And

BISHOP JEWELL:

"We are plainly taught by the Catholic learned Fathers to put a difference between the Sacrament and the Body of Christ; and that one of them is not really lapped up or shut within the other." "Christ is present with us of His part 'only by His grace'; of our part 'only by our faith'; by the Sacraments, only as by means of outward instruments, to move our sense." Bishop

JEREMY TAYLOR:

"By spiritually, they (the Romanists) mean present after the manner of a spirit, by spiritually we mean 'present to our spirits only'; that is, so as Christ is not present to any other presence but that of faith, or spiritual susception; but their way makes His Body to be present no way but that which is impossible, and implies a contradiction—a body not after the manner of a body, a body like a spirit, a body without a body, and a sacrifice of a body and blood without blood.

Let me quote to you also the greatest of all English divines,

RICHARD HOOKER:

"The real presence of Christ's blessed Body and Blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament; and with this the very order of our Saviour's words agreeth; first, 'Take and eat,' then 'This is My Body which is broken for you'; first, 'Drink ye all of this'; then followeth, 'This is My Blood of the New Testament, which is shed for many for the remission of sins.' I see not which way it should be gathered by the words of Christ when and where the Bread is His Body, or the cup His Blood, but only in the very heart and soul of him that receiveth them. . . . It appeareth not that of all the ancient Fathers of the Church anyone did

ever conceive or imagine other than only a mystical participation of Christ's both Body and Blood in the Sacrament, neither are their speeches concerning the change of the elements themselves into the Body and Blood of Christ, such that a man can thereby in conscience assure himself that it was their meaning to persuade the world either of a corporal consubstantiation of Christ: with those sanctified and blessed elements before we receive them, or of the like transubstantiation of them into the Body and Blood of Christ." So

ST. AUGUSTINE:

"This is to eat that meat and drink that drink; even for a man to dwell in Christ and to have Christ dwelling in him; and, therefore, whose dwelleth not in Christ, and in whom Christ dwelleth not, without doubt neither doth eat His flesh, nor drink His blood." Listen also to

BISHOP BEVERIDGE:

"Scripture and Fathers holding forth so clearly that whoever worthily receives the Sacrament of the Lord's Supper doth certainly partake of the Body and Blood of Christ, the devil then took occasion to draw men into an opinion that the Bread which is used in that Sacrament is the very Body that was crucified upon the Cross, and the Wine after consecration the very Blood which gushed out of His pierced side. The time when this opinion was first broached was in the days of Gregory III., Bishop of Rome." Once more let me quote

WATERLAND.

"The words 'Verily and indeed taken and received by the faithful' are rightly interpreted of a real participation of the benefits purchased by Christ's death. The Body and Blood of Christ are taken and received by the faithful, not corporally, not internally, but 'verily and indeed'—that is, effectually. The sacred symbols are no bare signs, no untrue figures of a thing absent; but the force, the grace, the virtue, and benefits of Christ's Body broken and Blood shed—that is, of His Passion—are really and effectually present with all them that receive worthily. This is all the real presence that our Church teaches."

Lastly, let me place before you the words of one of the most learned of our modern Bishops, one of the most rigid and austere of our theologians,

CHRISTOPHER WORDSWORTH, BISHOP OF LINCOLN.

In commenting on the Epistle to the Hebrews he says: "If the Apostle had supposed that Christ's Body and Blood is offered as a sacrifice on the Christian altar on earth, he would not surely have omitted to say so in describing the Christian altar and the Christian sacrifice."

Such is the position of Holy Communion in Christian worship. It is a chief and important means of grace, co-ordinate with others, foremost among many, a commemoration of the atoning sacrifice of the death of Christ, and a means of appropriating the benefits which we obtain thereby.

MELANESIA.

The Southern Cross may be expected in Auckland early in December, bringing the Rev. J. Palmer, B.D., Head of the Mission, the Rev. George Sarawia, and those Melanesians who are to attend the Hobart Church Congress. The Primate of New Zealand (Bishop Cowie) is of opinion that, in the present financial condition of the Mission, the rate cannot be taken to Hobart, unless the special expense of the trip is guaranteed; at the same time, he thinks it most desirable that she should visit Hobart and other ports, if only some friend or friends of the Mission would in its interest, provide or guarantee the expense outside of ordinary income. Captain Gibson, R.M.S. Curacoa, and other officers, who have recently proclaimed a British protectorate over the Southern Solomon Islands, have been disarranged in finding so slight traces of mission work on appointed at finding so slight traces of mission work on the larger islands, while Florida, Ulawa, and other small islands are largely Christian, Guadalcanar is still heathen; Isabel and Mat-Anta have stations at their Southern ends only; and it is with them such as with S. Christoval, of which Bishop Montgomery says, "Slowly infanticide, cannibalism, and many evil customs are receding. But at present 19,200ths of this island is untouched by the Mission. The people are as sheep that have no shepherd. The English staff of the Mission must be increased. Everything must be increased. Our prayers must be more fervent, our help more liberal; then the blessings will follow."

The following account by the Rev. Dr. Welchman of one of his teachers, is interesting: "Samuel Devi is one of my most trusted teachers in Bugotie. He is a fiery little man, and needs careful handling; in my experience of him his zeal has been all in a good cause, and has enabled him to do much for the people among whom he labours. This year he presented to me a long list of catechumens, nearly all of whom were women or boys. I was disappointed, and asked, 'Where are your men?' They are all baptised," he replied. Astonished, I went through the village with him, and found it practically true. Those that remained heathen were but few, and of those some were men only just returned from the labour fields, some hardened old sinners, who are set against the new teaching, but whom he hopes to convince, and one man who hopes to be admitted a catechumen this year. He was the great rain maker, but owing to Samuel's influence he has now thrown away his charms, and is only kept back by shyness from coming under instruction for baptism. . . . Samuel's village has only 150 people in it, but it was altogether heathen five or six years ago.

SUNDAY SCHOOL COLUMN.

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

Let us hope that the Scholars' Examinations which were held last week in Sydney and Newcastle Dioceses may result in reports nearly as satisfactory of the report of the Teachers' Examination which appeared in the RECORD the week before last. It is very pleasant to read of the improvement in the numbers entering for the examination, but still more pleasant to find that there was no failure to pass, although the standard was kept at a satisfactory level.

I feel sure that the teachers concerned will excuse me if, at some expense of their anonymity, I mention the fact that of the sixteen Teachers who entered for the Senior Division in the late examination, three had been answering the papers set by me in the columns of this paper. I mention the fact because it affords such a notable example of the benefits likely to be attained by such Test Examinations, although doubtless they would have taken good positions in any case. They could not well have taken better, for all three names are among the first four on the list. I congratulate them on their success, which I can testify, from their papers sent to me, has been thoroughly deserved.

As the new course of lessons for schools in the Sydney diocese began on Advent Sunday and includes lessons on the Catechism, I now print Mr. Armstrong's paper.

J. W. D.

HOW TO MAKE A LESSON ON THE CHURCH CATECHISM INTERESTING TO A CLASS.

ADDRESS BY REV. T. H. ARMSTRONG, AT THE CHAPTER HOUSE ANNUAL MEETING OF THE SUNDAY-SCHOOL ASSOCIATION, AUGUST 29TH.

THE subject which I have been asked to bring before the Association to-night involves some sort of treatment of the whole question of Sunday-school teaching. The degree of interest felt in any lesson will depend very largely upon the way in which that lesson is taught. The one true solution of all the difficulties connected with teaching is the competency of the teacher. The faculty of teaching is largely a natural gift; but as this, like every other faculty, needs development, and as, moreover, it can be acquired to a very large extent by those who may naturally possess it only in a very small measure, all teachers should feel themselves called upon to endeavour to master at least the first principles of the art of teaching. If, therefore, in attempting to deal with this question, I use general terms which may seem somewhat wide of the particular subject before us, it will be because any special methods of treatment, which may be helpful in teaching the Catechism, seem to me only subsidiary to the general principles required for successful teaching of any kind. In the first place, then, the degree of interest which a teacher will impart to a lesson on the Catechism will very largely depend upon the importance which he attaches to his subject. If he himself regards his lesson as dry, unimportant, and uninteresting (and many teachers do so regard the Catechism), then much more will the unfortunate children, upon whom he inflicts it regard it in the same light. If, on the other hand, he is fully aware of the immense importance and practical value of the essence of Christianity taught in those brief questions and answers, he will have attained the first step towards making a lesson to children as interesting as it will be interesting to himself.

Now, the tendency in much of our teaching is not to educate but to instruct; not to draw out and apply a child's own faculties but rather to cram him with certain facts, which he may or may not put to any use. Many teachers do not teach Christianity, but Scripture history, which is not at all the same thing. The Catechism, therefore, does for us what we might be making or unwilling to do for ourselves; it provides a system of Christian instruction drawn from the facts of Scripture history, which applies personally to every Christian, and therefore has a personal interest for every one of us; it affords to the teacher a means of drawing out from the mind of the child a response to his teaching, which gives an interest in the lesson to both teacher and pupil.

We should be careful to see that we rightly understand the position of the Catechism in the system of our Church. It is a very valuable fact that a Church which baptises by immersion, and a Church which instructs only to know clearly, and to believe definitely what she is going to teach. Far be it from me to underrate the value or importance of an open Bible. But we want more than the letter of Holy Scripture. We want also a clear, concise, authoritative statement of practical Christianity, and of the primary doctrines of the Christian Church. Such a statement and exposition of Christian responsibility, faith, and duty, we have in the Church Catechism. It avoids controversy to such an extent that it might with advantage be used by every Christian body, from the Plymouth Brethren to the Romanists. Even its teaching on the subject of regeneration is, I think, only objected to by those who fail to grasp the distinction to be drawn between the words regeneration and conversion. As members of the Church of England, we are bound in honesty, as well as wisdom, to accept the broad basis and adopt the line of teaching which is provided for us here. I would venture to say, unhesitatingly, that the Catechism contains all that it is necessary for a well-informed Christian man or woman to know of Christian doctrine; that it affords the best possible basis from which to approach the study of Holy Scripture; that the Church Organisation; and that to content ourselves with its plain and simple summary is infinitely better than attempting to substitute for it any system of our own, which we may fondly hope will be productive of better results.

I will now assume that our teacher is himself interested in his lesson; that he is fully aware of the vital importance of imparting plain, practical truth, as set forth in the standards of our Church; and that the Catechism is in itself suited for conveying the truth to the minds of those who study it. We may then pass to the consideration of that phase of the subject with which we are more immediately concerned just at present. A teacher may be deeply interested in his subject; but it does not follow that he will yet be able to convey what is in his own mind to the minds of the children he would teach, so aptly, forcibly, and attractively as to command their attention and ensure their interest. A lesson which seemed perfect in theory and complete in doctrine will often break down hopelessly in the presence of a class. A fully-prepared teacher should therefore know a good deal more about his subject than he expects his class to carry away. He should know it thoroughly; he should have decided beforehand what points or portions of it he is most anxious

to impress upon his hearers; he should have his lessons clearly divided under different heads; and he should have clearly in his own mind the fact, lesson, illustration, or proof which he wishes remembered, arranged under its own heading. He should be able to impart his own knowledge clearly and systematically, and, having so done, should carefully question out every fact he has imparted in order to be sure that it has been correctly grasped.

Let me enlarge a little upon this point. Definiteness in teaching is one of the first things to be observed in trying to awaken interest. If a teacher is not quite sure what he wants to teach, he may rest assured that his class will soon find it out, and rapidly come to the conclusion that they do not want to know what he is trying to tell them. Hence he must be quite clear as to two facts upon the spiritual life of the children. Otherwise their knowledge of holy things will tend to blunt their religious sensibilities, and so injure rather than promote spiritual life. We all know that familiarity is apt to breed contempt. Familiarity with religious truths which have no influence on our conduct, and with formulae of devotion which do not express our own thoughts and feelings, is distinctly dangerous. Our object should be to teach the children to believe what is true and to do what is right. To my mind, therefore, the first duty of a teacher is to teach the essential doctrines of the Church as they are set forth in the Catechism, and the duties that grow out of them, in its proper place and proportion, and in a distinct and definite manner. We must not forget that an intelligent child can grasp inferential practical truths long before it either needs or understands proofs of those truths. The great thing is that they must be put very clearly before him. The secret of many an uninterested class and discouraged teacher is insufficient or inaccurate knowledge, resulting from imperfect preparation.

We have now to apply these somewhat general principles to the teaching of the Catechism. Let me here commend to your notice the remarks of Canon Daniel in his little manual on the Church Catechism. They are so good and so very much to the point that I should be glad to quote from them if time and space permitted. I have seen no better exposition of how best to set about teaching the Catechism from the theorist's standpoint. Similarly I would recommend Mrs. Carey Brock's book on the Church Catechism as the best example of practical personal application of its teachings I have yet seen. To make a lesson on the Catechism really interesting the teacher must combine theory with personal application. I am one of those who attach little value to mere verbal knowledge, on the grounds that what is not understood when it is learnt is generally soon forgotten, is not likely to be spontaneously recalled, and, if remembered, will probably be remembered with disgust as the result of the wearisome and utterly uninteresting tasks. For I freely confess that our Catechism, as it stands, is not an attractive study to young children. Valuable as it is, it is a skeleton which needs completion; it wants plenty of explanation, illustration, and application. To treat it as complete, self-explanatory, and all-sufficing is to court failure in any attempts to make it interesting. It must be closely connected, on the one side, with the Bible and Prayer-book, and on the other with the child's daily life. As a scheme of religious instruction, we must work from it; as a form of words, we must work up to it. Its abstractions must be translated into illustrations; its generalities personally applied. The child must be made to fully realise that every word concerns himself. Unlike a lesson in history or geography, every word affords scope for the exercise of the child's mental faculties. Such exercise will always give him pleasure if rightly directed and judiciously stimulated. What is learnt with pleasure will be remembered with pleasure; not only will more readily recall what he has learnt. The teacher will find that his lesson has developed a real interest, and will have the force of natural inclination with him instead of against him.

You will gather from what has been said that I have but little sympathy with those who recommend that children should be made to learn the Catechism by rote before explanation or application is attempted. Canon Daniel says truly that this recommendation is wholly opposed to the canons of scientific education. The very facilities with which children learn by heart tempt them to use their lower faculties instead of the higher, and to substitute verbal knowledge for real knowledge. In my judgment it is best to give children a correct general idea of each portion of the Catechism before requiring them to learn it by heart.

It remains only to point out how readily the Catechism lends itself to such treatment in the hands of an intelligent teacher. Thus, take the child to witness a baptism. Explain that the giving of the Christian name implies a covenant or agreement made between God and that child. In that agreement God accepts us as members of His Church on condition that we renounce the dominion of the devil, the world, and the flesh. He accepts us as His adopted children on condition that we believe what He tells us about Himself and ourselves in His Word. He accepts us as heirs of His kingdom on condition that we try to do what He bids us. From the fuller explanation of these terms of the Baptismal Covenant we pass naturally to the consideration of the use and meaning of prayer, to a fuller explanation of Holy Baptism as the door of the Church, and of the Holy Communion as the food of the soul. Every single point bristles with opportunities for enlargement, explanation, illustration, and personal application; and each one of them calls forth increased and increasing interest on the part of teacher and taught alike.

And now I have said my say, and trust I have not worried you. It will be seen that I have no royal road or labor-saving charm to put before you. The help and guidance of the Spirit of God must first be sought to enable us to teach the things of God, then labour and pains will be required to enable us to get a full, clear, and intelligent knowledge for ourselves, together with a just estimate of the importance of such knowledge; then care must be taken to watch the direction of the children's thoughts, and to guide them aright. Great care must be taken to ensure absolute accuracy in repeating the answers to the various questions, as a change of number or tense may make an important difference in the meaning. Suitable illustrations must be carefully sought for, and judiciously used—above all, the closest personal application must be aimed at. Much patience will be required here as in every form of teaching; but if these recommendations are duly followed, I feel sure that a teacher who is able to make any lesson on any subject interesting to a class, will find himself able also to make a lesson on the Church Catechism at least equally interesting.

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THE CHILDREN'S ROOM.

How peaceful at night
The sleeping children lie.
Each gentle breath so light
Escaping like a sigh!
How tranquil seems the room, how fair
To one who softly enters there!

Whose hands are those, unseen,
That smooths each little bed?
Whose locks are those that lean
Over each pillowed head?
Whose lips caress the boys and girls?
Whose fingers stroke the golden curls?

Whose are the yearning eyes,
And whose the trembling tear?
Whose heart is this that cries,
Beseeching God to hear?
Whose but the mother's, in whose face
Love shows its sweetest dwelling place?

Her hopes in beauty bloom,
And heaven sends down its light,
Which lingers in the room
Where mother says: "Good night."
Soft treading by the sleepers there,
Her very presence seems a prayer!

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

What Mr. Ingham told Mr. Heyden.

It was a very lucky thing for Mr. Heyden that Mr. Ingham called to see him just when he did. But it would have been better still if he had done so long before. For Mr. Ingham turned out to be the only man able to give any advice worth a rush. Lots of other people had talked and suggested things, as they do when they see a house on fire. But it is commonly the firemen who put out the blaze after all. And so Mr. Ingham happened to have a bit of useful knowledge that nobody else had. And indeed the case was very like a fire, although it wasn't a house, you know; it was a man; namely, Mr. Heyden himself.

Only the day after Christmas (1891) he told the story in these very few words:—"Fifteen years ago," he said, "in December, 1876, I met with a slight accident, and had great pain in my ankle, which at first I thought was sprained. In a few days the pain moved up to my knee, whilst all the surrounding parts became swollen and puffed up. I could not bear to put my foot on the ground or even let the bed sheet touch the leg. A doctor who attended me for two months said it was rheumatism, and treated me accordingly. When I got a little better, he sent me to Southport for three weeks. I returned to my work again, but had great difficulty in getting about, and from time to time I had to leave work, owing to the intense pain. Later I had excruciating pains in all my limbs, and the joints of my fingers became enlarged and grew out of shape. Then I consulted another doctor, who attended me through several severe attacks. He said my complaint was Chalk Gout. He gave me medicines, but said he could not do much for me, and that in time the disease would kill me. In this way I continued to suffer for fourteen years. During that period I took every good and rheumatism medicine I heard of, but nothing gave me more than temporary relief."

In March, 1890, I had a bad attack, and was bedfast for over two months, when one night a friend of mine, Mr. James Ingham, of Old Trafford, called to see me. The pain was at its height, and seeing my condition, he said he knew of something that would do me good. He brought me a few doses in a bottle, but refused to say what it was. It gave me so much relief that I sent my wife to ask him. He replied, 'I will come and tell him all about it.' He soon came, and said it was called Mother Seigel's Curative Syrup. Upon this I told him I had often heard of it, but regarded it as a quack medicine. I sent at once to Bergson's stores in Oxford-street, and got a bottle, and after using it twenty-four hours felt much better. In a few days I was out of bed and at work, and have never lost a day's work since, nor had any attack of my old enemy. I will gladly answer all enquiries." (Signed) HENRY R. HEYDEN, 28 Booth-street East, Oxford-road, Manchester.

Now this statement of Mr. Heyden is surprising. The reader wants to know how it can be true, and he has the right to ask. The explanation is this: Mr. Heyden was afflicted with rheumatic gout, an almost universal complaint, very painful and dangerous.

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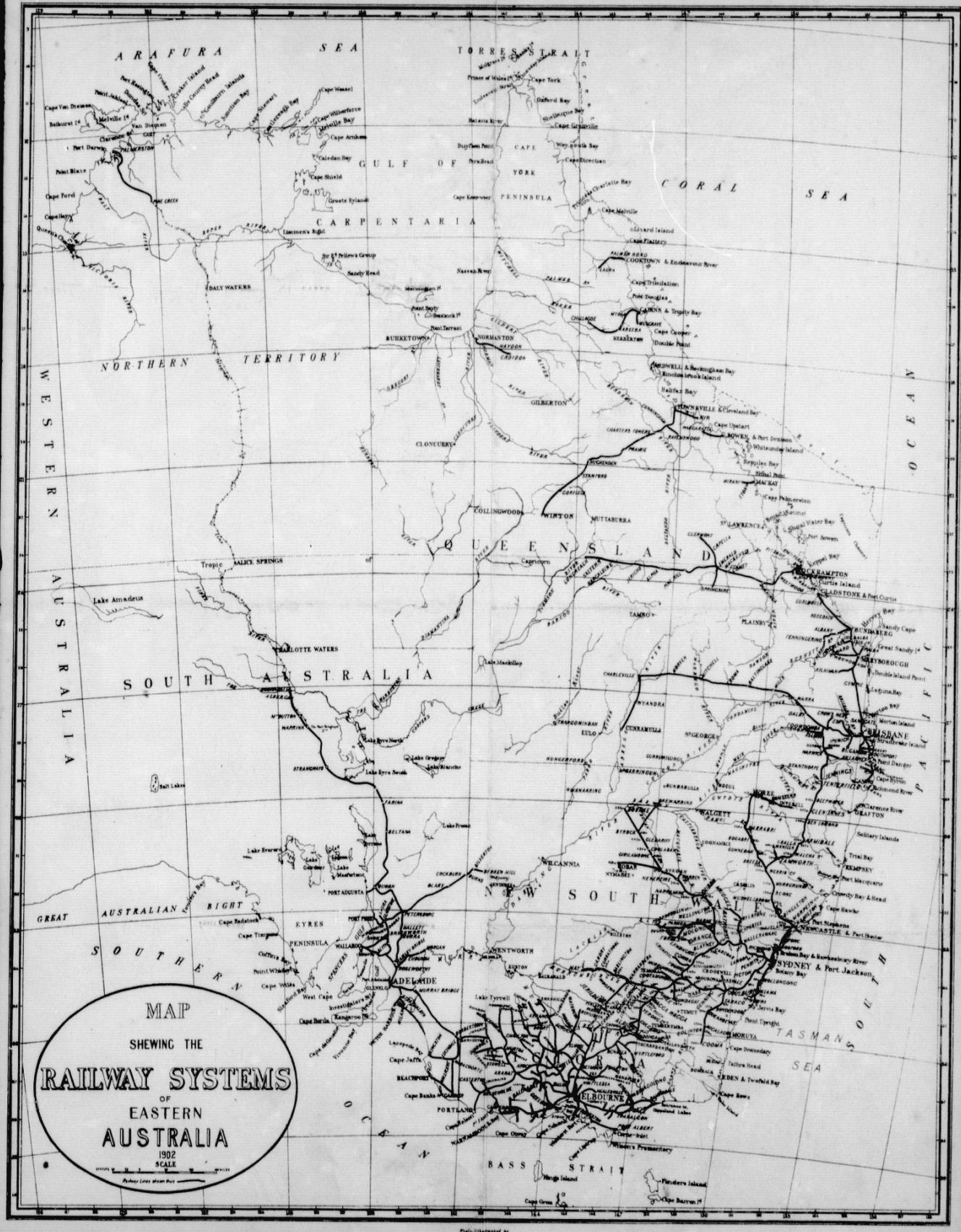
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