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NOTES AND COMMENTS.

Personalia. The MOST REVEREND THE PRIMATE was timed to reach Winnipeg, Canada, on Thursday last, where he will spend a few days with ARCHBISHOP MACRAY. —At a meeting held at Adelaide, under the presidency of His Honor the CHIEF JUSTICE, to arrange for a presentation to the BISHOP OF ADELAIDE, a letter was read from his Lordship, stating that while he deeply felt the kind intention of the promoters, it would be a great grief to him in these times of depression if money were spent in a testimonial which did not benefit the poor and suffering. The CHIEF JUSTICE said that what would gratify the BISHOP would be the placing of the Boys' Brigade upon a permanent basis. The meeting resolved to present an address to the BISHOP two days prior to his departure for England. It was further agreed to carry out the BISHOP'S desire with regard to the Boys' Brigade. —The Rev. F. BEVAN has been presented by his late parishioners at Cooma with a purse of sovereigns.—The children of the Public School also presented Mr. BEVAN with a silver inkstand.—The Rev. B. BARKING-GOULD, M.A., will shortly visit Manitoba, Japan, China and Ceylon. Of the value of such a visit to the Church Missionary Society there can be no question (says a London contemporary), especially as the expenses will be born privately.—The Rev. FRANCIS WITHERBY has been appointed Chaplain to the Gaol at Bathurst, vice the Rev. ROBERT LIVINGSTONE resigned.—The Rev. GEORGE SPENCER (Canon) has been appointed Chaplain to the Gaol at Goulburn vice the Rev. G. DARCY IRVINE, D.D., deceased.—We learn from the Church Missionary Intelligencer that Mr. E. W. DOULTON arrived at Zanzibar on March 29, and started from the coast on April 17 for Mpwapa, where he will be associated with the Rev. J. C. Price, who has been labouring there alone for several years.

—The Rev. W. J. JORDAN, M.A., has been appointed to the Incumbency of St. Augustine's, Moreland, in the Diocese of Melbourne.—An exchange of parishes has been effected between the Rev. E. H. SCOTT, of Kerang, and the Rev. H. J. MITCHELL, of Kangaroo Flat, (Vic.).—The BISHOP OF TASMANIA and Mrs. MONTGOMERY have been spending some time in the Northern Archdiocese of the Diocese.—The DEAN OF HOBART instead of returning to Tasmania as at first intended about next November purposes to take an extension of leave very possibly to the end of next year. The BISHOP has cabled his sanction to this arrangement, and probably, therefore, it may be considered as settled, though the DEAN has not declared his intention quite positively.—A letter received this mail from Mr. JACKSON (who was a member of the Mission party conducted by the Rev. G. C. Grubb) gives the following information: Mr. and Mrs. MILLARD had arrived in China. They spent on the way a fortnight in Colombo, Sihloh, and Colpetty, and were used as a means of great blessing. The Rev. G. C. GRUBB had just returned from Switzerland, where he had been resting. There is a likelihood of Mr. GRUBB (accompanied by COLONEL OLDHAM, his former fellow-labourer in Ceylon) undertaking a mission in India. Mr. and Mrs. JACKSON are still at work at the Missionary Training Home, situated at Drayton Park, Highbury.—We regret to hear that the Venerable Archdeacon KING is again seriously indisposed.

The Primate. We learn from the Church Missionary Intelligencer that the MOST REVEREND THE PRIMATE was introduced to the General Committee of the Church Missionary Society on June 12th, by the Chairman and Hon. Secretary. The PRIMATE expressed his real pleasure at having an opportunity of speaking to the Committee in his three-fold capacity as a Vice-President of the Society, the Chairman of the New South Wales Missionary Association, and the President of the Board of Missions. The PRIMATE testified to the growing interest in the Foreign Missionary Enterprise, which had resulted from the formation of the New South Wales Church Missionary Association; and his earnest purpose that its existence should strengthen, not weaken, the nexus with the Parent Society. Referring to the fears which had been expressed upon the subject that such an organization would interfere with the growth of the various Missions carried on by the Church in Australia, he declared his conviction that the impetus given by the Church Missionary Association would

prove contagious, and thus, as he termed it, not soak up the Home Missionary interest. The PRIMATE concluded by expressing his ever-deepening attachment to the principles of the Church Missionary Society, believing, as he did that the Gospel of our LORD JESUS CHRIST was sufficient to cope with the sins, the sufferings and sorrows of the whole world.

The Hon. E. Knox. Our Readers throughout the whole M.L.C. Province will learn with thankfulness that the Hon. E. KNOX has much improved. As we go to press we learn that the patient is progressing very satisfactorily towards recovery, and the members of his family feel very hopeful of a speedy restoration to health.

The Church Home. We beg to direct the attention of our readers to a letter published in another part of this issue from the Rev. J. N. MANNING, M.A., LL.D., in which he appeals for help to release the Church Home from some heavy liabilities which have accumulated, and which it is necessary must be liquidated as speedily as possible in order to maintain the efficiency of this excellent institution. We would emphasize the words of Dr. MANNING, and trust Churchmen and Churchwomen will respond with a hearty liberality. The social agencies of the Church must be maintained, and we have confidence that our readers will do their share in helping forward the good work undertaken and carried on at the Church Home.

The Churchman's Alliance. We are desirous to say that a special meeting of the Churchman's Alliance will be held in the schoolroom of St. Matthias', Paddington, on Monday next, at 8 p.m. After confirming the minutes of the previous meeting, and considering the work of the Alliance, the Rev. BERNARD A. SCHLEICHER, M.A., will read a paper on Evening Communion, looked at from a scriptural and historical standpoint.

Church of England. We would remind our readers that the Annual Festival of the Church of England Temperance Society will be held in St. Andrew's Cathedral on Thursday evening next. Divine Service at 7.45 Preacher, REV. JOHN DIXON. The Annual Meeting will be held in the Chapter House on Tuesday evening, 21st inst, at 7.45, under the presidency of the VERY REVEREND THE DEAN Speakers—The Revs. B. A. Schleicher, M.A., E. Lampard, B.A., Dr. Orago, and J. M. Paul.

Canon Carter. The Melbourne Argus gives the following sketch of CANON CARTER:—"CANON CARTER'S manner and bearing in the pulpit are remarkably attractive. He possesses in a high degree the gift of oratory, combined with the appearance and delivery of a refined and cultivated gentleman. His manner is intensely earnest and impressive, tempered by good taste and a restraint which obviously rejects all sensational methods of producing his effects. He is the fortunate possessor of a singularly beautiful and sympathetic voice, which adds greatly to the charm of his quiet manner, and helps and intensifies the earnestness by which he holds his hearers enthralled."

"The Conversion of England." The activity of the Roman Catholic community (says the Record) is to be seen just now not only in the valiant deeds of the "Ransomers," but also in the vigorous exertions of the urban and rural Clergy. "The Crusade of St. George for the Conversion of England," is being pushed with zeal worthy of a better cause. For one semi-rural district a priest is begging assiduously all over the country. His appeal asks his friends to "Look at the decorated altars of England—altars where, as truly as in the stable at Bethlehem, the Word was made flesh and dwelt amongst us"; altars where the body of Our Dear Lord reposed as really as in the newly-hewn Sepulchre of Joseph of Arimathea." On these and on other grounds he begs for a shilling.

Canada and Sunday. The canals in Canada are henceforth to be closed to traffic on Sundays. An order in council has been issued closing them from twelve o'clock on Saturday night until the same hour on Sunday night. For several years the men have been compelled to report for duty at nine o'clock on Sunday evening, and in many cases have not been able to avail themselves of the services of God's house on the Lord's day.

Rather Startling. Under the heading of "Higher Criticism" the Presbyterian (London) gives the following from the pen of the late editor of the Methodist Review, simply remarking that it is "at least interesting." It professes to enumerate the various theories that have been associated with the Higher Criticism.—As to Genesis we record 16 theories; Exodus, 18; Leviticus, 22; Numbers, 8; Deuteronomy, 17;—total on Pentateuchal books, 76. As to Joshua, 10; Judges, 7; Ruth, 4; and 1 and 2 Samuel, 20; 1 and 2 Kings, 24; 1 and 2 Chronicles, 17; Ezra, 14; Nehemiah, 11; Esther 6;—total on historical books, 116. As to Job, 26; Psalms, 19; Proverbs, 24; Ecclesiastes, 21; Song of Solomon, 18;—total on poetical books, 108. As to Isaiah, 14; Jeremiah, 24; Lamentations, 10; Ezekiel, 15; Daniel, 22;—total on the greater prophetic books, 98. As to Hosea, 13; Amos, 15; Joel, 18; Obadiah, 9; Jonah, 14; Micah, 12; Nahum, 10; Habakkuk, 13; Zephaniah, 9; Haggai, 6; Zechariah, 14; Malachi, 11;—total on minor prophetic books, 144. Grand total of theories respecting the Old Testament Books, 539. The work of the theorist as regards the New Testament is equally comprehensive and instructive. As to St. Matthew, we discover 7 theories; St. Mark, 10; St. Luke, 9; St. John, 14;—total as to the Gospels, 41. As to Acts, 12. As to the Epistle of the Romans, 15; 1 and 2 Corinthians, 18; Galatians, 11; Ephesians, 8; Philippians, 8; Colossians, 12; 1 and 2 Thessalonians, 9; 1 and 2 Timothy, 12; Titus, 6; Philemon, 3; Hebrews, 8;—total as to St. Paul's Epistles, 111. As to James, 5; 1 and 2 Peter, 7; 1, 2 and 3 John, 13; Jude, 7; Revelation, 12;—total, 44. The number of theories applied to the New Testament Books is 208. Adding to 539, we have the total of 747 theories applied to the Biblical Books since 1850, or within forty years. Of the 747 theories, 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution.

A Unique Gift. A unique gift is that into possession of which Harvard University has recently come. The late Harriet Hayden, who was once a slave, gave 5000 dollars to found a scholarship for needy and deserving coloured students, preferably one in the department of medicine. This is the only instance in the United States, or even in the world, of an endowment of a university by one formerly a slave.

Hinduism: Its Splendour and Degradations. After visiting Benares Dr. JEX-BLAKE wrote thus in the Times:—"I would not have missed Benares for anything, if only to see the Hindu religion in its greatest splendour. The population is about 250,000, with more than 3,000 temples (it is said) in this City. The view of the City as you slowly pass along in a steam launch is magnificent. Noble flights of stone steps descend to the Ganges; corpses lie upon the shore, half in the water waiting to be burnt; sacrificial flowers float upon the river; and in the early morning thousands of pilgrims of both sexes are bathing, with perfect decorum in the sacred stream. "Step inside the City. One temple swarms with fetid apes; another is stercorous with cows. The stench in the passages leading to the temples is frightful; the filth beneath your feet is such that the keenest traveller would hardly care to face it twice. Round one most picturesque temple, built apparently long since British occupation—probably since the Battle of Waterloo—runs an external frieze, about ten feet from the ground, too gross for pen to describe; scenes of vice, natural and unnatural, visible to all the world all day long. Worse than anything in the Lupanar at Pompeii. Nothing that I saw in India roused me more to a sense of the need of religious renovation by the Gospel of Christ than what met the eye openly right and left in Benares."

Discovery of Historical Records. An important discovery of historical records has been made by the High Seneschal of Canterbury Cathedral. A former dignitary had sent to the storeyard all the records which, from their tattered condition, he considered worthless, and he packed up all the sound and comparatively legible documents in parchment wrappers. The bundles which have been discovered were lying behind the heavy metal dead-locks, on the tops of almost inaccessible cupboards. The newly-found documents range over a period of 700 years, and include an immense mass of original letters collected by Prior Eustace, the trusted adviser of Archbishops Winchelsea, Reynolds and Meopham.

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NEWS OF THE WEEK.

Friday, August 3.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Rev. J. W. Gillett, B.A.—The remains of the late Mr. Robert Hills were interred at Rookwood Cemetery.—The Executive Council of the Board of Missions met under the presidency of the Bishop of Newcastle. The Bishop of North Queensland was present.

Sunday, August 5.

The Preachers at the Cathedral were—11 a.m., the Precentor; 3.15 p.m., The Dean; 7 p.m., Rev. W. A. Chaslon.—The Bishop of North Queensland preached in Christ Church Cathedral, Newcastle, at the evening service.—The Rev. H. M. Trickett, of Blackheath, was the preacher at St. Paul's, Cleveland-street, at the evening service.—The Rev. R. B. De Wolf, M.A., of the British and Foreign Bible Society, preached at St. Philip's, Church Hill, at the morning service.—The Bishop of Newcastle visited the Parish of Lochinvar, and preached at different centres morning, afternoon, and evening.

Monday, August 6.

The Bishop of Newcastle visited Lochinvar to arouse local interest towards the completion of the Cathedral of the Diocese, and to obtain assistance in the matter of necessary funds.—The Committee of the Church Society met at 4 p.m.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Revs. J. Dixon and R. Rook.—Concert held at St. Philip's Schoolroom, Church Hill, by the St. Philip's Branch of the Church of England Temperance Society. The Rev. J. D. Langley presided.—A three days' Mission commenced at St. John's Schoolroom, Parramatta, under the auspices of the New South Wales Local Option League.—Concert at St. John's, Balmain, in aid of the St. John's Cricket Club.—The Council and Committee of the Working and Factory Girl's Club met; Lady Darley presided. Upwards of 100 cases had received help during the month of July.

Tuesday, August 7.

The Committee of the Lay Helpers' Association met at 4.30 p.m.—The Council of the Clergy Daughters' School met at 4.30 p.m.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. W. H. Dibley.—Ruri-decanal Chapter of Petersham met at All Souls', Leichhardt.—The quarterly concert of Holy Trinity, Miller's Point branch of the C.E.T.S., was held under the presidency of the Rev. R. Noake, B.A.—St. Barnabas' Literary and Debating Society met; Mr. Jackson presided.—The St. Thomas' Balmain Young Men's Institute met under the presidency of the Rev. J. Dixon.

Wednesday, August 8.

The Rev. H. T. Holliday was inducted to the Incumbency of St. Bartholomew's, Pyrmont.—The Council of the Church of England Temperance Society met at 4 p.m.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. H. Mullens.—Mission Service conducted at Christ Church, Enmore, by Mr. E. P. Field.

Thursday, August 9.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. Daunt.—Conference held in the Chapter House with reference to Self-Denial Effort 1894, in aid of the Australasian Missions.—The Committee of the Labour Home met at Harris-street, Ultimo, at 4 p.m.—Lecture at St. Matthew's, Bondi, in connection with the C.E.T.S., by the Rev. F. B. Boyce. Subject:—Father Mathew, or a Stirring Chapter in Irish History.

Friday, August 10.

The Twelfth Annual Festival of the Guild of St. Lawrence was held at Christ Church. The Holy Communion was administered 6 and 7 a.m., and 11 a.m. The office of the Guild was said, and an address delivered at a service held at 7.30 p.m.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m.

NEXT WEEK.

SUNDAY.

THE TWELFTH SUNDAY AFTER TRINITY.

Lessons: Morning—1 Kings 52 to v 41—Romans 10. Evening—2 Kings 2 to v 16 or 4 v 8 to v 38—St. Matthew 22 v 41 to 23 v 13.

THE DEUS IN PSALMS FOR TO-DAY.

THE CATHEDRAL—Church Parade.

11 a.m., Canon Kemmis. 3.15 p.m., Canon Sharp. 7 p.m., The DEAN. Holy Communion at 8 a.m.

MONDAY.

Lessons: Morning—Jeremiah 15—Romans 11 to v 25. Evening—Jeremiah 17 to v 19—St. Matthew 23 v 13.

TUESDAY.

Lessons: Morning—Jeremiah 18 to v 18—Romans 11 v 25. Evening—Jeremiah 19—St. Matthew 24 v 29.

Centennial Fund Committee, 4 p.m. Committee Lay Readers' Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning—Jeremiah 21—Romans 12. Evening—Jeremiah 22 to v 13—St. Matthew 24 v 29.

Conference on Church Finance at St. John's, Parramatta, 2.15-5.15 p.m. 7-9.30 p.m.

Council Church of England Temperance Society, 4.

THURSDAY.

Lessons: Morning—Jeremiah 22 v 13—Romans 13. Evening—Jeremiah 23 to v 15—St. Matthew 25 to v 31.

THE CATHEDRAL—Church of England Temperance Society Diocesan Annual Festival, 7.45 p.m. Preacher, Rev. J. Dixon.

FRIDAY.

Lessons: Morning—Jeremiah 24—Romans 14 and 15 to v 8. Evening—Jeremiah 25 to v 15—St. Matthew 25 v 31.

SATURDAY.

Lessons: Morning—Jeremiah 26—Romans 15 v 8. Evening—Jeremiah 28—St. Matthew 26 to v 31.

OPEN COLUMN.

Deacons and Preaching.

There is a question I should like to raise in the Open Column and it is,—Could not some attention be given to the pulpit training of those who are in Deacon's Orders? Perhaps this may suggest a much wider question altogether, viz., the training given to candidates for Holy Orders in the art of preaching. Are candidates for Holy Orders trained for the work of preaching as thoroughly as they should be? But I do not intend to deal with this question. What I wish to say will be very brief, and, of course, refer to Deacons who are carrying on their work in and within a reasonable distance of Sydney.

Let us take an illustration of what a Deacon's work in a City parish is. A young man is ordained Deacon. He becomes curate in the parish of X. He has not had much training in parochial work, perhaps none at all. Everything is new to him. Possibly he has never had any training in the art of preaching. What is the work of this Deacon? In the first place he has to visit during the week, and visiting in a City parish especially, is no light work. Then again, he is expected to attend the various parochial and other meetings that are going on. Again he has to preach once on Sunday to a large congregation, and probably once in a Mission Church, besides possible Sunday-school work. Also he may have to preach occasionally at the week-night service. All the while he is supposed to be studying for his Priest's, and preparing week by week for the Pulpit. What, then, is required to make him do his work of preaching more thoroughly? What I contend is that Deacons require some help. I believe that every Deacon and many a Curate feel that there is a want in connection with the work of the Church of England in this Diocese, and it is this: That there is no assistance given to those who are young in Orders to prepare for the Pulpit. Nor is there any means at hand. I believe, then, that if some one were to take up the cause of those in Deacon's Orders in the city and suburban parishes, with a view to assisting them in their preparation for the Pulpit, a most useful, profitable and lasting work would be the result, and I believe that a class for a morning once a week in which some earnest attempt could be made to give every kind of pulpit instruction is an urgent need. Is there no one amongst our Church authorities who will take this matter up? In order that all the work might not devolve upon one, a Committee might be formed to carry it on. When we remember that the Archbishop of York only allows the Deacons in his Diocese to preach their own sermons, which must be written and sent to him for his approval, once a month, if I remember rightly, we can understand what importance his Grace attaches to this subject. And is not the subject of preaching a very important one in these days, and one, I fear, to which a due amount of training is not given. What is needed, it seems to me, is to give the young men who take Holy Orders a better pulpit training, and if some such class as is suggested above were formed, not only would Deacons, I believe, be glad of the opportunity of attending, but those as well who have been some years in the Ministry.

F.

PHOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when added to it as an additional security the fact that a Life Policy in the world-renowned A.M.P. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving a case of accident a solid and assured future for the wife and little ones; to any reflecting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.Wales market resume their real value so that an investment now means a profit hereafter substantial and sure.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

"The Revs. A.B. and C.D. gave humorous addresses." Some such words as these occurred lately in a country paper's description of an Anniversary Gathering of a Religious body. Possibly the addresses contained some solid, earnest, spiritual talk, and the humour which seemed to the newspaper reporter to be the main characteristic of the addresses was subordinated to its true position. On the other hand, many who have had experience of Tea Meeting oratory will be disposed to think that the reporter was probably right. The prominent position which humour occupies in the reports of Mr. McNeill's addresses in Melbourne reminds me of this country newspaper's phrase, and makes me put the question "How far is humour to be utilized in the service of our Master?" That every Clergyman ought to have a sense of humour I firmly believe, for it keeps a man from making many mistakes, and gives brightness to a life which is encompassed by worries and anxieties, and is absorbed in serious work. But how far ought humour to appear in our addresses as ministers? Rarely, I think, in its undisguised form, unless the occasion be a social gathering rather than a time for emphasizing important truths. The God-given sense of humour has other work to do in sermons. It will influence our descriptions of conduct which we condemn—but usually it will not be recognized as "humour." Few men exceed our great humorists in the pathos which they write on sad subjects. Hood was a notable instance of this—and it is, I imagine, the same with men of lesser talents. But unless a man positively cannot restrain his sense of humour from being shown in his addresses, I question the wisdom of any, but the most exceptional use of it. It "draws." Assuredly, Lecturers, Actors and Reciters who bring tears to our eyes at one time by pathos, and a few minutes afterwards are causing us to roar with laughter, will always be very popular. But if we cannot give our message in an attractive and effective way without resorting to such methods we must have missed the greatness of the truths by which the life of man is transformed.

Dr. Talmage has no doubt done much good in the world and I have known, and still know, many who read his sermons with great delight. But I hope that his methods of meeting infidelity will not be imitated by any Christian in Sydney, for few things are more calculated to increase the spread of infidelity. I should hesitate to believe that the samples of his arguments which are reported in the newspaper were fair specimens of his style, if it were not that some years ago the task of reading a book of his against infidelity was forced upon me by a friend who gave me two copies to present to young men. After reading them both, I decided, in the interests of Christianity and of fair argument, to refrain from circulating such books. It is a good thing to have some notion of the strength of an opponent's case before you condemn it in unmeasured terms. But this is what Dr. Talmage had not then got, and he seems to have got no more now. It is a pity, for many reasons. "The applause" we read "was hearty and continuous," but the extracts given by the newspaper prove that eloquent oratory which wins continuous applause can seem very poor stuff when put into type and considered quietly as argument. The mischief is that many an infidel will consider that it fairly represents the reasoning which influences Christian belief.

Most Australian Churchmen, I suppose, feel somewhat ashamed when we hear of appeals being made in England for help in Australian Church work. But though we may feel ashamed, our feeling seems to induce but little action. The present state of the funds of the Australian Board of Missions is little less than a disgrace to the Dioceses of Australia and Tasmania. The field from which subscriptions are gathered is so large, the sums urgently needed are comparatively so small, that the omission to give the needed help is lamentable. Perhaps the next number of the Missionary Notes may tell a more satisfactory tale, but at present the plan seems to be for each Diocese to expect the others to do the work, and to plead the excuse of being so occupied with Home Missions that it has little or nothing to spare for the heathen in the regions beyond.

COLIN CLOUT.

A LITTLE thing May cast its shadow over half a life; An act, itself unnoticeably small, Mar all our future days.

MAN, That knot of devilry and angelhood, Is in his complex nature understood, And only so by God.

RELIGIONISTS Are plentiful as dewdrops everywhere, But men of thorough regal piety And noticeable Christhood, oh, how rare!

We live in crowds, But the great battles—death and suffering—We must all fight alone.

A man cannot dream himself into a character; he must hammer and forge himself into one.

ARCHDEACON SINCLAIR ON CHRISTIAN UNITY.

In a thoughtful paper in the current issue of the Churchman, the Editor discusses the all-absorbing, though still visionary, subject of Christian Reunion. He thinks that our own self-will has much to answer for in indifference to the hopeless and lamentable divisions of Christendom.

The ordinary Christian, so long as he is fairly true to the model of faith and practice with which he is familiar, and to which his conscience is related, thinks little of the pressing and supreme duty of unity. He acquiesces in the beautiful prayer of Bishop Gunning, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of the Spirit, and in the bond of peace. But he assumes that this implies a duty rather on the part of those who do not agree with his own profession; for himself it suggests nothing but pious aspirations. If the petition is ever to be answered, he has in his mind a hazy picture of the Pope descending from his throne, of the Roman Church abrogating the decrees of the Council of Trent and the Council of Vatican, of the Nonconformist reluctantly resigning the Westminster Confession, of the Lutheran remedying the defects of his Apostolical Succession, of the Presbyterian accepting Episcopal Ordination, and of all joining together in some General Council of the whole of modern Christendom to produce a universal substitute for the Thirty-nine Articles. He conscientiously believes, in short, that it is others who err against unity, and who hinder the fulfilment of our Lord's Prayer, and who obstruct the conversion of the world—not himself.

Reunion with Rome the Archdeacon regards as out of the question, because nothing will satisfy Rome except entire surrender. Nor does he appear to be hopeful of any outward or visible reunion of Christendom, even apart from Rome. The Unity we must aim at must be a spiritual union.

There is but one condition for Christians; if they are crucified to the world, if they have presented their own wills a sacrifice of love to the Lord, then in faith and in love will their unity appear. The one point is vital union with Christ. They may not be conscious each of the other's existence; they may not belong to the same organization; they may not speak the same language, literary or ecclesiastical; but, all the same, the spiritual likeness which has been reproduced in them by the Divine Presence is actually the reflection of the union which subsists between the Father and the Son. And it is not a mere moral harmony of sympathy, but a community of the same spiritual life; of the nature of the Lord Jesus Christ all who love Him in sincerity cannot help partaking. Christ is the Divine harmony of all human discords; and Christians are one with each other just in proportion as they are one with Him.

But if this is our consolation, it need not lead us to undervalue the historical position of the great Church to which we belong. There is nothing in this consciousness of spiritual unity antagonistic to the most earnest loyalty and the most devout value for the inheritance which, in God's mercy, has been handed down to us by the fidelity of past ages. What we need in these days to realize is that there is nothing derogatory to the strongest personal convictions, nothing which would impair the profoundest and strictest loyalty, on the one side or on the other, in being willing to recognise the facts of the legacies of division which have been bequeathed to us by the inexorable course of history. That willingness is the contribution which is required of each of us to the spirit of unity. Rather, the more conscientiously and the more enthusiastically we hold our own to be the best way so much the more will it help our faith, and strengthen our position, and clear our mind of difficulties, if we are able to rejoice in the belief and the remembrance that, in spite of all inextinguishable divergencies, all are united to the same head; all are, in mysterious ways which we cannot measure, members of the same spiritual body; all are partakers of the one Divine Spirit which is as the wind that bloweth where it listeth; all look forward to the one hope of our calling; all are servants of the same Lord; all are adherents of the same grand, simple elements of faith; all have received the one baptism; all are children of the one God and Father of all, Who is above all, and through all and in us all.

Bearing in mind the mistakes of the past, we ought to be very humble in our attitude, charitable in our judgment, and tender and respectful towards those who differ from us. While conscientiously holding to our own views as the truest and most reasonable, we ought not to act as if no other view was possible to minds differently treated and in different circumstances from our own. We ought to be looking for points of agreement instead of points of difference. One Lord, one faith, one baptism, one God and Father of all, one Holy Spirit, one invisible body (the ideal Church of Christ), one Atonement for sin, one right of prayer, one hope of immortal life, one repentance, one Christian love—surely these elements, besides an infinity of others that we hold in common, are already much!

Mortality without religion is only a kind of dead reckoning—an endeavour to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.

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THE LATE MR. ROBERT HILLS.

Honoured in years, for he had exceeded the allotted span of three score and ten, honoured by all who knew him, Robert Hills, at "Allington," Elizabeth Bay, passed peacefully away on Wednesday, the 1st of August, with a certain hope of the everlasting life hereafter. Idolized by the members of his family, and by those who had the privilege of his intimate acquaintance, he inspired a somewhat similar feeling in the hearts of all those with whom he came in contact. The fact was his ideas of family made it extend far beyond the walls of his home, and none were too humble for him to think that he ought to have and had an interest in their welfare. His kindness, his thoughtfulness, and what is more to the purpose his material aid often known of only by the giver and recipient will long be remembered by many an unfortunate and sometimes an erring brother.

The Church of England suffers in his death a loss not easily made good. Wherever its interests were to be advanced, he was always to be found in the van. As Churchwarden of St. John's, Darlinghurst, as one taking part in any Parochial movement, as a Member of the Synod, as Secretary of the Church Society, and as one of the Standing Committee he ever brought his intelligence and earnestness into play, and with such a kindness and such an absence of rancour that his efforts brought forth their best fruit. Equally conspicuous was he in assisting by his counsels many of our charitable institutions. At the Randwick Asylum he did loyal service in many capacities, and till but lately was its revered President. The Institution for the Deaf and Dumb and the Blind can testify to his long career of useful service, and the Prince Alfred Hospital owes his memory a debt which with no grudging hand will be repaid. The Home Visiting, the Bible and many other kindred Societies will miss his aid and deplore their loss.

Born in Kent, in England, Mr. Hills for some time carried on business as a Banker at Dartford in that county, and came to this Colony in 1859. Struck with the gold fever then prevalent, he went to Kiandra, making a trip memorable for almost everything except any financial result. His adventures during the time he was on the road or digging for, but not obtaining gold, it was a constant source of delight for him to narrate. He was afterwards a merchant, and more recently engaged in tin buying and other matters connected with mining. That he was particularly successful would hardly be expected from our opening remarks.

Even his failings leaned to virtue's side. Honest as the day himself he could never be made to understand that others were not necessarily so too, and unfortunately this habit of thought is not conducive to mercantile prosperity. He has gone, loved and regretted by all, and fairly may we claim for his epitaph—

His life was gentle, and the elements So mixed in him that nature might stand up, And say to all the world, "This was a man."

This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, magical, and more to who soever will think it.

D. BRAINERD said: "I cared not where or how I lived, or what hardships I went through so that I could but gain souls for Christ. While I slept I dreamed of these things, and when I awoke the first thing I thought of was their conversion, and all my hope was in God."

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, Young. In 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. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

The writer of "Sunday School News" in the Victorian Churchman when recording the Sydney Institute's choice of Taylor's Graded Lessons on the Gospel of St. Luke as the text book for 1895, remarks:—"The popularity of the subject and text-book was attested here by the large result of the Diocesan Examination in 1893. It is to be hoped that our sister Church will have an equally satisfactory experience."

The same paper contains the following paragraph which records a service which may be thought worthy of imitation elsewhere:—

The Children's Service at St. Paul's Cathedral, Melbourne, on behalf of the Church of England Home for Neglected Children at Brighton, on the evening of the 28th ulto, was highly successful. The well thought out arrangements worked admirably, and there was no confusion, while the demeanour of the children was exemplary; of these 1250 were present with 250 teachers in attendance. In addition a large number of unattached teachers and of the general public were present. When the proper time arrived, the representatives of the schools, in due order, proceeded to the Chancel where the Bishop received the contributions. Each school had its own bag, some of which were of very pretty design. We are asked to say that any of these bags, not claimed, will be sent to Foreign Missions. About 40 Clergy were in the procession, in their robes. The position in the Cathedral of the different schools was assigned by lot. The Bishop gave an admirable address, well suited to the capacity of his hearers, whose attention he engaged by commencing his remarks with a request that all who liked a well kept garden would hold up their hands, the sermon being based on the garden of the sluggard in Proverbs.

I yield to no one in the love of my native land, and England will always be "home" to me; but I cannot help feeling somewhat disappointed when I read that two Australian Sunday School Teachers sent papers to the Teacher's Examination of the English Sunday School Institute. In some matters, for example in music and divinity, Australia lacks the facilities for examinations which the old country affords; but as regards examinations for Sunday School teachers, there are at least three examinations in these Colonies which are not likely to be less useful than the English examination. Even if teachers live in a distant Colony like Western Australia, they might surely have applied to one of the other Dioceses for permission to compete, and I feel sure they would not have met with refusal.

We are over-burdened with numerous Societies and Unions, and it is with no desire to stimulate the formation of another that I make mention of the English Church Teacher's Union for Prayer and Bible Study. The objects of the Union are "to draw Sunday School teachers into closer communion with Christ and with each other, to give opportunities for meeting at stated times for prayer and social intercourse, and to encourage those engaged in the teaching of the young to unite in the systematic study of Holy Scripture and the Prayer Book, and in private prayer for one another and for their children." Members are asked to set apart a definite time each week for these purposes and it is proposed that the Service and Conference for the members should be held annually. Now these objects are quite akin to the objects of our Institutes and Associations and the late Quiet Day of the Sydney Institute shows that it is quite possible for it to promote Spiritual Life as well as the mental powers. I do not know whether it would be well to have a Sub-Committee of the Institute to take charge of these special objects; but the suggestion may prove useful. Certainly the various groups will find it possible to have occasional meetings for such objects as the above as well as for Model Lessons and Conferences.

J. W. D.

CHIPS.

God has two temples; the one the universe, the other in the soul of the good.

In wounding and killing, it is open to question if the tongue has not been far more deadly than the edge of the sword.

Live nobly yourself then you may teach others how to live.

RABBI EMBEER said: "Turn to God one day before your death." His disciples said: "How can a man know the day before his death?" He answered them: "Then you should turn to God to-day; perhaps you may die to-morrow; thus every day will be employed in returning."

Do thou thy work; it shall succeed In time, or in another's day. And if denied the victory's mood Thou shalt not miss the toiler's pay.

HENRY B. JOHNSTON, Accountant, 39 Hunter Street, Sydney.

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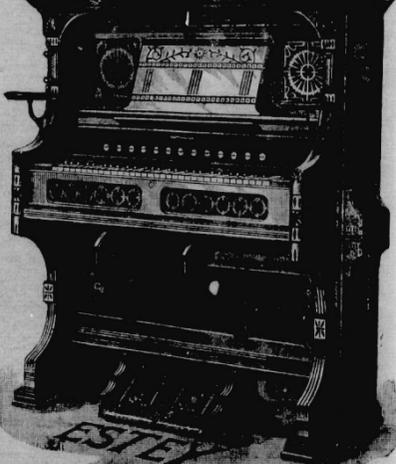
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Table with columns: RECEIPTS FOR THE MONTH ENDING 31st JULY, 1894. OFFERTORIES: Trinity, St. John's Parramatta, Dulwich Hill, Wollongong, Jamersoo, Gladsville, St. John's, Glebe, Peteraham, Drummoyno, Ashfield, Marrickville, St. Thomas' N. Shore, St. Leonard's N. Sydney, St. John's, Darlinghurst, Dural, per Mr. W. L. Docker, Baukhorn Hills (adv), St. Mary's, Balmain, St. John's, Darlinghurst (envelopes). AIDERS: St. John's, Glebe, Wollongong, St. James', Sydney. AUXILIARIES: J. D. LANGLEY, W. L. DOCKER, Hon. Secs.

PETERSHAM & DISTRICT MINISTERIAL ASSOCIATION. FOURTH ANNUAL CHRISTIAN CONFERENCE. Subject: "Christ our Life." (Col. 3:14). Preparatory Prayer Meeting, Saturday, August 11, Petersham Congregational Church, 7.30 p.m. Subsequent Meetings, Petersham Town Hall, Monday and Wednesday, 13th and 16th August, 3 to 5 p.m., 7.30 to 9.30 p.m. Missionary Meeting, Thursday, 16th, 3 p.m. Evangelistic Service, Thursday, 16th, 7.30 p.m. Interval Meetings, Monday to Thursday, 6 to 7 p.m. Tea every evening at 6 o'clock. (6d.) J. A. SOPER, WM. ALDEN, Hon. Secs.

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The Australian Record. "SPEAKING THE TRUTH IN LOVE" SATURDAY, AUGUST 11, 1894.

THE LATE MR. ROBERT HILLS. "A man greatly beloved." Such may be truly said of the late Mr. ROBERT HILLS, whose death we announced last week, and of whom we give in another column a memorial notice. We have also had specially prepared for this journal an illustration from a recent photograph, which will be welcome to those who were associated with Mr. HILLS in Church work, and no less so to those who knew the deceased by his identification with those Religious and Philanthropic Institutions which adorn the metropolis of the Colony. Humanly speaking, by the death of Mr. HILLS the Colony has lost one of those indefatigable workers, who, by honesty of purpose, integrity of character, and nobility of life, do so much to build up national character. Amid political tumult such a life might seem to be feeble, yet the fact remains that by the very genius of the faith of such men the way is

kept clear between heaven and earth for prayer, for blessing and for ennoblement. The life of Mr. HILLS was one continued testimony for righteousness. In business it shone with a clearness which was never clouded. His industry, his punctuality, his faithfulness, his reliability, in all circumstances could bear the test of every analysis and every pressure; in social life everyone was the richer in character who knew him, and in Church work his genial, tender, sympathetic spirit, quite large in capacity, was seen holding in its magnanimity the desire to do to others all the good he could. It was thus that he multiplied himself, not by selfishness, but by generous thoughts, and generous deeds—the true multiplication, the royal road to true honour and permanent reward. The faithful manner in which he discharged duty stood out most conspicuously. Every day seemed to bring to him its message, every night he was prepared to give an answer. Every duty was accepted in a profoundly Christian spirit, and as such he dealt with it with Christian prudence and Christian thoughtfulness. In this way perplexing and difficult questions had new light shed upon them, and his judgment was real, healthy, sensible and wise, for in his heart there was honest manly pureness, simplicity of trust, reality of love. The offices in the Church which he held for so many years were recognised as a trusteeship from God. He was glad to have by such offices an opportunity of proving his loyalty to the Church and to his Saviour, but in that service, so honourable to man, there was no appearance of conceit, vanity, display or ostentation. The character was real, not covered with thin and almost worthless tinsel. It stands to-day as an ideal toward which we may all press onward, and it reads a lesson to many of how time may be used for the glory of God, the well-being of the Church, and the good of all sorts and conditions of men. One of the needs of the Church to-day is the co-operation of large souled, noble minded, spiritual men, men who would bring to bear upon its work ripeness of judgment, maturity of thought, and religiousness of spirit—men whose devotion feeds upon the almightiness and the Grace of God as shown in the Cross of Christ. These men are needed, gaps are being made in our ranks, and one has been made by the death of Mr. HILLS. His love for the young was not only seen in the family and social circle in which he moved, but also in his endeavour to alleviate the sufferings of the blind, the deaf, the dumb, and the destitution of the orphan. In the Institutions at Randwick and Darlington he took a living, loving interest. The dignity of childhood he recognized, and wherever affliction had made distinctions and classifications of personality, and of need and necessity thither, his hand was stretched out to help, and his heart and head would serve. Such work to be done rightly can only be performed by one living the deepest possible life. Only the man who seeks to know something of 'compassion,' 'tenderness,' and 'love' as illustrated in and by the life of Christ can really help the afflicted inmates of such noble institutions as those to which we refer. And it was from this source that Mr. HILLS was able to establish himself in the confidence and loving trust of the sightless, speechless, homeless ones. He moved amongst them with a father's solicitude and stooped to them with more than motherly grace. His desire to help the suffering was not confined within narrow bounds, it found expression also in those larger institutions which owe their existence to the power and nobility of Christianity. Mr. HILLS was associated with Prince Alfred Hospital from its inception up to the time of his decease. His interest in it never waned, his devotion to its well-being never flagged. His work in connection with it was always performed with a cheerful heart, mellow, chastened and subdued, and some of his happiest and busiest days were spent in planning how suffering might be mitigated, and the sick poor relieved. Such a life is a beautiful and an eloquent testimony to the truth of Christianity. No man could live such a life—a life crowded with beneficent words and deeds—had there not been a ruling passion, a master motive. That was "For Christ's sake, Whom I am, whom I serve!" Loving God, he loved men; fearing God, he revered childhood. His confidence was in Christ, his joy was in Christ's service, to do good for Christ's sake was [the music of his life. His manly, consistent Christian life spoke continually for God, for his Master, for Christ and his Saviour. That religion which supported him amid the business, the perplexity, and the trials of life did not forsake him when losses came, and when he was an invalid. Then the religion of Christ proved its beneficence it was a rod and a staff in the valley of the shadow of

death, and now that he is gone, that same religion speaks to those who loved him so well—for they knew best his worth—and says he has joined the Church triumphant, and "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto the fountains of waters; and God shall wipe away all tears from their eyes." Number of wreaths were sent to the late residence of the deceased. Among the donors of floral offerings were Miss Pedley, Miss Woolley, Mrs. J. Williams, Miss Williams, Miss Eglantine Campbell, Mrs. Backhouse, Mrs. Thorne, Miss May Jones, Mrs. Kinloch, Mrs. Tom Jones, Mr. and Mrs. F. Smyth, Miss Holdsworth, Miss West, Mr. Spencer, Mr. and Mrs. W. Wellisch, Mr. A. H. Macarthur, Colonel Airey, besides members of the family. A number of boys from the Randwick Asylum brought a wreath, which was placed on the coffin at the Mortuary, and others were sent by the Institution for the Deaf and Dumb and the Blind, and the Incumbent and Churchwardens of St. John's, Darlinghurst. All that was mortal of this honoured servant of God was laid to rest on Friday afternoon in the Cemetery at Rookwood. Previous to interment the remains were taken to St. John's, Darlinghurst, in which Church he had been a Churchwarden and worshipper for many years. The coffin was met at the gates by the Very Rev. the DEAN, the Revs. A. W. Pain, B.A., J. D. Langley, S. S. Tovey, B.A., and E. Lampard, B.A. The opening sentences were said by Mr. Tovey, and the DEAN read the appointed lesson. The Hymn, "Peace, perfect Peace," was sung with reverent feeling. At the grave the Service was read by the Rev. A. W. Pain. The large attendance at the Church and at the Cemetery showed the affectionate esteem in which the deceased was held. Among those present we observed:—Messrs. H. H. Hills and W. Hills, his Honor Judge Backhouse, Messrs. J. Spencer, Benjame Backhouse, R. C. Backhouse, M. Backhouse, O. Backhouse, H. Gibson, Roskell, Frank Smyth, Holdsworth, M. C. Cowlishaw, H. C. Fraser, (Under-Secretary to the Department of Justice), Edmond Barton, Q.C., Captain Eldred, Colonel Airey, Messrs. Wilfred Docker, L. Jones, W. Jones, W. R. Beaver (Clerk of the Peace), T. H. Kelly, William Speer, ex-Judge Wilkinson, Mr. G. H. Smithers, S.M., the Revs. Charles Baber, W. Hough, L. Parr, H. M. Trickett, F. B. Boyce, Minor Canon Rich, J. Campbell, and R. T. Hills (Secretary of the N.S.W. Branch of the British and Foreign Bible Society), Mr. James R. Fairfax, the Hon. John Davies, C.M.G., M.L.C., Messrs. Steadman, John Starkey, Hicks, Mr. Coulter (Manager of the Randwick Asylum, with about 50 boys), Messrs. F. R. Robinson, E. T. Penfold, Watson, Robert Guy, Philip Sheridan, Amos, Amos, jun., Aldermen Hughes and Hardie, Messrs. S. A. Moore, M. Gotthelf, Neville Dowling, F. W. Uther, J. Plummer, M. Albery, Newton, R. Chadwick, Fred Johnson, Beale, Stewart, John Macnamara, and others. On Sunday last the Rev. A. W. Pain at the Morning Service made reference to the loss the Parish had sustained by the death of one of its most faithful and active workers, and selected as his theme the words of St. Paul in 2. Cor. v. 6-9. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him." The hymns sung were "On the resurrection morning," and "Till He come! oh let the word." Most of the large congregation remained during the rendering of "The Dead March," with which the service concluded. We Bless God's Holy Name for all His servants departed this life in His faith and fear. May we beseech Him to give us also grace to follow their good examples so that with them we may be partakers of His heavenly Kingdom. Brother, thou art gone before us, And thy saintly soul is down, Where tears are wiped from every eye, And sorrow is unknown. May each like thee, depart in peace, To be a glorious guest, Where the wicked cease from troubling, And the weary are at rest.

Australian Church News

Diocese of Sydney.

ECHO FARM HOME.—The following contributions are gratefully acknowledged:—Canon Soares, 10s 6d; "Bethany" for hot water; 3s; John Brothers, 25; G. L. Moffat, 10s; John Kent, 10s; Committee Collection, 7s; F. Basilewski, 21; Mrs. See, 21; Mrs. C. Ward, 21; Mrs. Nolan, 10s; a Lady, 5s 6d; Sir W. M. Manning, 11 1s; Courtney Smith (per 1-hour performed), 24; Maintenance £10 8s. Total up to date, £55 12s 9d. Balance in hand, 1st July, £29 7s 9d. Also the following gifts in kind:—Furniture Polish, F. Pearson; Tennis Bat, A. Sympthiser; Side of Leather, Johnson Brothers; Clothing, Courtney Smith; Tea, Mr. Holloway; Woolen Caps, Mrs. Chisholm; 200 plants, shrubs and trees, Charles Moore, F.L.S., Director, Botanic Gardens; Pincushions (hand-painted), Miss Gent; Candles, Mrs. Tarrant; Books, Miss Ebsworth; Groceries, Mrs. Way; Mrs. Ironside and Mrs. Turner; Illuminated Cards, Mrs. Ironside and Mrs. Turner; Periodicals, J. S. Shearston; two sacks of Pig-feed, James Innis; Magazines, Mrs. Bove and Mrs. David Reid. There are 22 members in the Home, and the receipts this month amounted only to £26 5s. Office, 9 Princess-street, 31st July, 1894.

LABOUR HOME.—A meeting of the Committee was held on Thursday afternoon, the 2nd inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley was in the chair, and there were present—Messrs. J. S. E. Ellis, John Sidney, W. H. Dibley, and the Hon. Secretary, Mr. C. Uhr. The Chairman reported for the week ended the 28th July:—Meals served, 787, beds occupied, 263; dismissed, 1; remaining, 35. Accounts to the amount of £314 0s 7d were submitted and passed for payment. The following resolution was passed—"That this Committee desires to record its sense of the great loss which the Labour Home has sustained in the death of their late Hon. Treasurer, Mr. Robert Hills, who by liberal support, as well as devoted, painstaking services, so largely assisted in the establishment of the institution. That the Chairman be requested to express to Miss Hills their deep sympathy with her and her family in their bereavement."

ST. JOHN'S, PARRAMATTA.—A three-days' mission, conducted under the auspices of the New South Wales Local Option League, was inaugurated in St. John's Schoolroom, Parramatta, on Monday evening. Archdeacon Gunther presided, and addresses were delivered by the Chairman, Rev. F. B. Boyce, and Mr. W. T. Glover. On the platform were the Revs. P. J. Stephen, J. Pries, and J. Macarthur.

THE CHURCH SOCIETY.—At the monthly meeting of the Committee, held in the Chapter House on Monday last (the Very Rev. the Dean of Sydney in the chair) the following resolution, moved by the Rev. J. D. Langley, seconded by the Rev. A. W. Pain, and supported by Mr. James Plummer, was adopted, the members of Committee rising to their feet as an expression of sympathy—"That the Committee of the Church Society records with sorrow its deep sense of the loss that the Society has suffered by the death of Mr. Robert Hill, and takes this opportunity of expressing its high appreciation of the long and faithful service so unselfishly rendered by him to the Society, and to the Church at large. The Committee further desires to express to Mrs. Backhouse, Miss Hills, and the other near relatives of the deceased, their condolence and sympathy with them in their bereavement."

PETERSHAM RURAL DEANERY.—The quarterly meeting of the Chapter of the Rural Deanery of Petersham took place at All Souls', Leichhardt, on Tuesday, August 7. There was a short service in the Church at 3, prayers being said by the Incumbent, the Rev. T. Holme. The Rural Dean read the lesson, and a short but very earnest address on "Missions to the Heathen" was given from the lectern by the Rev. Coles Child, M.A. The after meeting was held at the parsonage and was attended by the Rural Dean (the Rev. C. Baber) who occupied the chair, the Revs. Thomas Holme, Coles Child, S. Hungerford, A. R. Bartlett, M.A., H. J. Rose, A.K.C., J. Elkin, C. Bice, E. B. Procter and F. W. Reeve, Hon. Secretary to the Chapter. Apologies for non-attendance were read from the Rev. A. E. Bellingham, M.A., and some others. After the minutes of the previous meeting had been read and confirmed, the Rev. F. W. Reeve brought under the notice of the Chapter a proposal from the Sunday School Institute that there should be periodical gatherings for the Sunday School teachers of a Rural Deanery for Conference and mutual edification. The matter was discussed at some length, and the conclusion arrived at seemed to be that while such gatherings in themselves were desirable, the practical difficulties in the way of bringing them about should be very considerable. The Rev. Charles Bice, Organising Secretary of the A.B.M., then gave a very stirring address on the present condition of our Home and Foreign Missions and the apathy of the Church in respect to them. He declared that the Missions were being starved, and that if the Church of England in Australia did not bestir itself in respect to the work the Missions would have to be handed over to other Christians. Mr. Bice spoke with tremendous earnestness, and made a great impression on those who listened to him, who, unfortunately, were only about a third of the Rural Deanery. A long discussion followed the address, and during the course of it regret

was expressed that while our Home Foreign Missions were being crippled for want of funds, money to the extent of nearly a thousand pounds was being sent out of the country to China, India and Africa. It was felt that the heathen near to us, and who have no one to care for them, if we do not, should have the first claim upon our sympathies and efforts.

Diocese of Newcastle.

EPISCOPAL NEWS.—Owing to the non-completion of some important business in connection with the Cathedral, the Bishop has been detained at Morpeth, and has been obliged to postpone his visit to the Manning until the end of this month. On August 5th the Bishop visits Lochinvar to arouse local interest towards the completion of the Cathedral and to obtain assistance in the matter of the necessary funds. On August 11th His Lordship is due at Seaham. Work in connection with this Church has been showing great vitality. The improvements commenced by Canon Goddard have been completed by the Rev. E. La Barthe. Seaham is now annexed to Raymond Terrace, as its position and interests are more closely connected with Raymond Terrace than with Morpeth. On August 12th the Bishop holds a Confirmation service at St. Mary's, West Maitland.

CLERICAL NEWS.—Two parishes are now without Incumbents, as the Incumbents of St. Albans and Wingham have left for Tasmania and New Zealand respectively. The Rev. Canon Goddard has been the victim of influenza. The Rev. J. Shaw has also been laid up, with the same complaint. All will be glad to hear they are both now convalescent.

ST. MARY'S, MAITLAND.—The St. Mary's branch of the Church of England Temperance Society is making good progress. A crowded meeting was recently held in St. Mary's Hall, when the new piano purchased for the Society was opened. The instrument is an excellent one, being a Paling No. 2 "Victor," original cost, £52. Several pieces were played, some by young members of the branch. Arrangements have been made for holding the first anniversary of the branch on Wednesday evening, August 15th, when it is expected that the Rev. E. A. Colvin will attend as a deputation from the Sydney branch. Miss Lart will kindly recite, and it is hoped a very successful meeting will be held. Ladies of the congregation will supply the tables at the soiree.

ST. PAUL'S, PATERSON.—Preparations, which will probably continue for ten or twelve weeks, will (d.v.) shortly be commenced for a Confirmation. At the meeting on 2nd July of the Parochial Council, it was found necessary to reduce the Incumbent's stipend to £250 per annum. If the parish had not been deprived of its share of Bishop Tyrrell's endowment, the Incumbent's income would, with the above £250, have been slightly under £280 per annum. The Council expressed its very great regret at the necessity that had arisen, and the Incumbent said that he was thankful to them for having done as much under the circumstances. He considered they were very unjustly treated by being deprived of their share of the endowments, which was a legacy left to them by Bishop Tyrrell. The Parochial Council will now have to send up quarterly to the Diocesan Council £65 12s 6d, the Incumbent receiving of this £62 10s; whereas it has hitherto sent up £57 10s, the Incumbent receiving 47s.

ST. PETER'S, EAST MAITLAND.—During the past month several exchanges have been made with other parishes. The Dean of Newcastle, the Ven. Archdeacon Bode, and the Rev. W. H. H. Yarrington, have visited us. Owing to the large number of victims to the influenza, the congregations have been poor. Archdeacon Tyrrell has been confined to the house during the past month, but is now at work again.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements of your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure?

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."

THE CHURCH HOME.

DEAR SIR.—A few weeks ago, I accepted the office of Secretary of the Church Home for the intemperate and fallen. I found it was crippled by a debt of nearly £400. Certainly this Institution should have the support of the whole Church and not of one section of it merely. It has been the means of rescuing many unfortunate women who are now living godly, righteous, and sober lives. We have at present 25 inmates and could take five more had we a larger supply of blankets and sheeting. If, as I hope, the whole Church will take an interest in this Christ-like work, the Institution will become worthy of its name and we shall all be proud of it and thank God for it. We very much wish to see this debt paid off, and

we shall then require only £5 a week to keep the Home in full vigour and life.

I shall be greatly disappointed if this letter does not bring in a long list of subscribers. I do not see how any man worthy of the name can refuse, if of course, he is able to help such a work as ours.

If any ladies would be willing to visit the Home, Norfolk and Suffolk Streets, Paddington, they would see for themselves what we are doing, and I am sure would become at once our advocates and supporters.

It will be an eternal disgrace to us if this single and solitary outlet for the Church's charity in this direction be suffered to die because no one in the Church cares anything about it.

Orders for laundry work and donations can be sent to the Matron at the Church Home.—I am, dear sir,

Yours faithfully,

J. N. MANNING,

Hon. Sec.

St. Michael's, Surry Hills, August 3rd, 1894.

THE CHURCH OF ENGLAND INTELLIGENCER

Sir,—I am glad that my comments on the above paper have been accepted as fair (except in one particular) by at least three Members of the Church Association. One correspondent writes that I made a charge which I did not prove, but he brings far less evidence to support his statement than I did to support my charge, the truth of which indeed he does not deny, while all three, in so many words plead guilty to the companion charge and disclaim any pretensions to breadth of view. A brother Presbyter declaims against "bitterness and narrowness," and against me for expressing disapproval of the same. He is not consistent. Does he never rebuke sin for fear of the sound of the name of it. When charity is universal, and the right of private judgment is allowed to be open to all, not only to the members of a particular party, it will be time to let the words "bitterness and narrowness" drop out of the Christian's vocabulary. In conclusion, I am pleased to be able to congratulate the Association on the improvement manifested in No. 4 of its paper, for the issue of which I waited before writing this letter. There is more news, there are fewer dogmatic expressions of questionable opinions, and a reprint from another journal, in readable English, takes the place of the Leading Article. If "unfortunately" (as "Church Associationist" says) the paper is published, it is at least fortunate that it need not, as this issue shows, be always printed on the same lines.—Yours, etc.,

PRESBYTER D.

SYSTEMATIC AND PROPORTIONATE GIVING.

DEAR SIR,—I am delighted to see that a "Conference on Church Finance" is to be held in St. John's Schoolroom, Parramatta, on the 15th inst., and that the subject for consideration in the evening is "How to increase and maintain the Church's Liberality." I do trust the subject will be very fully considered, and that the utmost publicity will be given to every sound Scriptural statement and argument that may be adduced, and that the conscience of the Church may thereby be thoroughly aroused. The holding of such a Conference, it seems to me, should lead to the formation of a Society to encourage by every means available Systematic, Liberality and Proportionate Giving. A member's card might be adopted something in the form of the one I herein enclose. Lectures and Special Sermons in connection with the Society might be delivered and falling the possibility of appointing a Travelling Secretary, arrangements might be made to establish Branches of the Society by means of deputations. A "Proportionate Giving Union" exists, I believe, in England, of which an Australasian Branch was started some three years ago. The Rev. H. B. Macartney being the Hon. Sec. It would be interesting to hear from time to time what the Society is doing, and to know whether the Branch is still in existence, what steps have been taken to carry out its objects, and with what success. The copy of the "RECORD" with the account of the Conference ought to be of one special interest, and should be largely circulated.—Yours faithfully,

S.L.P.G.

August 6th, 1894.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii. 9-10. "Of all that Thou shalt give me I will surely give the tenth unto Thee."—Gen. xxviii. 22.

Acknowledging my dependence on God as the Giver of all I receive, and desiring on Scriptural principles to manifest my gratitude to Him for His many mercies, I undertake from this time forth to devote not less than one-tenth of my income to His service.

If your children moan and are restless during sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves' Worm Exterminator effectually removes these pests, at once relieving the little sufferers.

BIBLICAL PAPERS.

A TALK ABOUT THE BIBLE.—Continued.

By ARCHDEACON FARRAR.

What wealth of wisdom, what gold of Ophir lies in the Old Testament; and yet its thirty-nine books are but the splendid halls and corridors which lead to the audience chamber—they are but the vestibules of the inmost shrine of the revelation of Christ. When Dean Stanley paid a visit to a great German scholar, a New Testament which happened to be lying on the table fell to the ground. "In this Book," said the great German scholar, as he stooped to pick it up, "in this Book is all the wisdom of the world."

THE GOSPELS.

Take the Gospels alone; who can even attempt to estimate the value and preciousness of those loveliest of books ever written—books so lovely with the light of Christ! Each Gospel is quiet different from the others. In St. Matthew you have the Gospel of the Jew and of the past; in St. Mark the Gospel of the Roman and of the present; in St. Luke the Gospel of the Greek and of the future; in St. John the Gospel of eternity and for all spiritual men, and past and present and future are all summed up in Christ. Then in the Acts you have the book of Christian beginnings, the story and foundation of the Christian Church—the first and far the best of all ecclesiastical histories. Then follow twenty-two most precious Epistles of great Apostles, each marked by its own special divine topic—two to the Thessalonians on the Second Coming of Christ; the first Corinthians on Christian unity and faith in worship; the second Corinthians on the Apostle's apology for his own life; the Galatians on Christian liberty; the Romans on Justification by Faith; the Philippians on joy in sorrow; the Colossians on Christ in all; the Ephesians on Christ in His Church; Philomel, the earliest charter of emancipation; the first of Timothy and Titus, the pastor's manual; the second of Timothy the Christian's victory in defeat and lonely death. Then you have the Epistle to the Hebrews, setting forth Christ as the end of law; you have St. James, the burning Epistle of simple morality; St. Peter on hope; St. John on love; and then the Apocalypse closes the mighty acts of the heavenly drama with its seven-fold choruses of hallelujahs and harping symphonies.

A PRICELESS LITERATURE.

Can you have a more priceless treasure? What problems do these books leave unexamined, what depths unfathomed, what heights unsealed, what consolation unadministered, what conscience unreproved, what heart untouched? May not we say with our translators of 1611, that if we be ignorant, the Scriptures will instruct us; if out of our way, they will bring us home; if out of order, they will reform us; if cold, inflame us; if dull, revive us; *Tolle lege! Tolle lege!* Take them and read! Take them and read! And yet ignorant men in their puppy arrogance try to scoff at the Bible! Scoff at the Bible! They might as well scoff at the starry heavens. Let no young man here think it is in him a mark of superiority or cleverness to scoff at the Bible. I will tell you what it is. It is a mark of superficiality, and a mark of ignorance. Where, in all the annals of the world, will you match this table of contents? What literature could have taken its place or filled its functions? Scoff at the Bible! It contains in germ, and more than in germ, nine-tenths of all that is best and noblest in all the literature of the world. The greatest writers have fought for it, the wisest philosophers have honoured it, the most glorious martyrs have bled for it; it exercised the toils of men like Origen; it fired the eloquence of Augustine and Chrysostom; it inspired the immortal song of Dante and Milton; it kindled the intrepid genius of Luther, and the burning genius of Whitfield, and the bright imagination of John Bunyan. To the hermits it was as the wilderness blossoming with the rose. The martyrs found it as an angel of the dew, beating back the flames by which they were being consumed. It sent the Missionaries from Nova Zembla to Peru; it inspired the glorious art of Angelo and Raphael; it inspired the thrilling music of Handel and Mendelssohn. There is scarcely any noble part of knowledge worthy of the mind of man but it may have from Scripture some direction or light. The hundred best books, the hundred best pictures, the hundred best pieces of music are all in it. Scoff at the Bible! Why, the very greatest intellects of statesmen, poets, and men of Science have been those who have honoured it most.

WHAT MEN SAY ABOUT IT.

Take the testimony of the statesmen. "That book, sir," said Andrew Jackson, President of the United States, pointing to his family Bible.—"That Book, sir, is the rock on which our Republic rests." Take the testimony of a great writer—"Bring me the Book," said Sir Walter Scott, as he lay on his death-bed. "What book," asked Lockhart, his son-in-law. "The Book," said Sir Walter, "the Bible there is but one." Take the testimony of one of the greatest living men of science of our day. One day Sir Henry Latham found Faraday, who was ill, resting his head on the table, on which lay an open book. "I fear," said he, "you are worse?" "No," answered Michael Faraday, with a sob, "it is not that, but why will people go astray when they have this blessed book to guide them?" Or will you take the testimony of one of our most eminent men of science? "I have been seriously perplexed," says Professor Huxley, "to know how

FRY'S

USE MALTED

COCOA.

religious feeling, which is the essential basis of conduct, can be kept up without the Bible." For three centuries this book has been woven into the life of all that is best and noblest in English history. It speaks of our own countries and other civilisations, and of a great past stretching back to the farthest limits of the oldest nations of the world. By the study of what other book could children be so much humanised and made to feel that each figure in that vast historical procession fills like themselves but a momentary interspace in the interval between the two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and to hate evil, even as they also are earning the payment of their work?

THE TITLE-DEEDS OF THE BIBLE.

And this illimitable treasure-house is ours. At least, it may be ours. Treat it as a heap of missiles to be hurled at the opinions of your neighbours, and there will be no end to your follies and errors. Read it, on the other hand, with humility and love, and no mystic Urim on the high priest's breast has ever gleamed with such lessons as it will reveal to you. In one sense it belongs to everyone of you. You may buy it for a few pence. In another sense it may be absolutely nothing, or worse than nothing to you, because you may know nothing of it as you ought. The ex. psalm is one agonising cry to God to be able to understand and to love it aright. What is the object of all these sixty-six books of Scripture? It is that we may love righteousness and hate iniquity. It is that we may conquer the sin within us and without us, and be fellow-labourers with God to work out first our own salvation, and then the salvation of our brother men. The doctrine of sin and the promise of a Deliverer—there is the central lesson of the whole of the Old Testament; the doctrine of Christ and the reality of salvation—there is the central lesson of all the New. The Old and the New Testaments may be summed up in two words—Sin, Grace. They may be summed up in one word, Christ. Read those lessons with pure eyes and with simple hearts, and the Bible will indeed be yours, not only by purchase, but in rich, eternal possession. And then, for yourself and for your children after you, and for this our beloved land, Scripture will stand like

"The Cornelian Arch we see, Majestic in its own simplicity; Inscribed above the portals from afar, Conspicuous as the brightness of a star; Legible only by the light they give, Shine the soul-quickening words— Believe and Live."

Providence is ever to be trusted; never to be tempted.

EMERSON says: "The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. If we ourselves are true and noble, simple and sincere, we need not fear that our efforts to elevate and purify others will ever prove a failure."

Mr. Thos. H. Porter, Lower Island, P.Q., writes:—"My son, 18 months old, had Croup so bad that nothing gave him relief until a neighbour brought me some of the Canadian Healing Oil, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without it in my house."

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plain Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the inferior article.—ADVT.

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DEACONESS INSTITUTION, "BETHANY."

THE SALE OF WORK

For the above Institution will be opened by and held under the Patronage of LADY DUFF, ON 3RD & 4TH OCTOBER.

How to Turn Back the Clock.

"What time is it, Maggie?" said John, with an uneasy sense that he ought to be on his homeward way. "I'll be go and look," she answered. Stepping quietly into the kitchen the girl pushed the clock hands back an hour, and returning, said, "It's only half-past nine by our clock; you can stay an hour longer."

So John stayed, for lovers are never eager to part, and he needed no coaxing. The next morning, however, he overlept himself, and Maggie's father, at his breakfast, having missed the train he intended to journey by that day, wondered how the good old clock could have lost an hour in the night. But Maggie didn't explain. She meant to set it right again before going to bed, but forgot, which shows once more what everybody should remember—that we can set back the clock, but we cannot set back the time.

All the same it is possible occasionally to regain lost things. In a woman's letter recently received, I find this sentence: "They tell me I look ten years younger than I did." And if she felt as she looked she was to all practical purposes ten years younger. For, although a clock face looks the same no matter what time it is, a human face doesn't. That changes with the condition of the "works," or the life behind it.

The letter goes on thus: "In the spring of 1890 I felt weak and low. I had a bad taste in the mouth and a thick slimy phlegm covered my mouth and tongue. I was sick in the morning, retching and vomiting a watery fluid. I had great pain in the head and was very dizzy, being at times so bad I could hardly stand upon my feet. After eating the simplest food I had dreadful pain in my chest, and a tightness across the chest and sides. For hours together I have sat before the fire rubbing my chest, to try and get relief. I had great pain in the left side and palpitation of the heart, and could get but little sleep at night on account of it."

"Gradually I grew weaker and weaker until I could scarcely walk about the house, and, but for the necessity of attending to my family, I should have been laid up. My life was a burden and a misery to me, and I often wished myself dead."

"Sometimes better and at other times worse; this was my general condition for ten years, during which long period of suffering I was treated by the doctor, and took every kind of medicine I could hear tell of, but got no better."

"In November, 1890, I read in a book of a medicine called Mother Seigel's Curative Syrup, and got a bottle from Mr. E. Banks, the chemist. After I had taken a few doses, I found my food agreed with me better. I kept on with the Syrup, and gradually gained strength. I had become so thin and emaciated through all those years of suffering that it took time to fully restore me. But I am now in better health than I ever was in my life, and my recovery has astonished my friends. They tell me I look ten years younger than I did for taking the Syrup. How I wish I had known of it years sooner! My husband and friends had given up all hope of my getting better, but none of us knew of Mother Seigel's Syrup."

"On mentioning to the Rev. E. Harries, the Vicar of Christ Church, what had wrought the cure, he said I should write and let the printers know what the Syrup had done for me, so as to benefit others. You may publish this statement as you think proper, and I will gladly answer enquiries. Yours truly, (signed) (Mrs.) Elizabeth Greenhalgh, 21 Rutland-street, Newtown, Pandebury (near Manchester), May 14th, 1892."

THIS was this good woman enabled—not to turn back her nominal age, but what was better—to recover the priceless treasure of health, without which neither youth nor age has any comfort. Her malady was the same wretched indigestion and dyspepsia, the curse of all ages and nations.

A FAVOURITE 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 Cootanaunder, 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. Eucalypti Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Oakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Messias and influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

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The Brotherhood of St. Andrew in Australia.

The Council.

At the Monthly Meeting of the Council held on Tuesday, 31st July, the attendance was small. There were present—The President (Mr. Barre Johnston), Secretary (Mr. Barnett), and Delegates from Christ Church Chapter, Enmore, St. Philip's, Church Hill, St. Barnabas', George-street West, St. Peter's, Woollomooloo, and St. Simon's and Jude's, Bowral, also the Rev. F. W. Reeve, Editor of Brotherhood News.

After opening with prayer, the minutes of the previous meeting were read and confirmed. The correspondence during the month was very satisfactory, communications having been received from Albury, Bondi, Broken Hill, Hay and Wagga, N.S. Wales; Ashburton, New Zealand; and Perth, Western Australia, to the effect that Provisional Chapters had been formed in those centres. In the case of Bondi and Ashburton, applications for Charter were received. Further information was sought by Rev. Robert Teek, B.A., Koondrook, and Rev. Wm. Wallace, Numurkah, Victoria, and from Rev. G. W. Shoobridge, Hobart, Tasmania. Particulars were also forwarded to—Taylor, Esq., Summer Hill, and Mr. W. Logan, Newcastle, at the request of Mr. F. L. Barker (Newtown Chapter), and to Rev. G. K. Hall, Wangaratta, Victoria, at the request of Mr. J. McKern (Travelling Commissioner). The Secretary, Bowral, writes that it is his intention to hold a Conference on Eight-hour-day at Bowral, further particulars of which will be made known later.

The applications for Charter by St. Matthew's, Bondi, and St. Stephen's, Ashburton, were then placed before the Council for approval and granted.

The question was asked whether Provisional Chapters should not serve a period of probation. It was pointed out that while there was no rule to that effect, such a course was strongly recommended by the Council.

The President expressed pleasure at the presence of Mr. Arguinbau as a Delegate from Bowral Chapter, and called upon him for a report as to their work in the Country. Mr. Arguinbau said he had much pleasure in giving his report as it was one of progress. The Chapter had now been formed nearly twelve months, and they purpose holding the Anniversary Service on the 11th August. Mr. Arguinbau spoke very encouragingly of the Boys' Department, a branch of which had been formed by him at Bowral. Several cases were instanced where boys had come right out for the Master. Satisfactory reports were received from the other Delegates present.

In the absence of the Treasurer, the Secretary reported that the Committee appointed to enquire into "ways and means" would be prepared to hand in a statement at the next meeting.

The Rev. F. W. Reeve closed the meeting with prayer. The next meeting of the Council will be held on 28th August.

It gives us great pleasure to publish the Report of the inauguration of St. Matthew's, Chapter Bondi, and we feel assured from what we have heard and seen of the men composing this Chapter, that God is truly with the Bondi people in giving them such men to work in their midst and we hope in the near future to be able to give our readers an account of their work. We wish this Chapter, God speed and every success. Another important event which we record in this issue, is the inauguration of the Boys' Branch of the Bowral Chapter. There is a large field for these Juniors; our Senior Chapters urgently need training grounds from which to draw their supplies and we take this opportunity of wishing the new *bro* just about to open the Almighty's blessing on its future work. To the young Secretary we offer our thanks for his wishes that all Chapters should be like his, a combined one, and members of the Senior Chapters might well look to this. Remember brothers, union is strength, let your Director take up his proper position as leader, look up to him, be loyal to him, follow him—through cloud and sunshine, help him in everything and working closely together in brotherly love, with Christ as your watchword, go forth a strong united band to carry out the great work to which it has pleased God to call you.

St. Philip's Chapter comes forward in this issue with a very gratifying report and we have to congratulate the members on the success of their combined Communion Service. We agree with their Director that such Services should be universally adopted and hope the Directors of other Chapters will follow his example, and go and do likewise. Now Directors here is a work that should not be lightly overlooked—the work of bringing the Brotherhood men nearer to each other in the bonds of brotherly love, and into closer communion with their Heavenly President.

We have been requested to define the position and duty of the various Chapter officers of the Brotherhood and will therefore endeavour to show these as clearly as possible, but the space at our disposal being so limited we will deal only with the position of the Leader in this issue and with the other officers in their respective order in subsequent issues, as space will permit.

THE DIRECTOR.

The Director of the Chapter should be a Layman and a young man. The Brotherhood is entitled to the vigor, the enthusiasm, the audacity of its youth. Give it these in the Director. He should be a man "raised" in the Brotherhood. It should be his first love. It should be in his eyes the most important field of Christian effort in the Church,—in fact, the Brotherhood first, last and all the time. That is the way movements are made to succeed.

The duties of the Director call for a whole man. The work is large enough and important enough to occupy all the spare time of a first class man. The Director should drop other things and concentrate himself on Brotherhood work. The great business principle of division of labour and concentration of effort must be applied to the business of the Kingdom, or the work will not spread mightily. The Director must keep his own vow with all fidelity. He cannot strengthen others if he is not often drawing from the fountain of strength himself. He must lead or he will be an actual drag on the Chapter. He should always be a few paces in advance of his Chapter. He should know the capacities of his men and assign them their work accordingly—the right work to the right man.

He should meet his Chapter often; certainly at every stated meeting. He should be punctual, cheerful, alert. He should conduct the business of the Chapter with the precision due to an important occasion. Every member worth keeping desires to have Chapter work well done for the discipline and education he gets out of it. His manner should lend heartiness to the Service and zest to the meetings. His Bible lesson or address, if he have one, should be carefully prepared and show familiarity with the subject. For visitors he should have a friendly greeting.

On the Director depends, and he is responsible for, the prompt acknowledgment of all communications and the punctual payment of all dues and pledges to the general Brotherhood. He is not to do the work himself, but just as the President of any corporation would insist upon, and is responsible for, business-like methods in the departments of the Secretary and the Treasurer of the Company, so the Director should see to it, that these departments of the Chapter are efficiently administered. This is a moral and religious duty as well as good business, and a good Director will insist upon it. It will be a good lesson for his men and they will live to thank him for it. No association of men, religious or other, can do good to any living soul if its obligations are treated with flabby negligence. Its treatment of its money and business obligations will alone decide the fate of any Chapter and the standing of the Brotherhood itself. The future of the Brotherhood is largely in the hands of the Directors of the Chapters. No man should be a Director who has not earnestness, singleness of purpose, and a full measure of the grace of God.

All this calls for great ability, and for great earnestness and singleness of purpose. The questions have been often asked of me, "What does a country Chapter find to do?" or "Don't you find a great many obstacles in the way?" To the first question I always answer, "Considerable, if you look for it." To the second, "Yes; a great many. But, then, who in doing a good work, does not find a great many obstacles in the way?" So, I say to Directors of country Chapters, do not complain of the lack of work, for there is plenty of work to do, if you are hunting for it.

Now to mention some of the "briar patches" which present themselves to the Director. Distance in the country, and a lack of facilities for getting about, are a drawback to full attendance at meetings. This means lack of enthusiasm at meetings. What has the Director to do? If he inquires into the non-attendance of any member, he will usually find that the member is lukewarm. To overcome that he must try to make his meetings more attractive, less perfunctory, and, best of all, give each member some specific work to do, thereby making him more active in the work of the Chapter and impressing upon him the importance of his individual effort. The Director must ever realize the great importance of keeping his Chapter together.

Where there appears to be a lack of work, as seems to be the case in some small towns and villages, the Director must be continually on the lookout for ways of employing the energies of the members. He should always impress upon them the fact that in the Brotherhood work machinery is much less important than the personal element, and that good work can be done even in a limited field if a great deal of one's self is put into it. The country Chapter of six or seven members, without a single Committee, is just as important in the life of the whole Brotherhood as the big and highly organized City Chapter. Let the Director be punctual in his attendance at Chapter meetings, let him be that his Chapter is a quiet helper in the work of the Parish and thus make the Chapter one of the prime factors in the Parish. If the Director does all this and the way still seems dark, with a lack of work to occupy the members at the meetings, in the opening prayers ask God that your eyes may be opened, and that you may see the work to be done and how to do it. Then the help you need is sure to come if you do your part faithfully.

United Communion Service.

A united Communion Service was held at St. Philip's Church, Sydney, on Friday, July 27th, when a large number of Brothers representing nearly all the Sydney and Suburban Chapters, also a number of the "Daughters of the King" from St. Stephens, Newtown, St. Luke's, Sydney, etc., were present.

The Service commenced with the Brotherhood hymn "Jesus calls us, o'er the tumult," after which a new member was admitted to St. Philip's Chapter.

The Rev. J. D. Langley delivered the address from Ephes. vi. 18. "Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints."

"BROTHERHOOD OF ST. ANDREW AND DAUGHTERS OF THE KING." I gladly respond to the request that has been made to me to give a short address in connection with the Communion Service. You are associated together for a great and holy purpose. You have a position of happy privilege and solemn responsibility. There can be no such privilege without corresponding responsibility.

It is not a glorious privilege bringing your fellow-men to the knowledge of the Lord Jesus Christ. That is the great work to which you are called, and it is a glorious privilege.

The angels of God would rejoice to stand in your place to do that work which falls to you, seeking to win lost sinners to the Lord Jesus. I was reading the other day a book by a well known author in which he speaks of the duty of every servant of God to be a Christ to the men of his day and generation. I believe there is a great truth in that, that we should seek to be Christ to those with whom we come in contact.

The Lord Jesus Christ wants images of Himself—men and women yearning for souls, seeking to rescue and to save—regarding everything else as utterly beneath contempt reckoning ourselves as called to share with the Lord Jesus the great work He came to accomplish. He the Elder Brother, we the members of his family—seeking to save those that are lost.—Such is our high privilege. And it is associated with solemn responsibility. This responsibility is strongly brought out in the service to which we have just listened—the Admission Service to the Brotherhood of St. Andrew. First the Rule of Prayer and then the Rule of Service. Just a few words upon each.

The Rule of Prayer. The Apostle in the passage on which I am speaking reminds the Christian that he must be clothed with the heavenly armour, every portion of that armour, the breastplate of righteousness, the helmet of salvation, the shield of faith and the sword of the spirit, which is the Word of God—and being armed for the conflict, he must pray—praying always.

This is brought before us in our Brotherhood service by the promise to pray for young men—regularly, constantly, day by day.—I think that is the most important feature of our association. If we had been merely banded together to engage in Christian work, Prayer had not been placed first. I should have felt that in such service there would bring no blessing. But prayer must be of the right sort. Many there are who pray and receive no answer because their prayer is not the prayer of faith.

When our Lord Jesus Christ was here on earth we read that He came to His own village to those who had known Him from his childhood. In that place there were the sick, the sinful, the sorrow stricken, but they got no blessing—Why was this? "He did not many mighty works there because of their unbelief." If your prayers are faithless, you need expect no blessing. God never promised to answer unbelieving prayer. In matters about which God has given no promise, we can only come to Him and say, "If it be thy will," but where there is one text upon which we can rest, we can draw near in absolute confidence resting on the faithfulness of Christ your Lord and feel perfectly sure that He will answer. That is the spirit of true prayer. Prayer grasps the word of God with the assurance that He will fulfil His every promise. True prayer seeks the promised blessing with the certainty that it will be ours. But further, prayer must not only be offered in faith, but also in the Holy Ghost—"Praying always with all prayer and supplication in the Spirit." Here we have the answer to a difficulty which sometimes occurs to earnest souls—"How am I to know that my prayer is in accordance with the will of God?" The answer is very simple. If you are praying in the Spirit, He will put into your heart the right prayer. He will give you every thought, every word, and such prayer must be acceptable to God. So we remind you brethren of your duty as members of this Brotherhood. Let your prayers be inspired by the Holy Ghost; seek that inspiration, and the Lord will bestow that which you seek and there shall be showers of blessing.

Then the Apostle seems to lay emphasis on the word "watching" and from it we may learn two things. First it will apply to the work in which you are engaged, seeking to bring others to Christ. Watch for men's souls. You will find this idea attached to the work in Hebrews xiii. 17. "Obey them that have the rule over you and submit yourselves, for they watch for your souls." I remember some years ago a relative of mine remarking

about a Clergyman then in our Diocese, "He is the keenest man after souls I ever met." What a glorious testimony! Can such an expression be used regarding our brothers here? Is this the case with you? Are you keen after souls? We see a man of business keen after money, how he labors, he rises early and he goes late to rest, he plans every detail of his business, he thinks carefully about all his operations, he leaves no stone unturned to bring about the desired result, he is keen after this world's wealth; so should it be with him who watches for the souls of men; how earnest, how unceasing in labor should he be, how ready to avail himself of every opportunity, at all times, on all occasions, keen for one thing only, that souls should be brought to the knowledge of the Lord Jesus. It appears to me a grand obligation that every brother should undertake to bring at least one young man each week within the sound of the Gospel. You and I cannot bring men from darkness to light, that can be done only by God, it must be the work of His Holy Spirit. But we can tell the story of the Cross, the Holy Spirit bring that blessed story home to men's hearts, He only can bring them to the love and service of Lord Jesus.

So this obligation is fuller than the words seem at first to imply. It means that it is our business either to deliver the message of salvation ourselves, or to bring our brother within the sound of the glorious Gospel.

But further wait for all Saints. There is among Christians a great deal of watching of the wrong sort—watching in the spirit of judgment—watching in the spirit of faultfinding. Let that alone for ever. Watch not for your brother's failings and faults. When you see his weaknesses, as he doubtless will see yours, tell the Lord about them, plead with God for him that his spiritual life may be deepened, and if you feel it your duty to take a further step, go tell him of his fault with all the love and earnestness of a brother but never speak of him to others. Consider thyself lest thou also be tempted. But we should lose the special significance of the word if we stopped here. "Watch for the coming of the Lord Jesus Christ." We have been singing, "Till He come, oh let the words linger on the trembling chords." The great secret of the spiritual life is waiting for the coming, watching for the coming, longing for the coming of our Lord and Saviour Jesus Christ. This glorious hope will be your strongest stimulant to effort in His service.

Suppose you knew that He would come to-morrow? would you not go into the streets and lanes and by-ways, and try to bring some soul to Him, before it was too late? The Lord tells us we are to watch for His advent, to love His appearing—Yes, and that advent is drawing nearer every day. Sometimes we seem to hear the very footfall of His feet. Let your loins be girded, your feet shod, your lights burning, for to-morrow the blessed Lord may come to call His children home. Christ is coming very soon. Be upon the watch tower—ready when the cry comes "It is morning!" Darkness, sin, and death shall then pass away for ever, the Sun of Righteousness shall arise with Healing in His Wings.

Chapter Reports.

BOWRAL BOYS' BROTHERHOOD.—This Chapter was inaugurated on Sunday, 8th of July, when a very impressive service took place; the service as recommended by the Brotherhood being used. Nine young fellows were read in as brothers. Two of the Senior Brotherhood were appointed by the Incumbent to act as joint-directors. The first Chapter Meeting was held on the 11th, at which all the Brothers were present. One young fellow was proposed and elected as a probationer; and other business was gone through. The meeting was then closed with hymns and prayer. The Spirit of God has been working in Bowral, and as a result, conversions have taken place. I will mention a case. At a children's service, held on Sunday, the 8th ult, the heart of one young boy was touched, and he decided for Christ. Then Satan began to work so powerfully that the next day he threw up all his good resolutions. One of the Brothers, after a silent prayer to the dear Saviour, talked to him; and God blessed our Brother so much that in half-an-hour the young fellow was weeping tears of repentance. Since then he has continued firm in the Christian faith; and I would ask the prayers of all Brothers for him. On Tuesday, the 24th, our second Chapter Meeting was held. The Spirit of God reigned there, and as a consequence, the meeting was simply glorious. All the Brothers pulled together; there was not one dissenting voice. Oh! that all Chapter Meetings of the Brotherhood of St. Andrew would be like that one; we would soon establish the true Church of Christ wherever the Brotherhood influence spreads. On the 25th ult, the first general meeting was held; the previous one having fallen through, owing to the wet. Two souls were brought to their Maker. In conclusion, I would ask that earnest prayers be offered up for the success of our Chapter of the Junior Brotherhood, and that the Spirit of God may dwell with us.

ST. MATTHEW'S. A Chapter of the Brotherhood of St. Andrew was formed on Wednesday, 18th July. Dr. Houston, Vice-President, and Mr. K. E. Barnett, Hon. Sec. of the Council, were, at the invitation of the Incumbent (Rev. Joseph Best) present, and explained the objects and method of Brotherhood work. These gentlemen, together with the Rev. A. C. Moseley, of All Saints', Marulan, assisted the Incumbent at the Inauguration Ceremony, which was performed at the close of the usual weeknight service in a most impressive manner. The following brethren were

duly admitted:—Brothers William Wines, James Vickery, Josiah Goldworthy, A. V. Drew, T. Baggot and A. D. Frazer. Bro. Latty was duly accepted, but owing to illness was prevented from being admitted at this service. He was, however, duly admitted at the close of the service on Sunday evening, 22nd July. At the election of officers Bro. Wines was appointed Director, and Bro. Fraser Hon. Sec. and Treasurer. A most impressive sermon on the objects of the Brotherhood was preached by the Incumbent at the morning service on Sunday, 22nd July. The Holy Spirit is working in our midst, and we expect to see a material increase in the number of souls brought to the Saviour through the medium of the Brotherhood. Open-air Services near the Bondi Beach are held each Sunday afternoon, commencing at 4 o'clock, and much earnest work is being done by the Incumbent and his Lay Helpers. The attendance is occasionally fairly large, and we hope by God's grace the seed sown may find fruitful soil and spring to life in the hearts of some of the casual listeners.

ST. MATTHEW'S. A meeting was held, by appointment with Canon Kingsmill, in the above Church on 10th ultimo. There was a fair attendance of young men. Canon Kingsmill opened the meeting with prayer, and then asked Mr. McKern to address those present.—The Constitution of the Brotherhood, its aims and objects—the nature of the pledge required of members, the work in which it engaged, and instances of the good resulting from the various branches of the work were all explained—as well as the spirit in which a man should enter upon his work. Canon Kingsmill expressed his entire approval of the Brotherhood, and his desire to have a branch formed in Albury. After a full discussion of the Constitution, and the answering of questions as to methods of Chapter work and personal effort—it was decided to form a Chapter, seven names were handed in and a Secretary (pro tem.) appointed. We became personally acquainted with several of the members later on, and were glad to find that they enter upon this work with only one desire—the winning of young men's souls to their Redeemer's kingdom.

BLAYNEY CHAPTER. We have extracted the following report from the "Western Churchman." Oft-times one hears that there is so little to do for a country Chapter as compared with those of City and Suburbs. The work which the Blaney Brothers are doing answers that objection and shows a perennial source of important work—which will under God's blessing (and we shall unite in praying for that) undoubtedly extend His Kingdom in that town.—"Blaney, A Chapter of the Brotherhood of St. Andrew, which was formed here about two months ago with six members, is doing good, steady work. One branch of the work which is being carried on with great zeal is the week night Cottage Meetings. Many kind friends have offered their rooms, and the attendance is steadily increasing; consequently, very encouraging to those brothers who are desirous of extending the Kingdom of God in their midst. We hope that other Parishes in this Diocese may be induced to form Chapters which, we are sure will prove very helpful to the Incumbent."

The Men outside the Churches.

II.—SHEARERS.

"As a sheep before her shearers is dumb, so He openeth not His mouth."—Isa. LIII. v. 7.

Only a few weeks past this wonderful text was in my mind and before my eye as plainly as though it were written in clear bold characters. I was led, out of a desire to see the Walsley Shearing Machine at work, to a large shed where over 30,000 sheep were being shorn—and as one by one the poor animals were put under the shears, their dumb submission was an eloquent corroboration of this pathetic text of the prophet. The thoughts naturally went abroad from that shearing floor to the Judgment Hall of Pilate where the cruel shearers of that day stripped the "Lamb of God" that taketh away the sin of the world" of that glory which He "had with the Father before the world was"—and even as the sheep suffered this loss that man who was stripping her of her fleece might provide those garments which became necessary when sin entered the world—so, reasoned my heart, did the "Lamb of God" submit to being shorn of His glory, that poor sinful man might be provided with the robe of His Righteousness.

Jesus, Thy blood and righteousness My beauty are, my glorious dress! Mist flaming words, in these array'd, With joy shall I lift up my head.

All these men and lads, some thirty or forty, could have told me all I wished to learn about a sheep or its wool, about shearing and the submission of the sheep; but how many of them knew even the leading features of the meek and gentle Jesus, our Lamb—how many of them knew how "mild He laid His glory by" even as the sheep mildly laid her fleece at His feet. How many of them ever thought of His being dumb before His shearers, and that He suffered all this willingly, gladly, that they through His poverty might be "clothed with the garments of salvation."

It was a solemn thought—I had but a very few minutes to see this, and those moments spent in the deafening din of the machines, and had to put these questions to myself, as I left by the train.

To answer them one would need to be acquainted in some degree with the lives of these men, as seen in their camps at the various stations after the toil of the day, to

hear their conversation, to note their conduct, and to watch their social habits—to see how they spend the Sunday, to take stock of the books they read—to follow them when they have received their cheques and to ascertain how they spend them. I cannot claim to have spent many of my days in this manner, but I have seen enough of the shearer, in camp and abroad, to convince any ordinary Christian man that the above questions would have to be answered very much against their saving knowledge of Christ.

Let it not be for a moment supposed that I consider the shearers as sinners above other men—a camp of them is simply the aggregation of a number of our ordinary bushmen—and they only live the life that any similar number of men from selections and "back-blocks" would live, if drawn together in the same manner. It is not my object to point to any man, or class of men in our community and say, "Behold their wickedness." It is enough to show that by their lives and conversation it is evident that "God is not in their thoughts" that to them He is of so little importance as to be left out of reckoning, except in heavy affliction, or, when the near prospect of death confronts them.

If the sheds be far removed from the public house, these men will be found enjoying themselves after their fashion in and around their huts which are clustered together. They need recreation after the day's hard toil, and this takes the form of card playing, smoking and yarning; perhaps boxing and other athletic sports; and the inevitable concertina enters largely into the evening's entertainments, other instruments occasionally and no small amount of vocal music. But if one listened to the conversation from the beginning of camp to the end of it the most he would hear of God and Christ would be in oft repeated oath—while the man of their number who ventured to sing a hymn or sacred song would need to be brave enough to face a heavy fire of taunts and jeers and swearing—the speech from the first to last is distinctly coloured by a word made to do duty as an adjective to qualify nearly every noun that is uttered. Sunday is known only as a day when shearing ceases, and the shearers consider themselves therefore at liberty to take their horses and guns or fishing rods and have a days' pleasure. Should there be a tavern in the vicinity of the wool shed the majority will go there of nights as naturally as a duck goes to water, and woe betide the luckless traveller who must lodge under the roof of such a place when the shearers are there in force. I have had the experience several times, and the language and actions were such as the devils in Hell might stand aghast to hear and see.

And yet, the Gospel is intended for such men as these—and it is chiefly because they have come so little in contact with its holy influence that they are living the natural life of the flesh. Let us bear in mind that these men after shearing, retire to their ordinary avocations in the heart of the bush far away from all civilizing influences, out of sound of the Church bell, out of reach, for the greater part, of the Clergyman, and is it any wonder that their lives are not ruled after God's Word which they so seldom hear read, much less spoken by Christian lips. Oh! ye who know how sweet it is to have the "Word of Christ dwell in you richly," and have felt the great help thereto in the constant "Communion of Saints"—ye who hear the Gospel preached with unfailing regularity—think what it would be to have all these means of grace withdrawn, and yourselves placed where these men dwell, surrounded by all their disadvantages, and would you be any whit better than they.

Yet their hearts must yearn at times for the love and rest and peace of God. How are they to attain it? How can they believe on Him of Whom they have not heard, and how can they hear without a preacher? I am aware that the Clergy do hold occasional Services at the sheds during shearing, but with parishes undermanned as many country parishes are, and the great distances to be travelled from station to station, it is impossible to do much or preach often enough. So it comes to you "my Brethren of the Laity" whether you should not "be up and doing." There are many well fitted to tell the Gospel Story of "Jesus and His Love" to the men congregated in scores at every shed. Think how you would be welcomed if some evening you rode out to camp and held impromptu Services turning the concertina to good account in leading the singing. Some hymns are irresistible, and soon would the bush ring with a chorus that would reach the portals of Heaven. I have heard it—men constrained to sing these soul-stirring hymns—men who were strangers to God—carried away for the time by the touching words and sweet music. Two or three young fellows could visit several sheds in a season. A ride of 20 or 40 miles is counted but a small thing up country in the ordinary business of life, or for pleasure, why should it count in the "King's business." To those who cannot preach as well as to those who can, I advise, as before, go out and distribute Tracts, Bibles, Prayer Books and other religious literature at all the sheds in your district, the seed will grow where thus sown.

Shearing time is just upon us, and this congregating of so many men together at so many places throughout the land is a grand opportunity for the Churches, and for any Men of our Brotherhood, to make the endeavour to bring in young men to the Kingdom of Christ. Will the Church rise to its duty in the shearing of 1894. God grant that it may.

Several copies of the *St. Andrew's Cross* have been ordered from America, beginning with the September number. Subscription price, 2s 6d per annum, in advance. Intending subscribers should communicate with the Secretary early.

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