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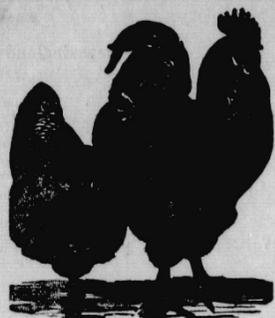
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The Australian Record.

SYDNEY, SATURDAY, OCTOBER 13, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS, PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

Personalia. THE VERY REVEREND THE DEAN OF SYDNEY left for Melbourne on Friday afternoon, by the express, and will be absent from town about a month.—The VENERABLE DEAN OF MELBOURNE died on Monday last, aged 96 years.—The Revs. E. J. GODBY and H. F. TUCKER have been elected Canon of St. Paul's Cathedral, Melbourne.—Mr. JAMES CAWDELL, who has been a Lay-Reader for many years, has been appointed Organizing Secretary of the Church of England Temperance Society, Diocese of Sydney.—Messrs. REEVES and HERBST, Lay Missionaries for Bellenden Ker, left on Saturday last.—The Rev. D. C. BATES, Curate of St. John's, Wagga, has been appointed Incumbent of St. Paul's Germanton. The Rev. T. OWENS-MELL succeeds Mr. BATES at Wagga.—Mr. J. W. DAVIDSON has been ordained to the Diaconate by the BISHOP OF BALLARAT.—Mr. JOHN A. CUE has been appointed Reader at BROWN HILL, in the Diocese of Ballarat.—The BISHOP OF TASMANIA will admit to-day Miss CHARLOTTE SHOORBRIDGE as a Deaconess. This is the first Deaconess for the Diocese of Tasmania. The Deaconess will be licensed to work in the Parish of St. John's, Launceston.—The Rev. G. D. SHENTON, B.A., has tendered his resignation as Precentor of St. Andrew's Cathedral. The resignation will take effect in March next.—BISHOP KENNION will take the Oaths of Allegiance, of Supremacy, and of Canonical Obedience at Bow Church Chesapeake, London, on Wednesday next. He will afterwards, as required by statute, do homage to the Queen, upon which he will be put into possession of the temporalities of the See of Bath and Wells.—The BISHOP OF SALISBURY has officially informed the Clergy of his Diocese that he proposes to leave England in the third week in November, travelling via Suez and Colombo, to spend about a month in Australia and New Zealand, and to return via Canada about the end of March. It is his Lordship's intention to take part in the Consecration of the Rev. F. WALLIS as Bishop of Wellington.

Sunday Schools/Days. The Committee of the Sunday School Institute, with the approval of the MOST REVEREND THE PRIMATE, have appointed Sunday and Monday, October 21st and 22nd, the Annual Days of Intercession for Sunday Schools. The Committee trust that the Clergy will make the most of this opportunity for enlisting the sympathy of their parishioners in the Sunday School, and for deepening in their Teachers a high sense of the great responsibility and privilege of that work to which they have been called. The Committee have also decided to hold the Annual Teachers' Examination on Monday, 12th November. Teachers intending to enter, are requested to apply to the Rev. Ernest C. BECK, Mosman, for the question papers not later than 3rd November.

Sunday School Number. Next Saturday (the day immediately preceding the Days appointed for Intercession on behalf of Sunday-schools) our issue will have special articles relating to Sunday-school work, and will be interesting and valuable to Teachers. Our last Sunday-school Number met with great success. In order to circulate this Sunday School Number among Teachers we are prepared to make a considerable reduction in the cost where schools take a parcel of not less than 12 copies—12 copies... One Shilling and sixpence. 25 copies... Two Shillings and Sixpence. Orders must be received by next Thursday morning's post at latest. In all cases orders must be accompanied by Postal Note or Cash.

Father and Friend. Our Rome correspondent (says the Daily Chronicle) telegraphs that several Anglican Clergymen were received by LEO XIII., in the small villa which is the Pope's summer resort. The POPE spoke of the joy which recent submissions to the Catholic Church had given him, and declared that the English people were the pioneers of truth in their sincere spirit of religious craving. The Pope referred to his own visit to England at the beginning of the Oxford movement. 'At that time,' he said, 'those great and saintly men, MANNING, NEWMAN, FABER, and many others, were in the wilderness.' Little did I think that as OMBERT's Vicar and PRATER's successor I was to be their father and friend.'

Grafton and Armidale Bishopric Endowment Augmentation Fund. A letter appears in our correspondence column from the Rev. W. J. Killick Piddington, Honorary Secretary of the Grafton and Armidale Bishopric Endowment Augmentation Fund. We desire to direct special attention to it, for it sets forth, in a clear and forcible manner, the need there is for the appeal; and wealthy Churchmen ought to be glad in having such an opportunity in assisting in the establishment of this Endowment on such a basis as to relieve the Bishop and the Council of the Diocese from all anxiety in future administration. We have this confidence in the Laity that when they see work done in an honest and whole-hearted way, they will rally their forces and help to the best of their ability. The most exacting Churchman cannot say that the BISHOP OF GRAFTON AND ARMIDALE has shirked work since his appointment to the See. He seems to have powers of endurance which qualify him for the charge of such a huge Diocese, while, in addition, he has gifts which are winning him the confidence of the people. Such a man is certainly of as much value as the confidential clerk employed by some of our Laymen, and yet he does not receive, after the payment of travelling expenses, as much as a marine engineer or a first-class engine-driver on our Government railways. Churchmen have only to know this, and we feel sure they will soon put the matter right. We hope Mr. PIDDINGTON will be successful in his mission throughout the Diocese; and should any person reading his letter or this note desire to contribute to the Endowment Augmentation Fund, if they will forward their subscription or their promise to us, we will see that it reaches the proper quarter.

Best Hundred Books for a Sunday School Library. The New York Evangelist has announced the result of a vote recently taken among the Presbyterian Sunday-schools of America to determine the 'best hundred books for a Sunday-school library.' These lists were so collated as to show how frequently each book was mentioned. 'Ben-Hur,' by Lew Wallace, leads, appearing upon ninety-one per cent. of the lists. 'Stepping Heavenward,' by Mrs. Prentiss, follows close upon it. The third in popularity is Bunyan's 'Pilgrim's Progress,' and the fourth is 'In His Name,' by Edward Everett Hale. Among other well-known books are: 'Schönberg-Cotta Family,' by Mrs. Charles; 'John Halifax, Gentleman,' by Miss Muloch; 'Black Beauty,' by Anna Sewall; 'The Wide, Wide World,' by Miss Warner. A surprising fact is the absence of many authors long associated with Sunday-school literature. No books appear, for example, by 'A. L. O. E.,' or E. P. Roe. As the library is for scholars between the age of twelve and seventeen years, the story-books with a moral have it largely their own way. The 'Pansy' books, by Miss Alden, are the greatest favourites as a class, no fewer than twenty of them gaining places among the One Hundred. Of the one hundred volumes eighty-five were written by women.

Familiar Sayings. SHAKESPEARE gives us more pithy sayings than any other author. From him we cull: 'Count their chickens ere they are hatched,' 'Make assurance doubly sure,' 'Look before you leap,' 'Christmas comes but once a year.' WASHINGTON IRVING gives us 'The Almighty Dollar,' THOMAS NORTON queried long ago, 'What will Mrs. Grundy say?' while GOLDSMITH answers 'Ask me no questions and I'll tell you no fibs,' THOMAS TUSSEN, a writer of the sixteenth century, gives us 'It's an ill wind that turns no good,' 'Better late than never,' 'Look ere you leap,' and 'The stone that is rolling will gather no moss.' 'All cry and no wool,' is found in BUTLER'S 'Hudibras.' DRYDEN says 'None but the brave deserve the fair,' 'Men are but children of a larger growth.' 'Through thick and thin,' 'Of two evils I have chosen the least,' and 'The end must justify the means,' are from MATTHEW PRIOR. We are indebted to COLLEY CIBBER for the agreeable intelligence that 'Richard is himself again.' COWPER tells us that 'Variety is the spice of life.' To MILTON we owe 'The Paradise of fools.' FRANK BACON comes 'Knowledge is power,' and THOMAS SOTHERNE reminds us that 'Pity's skin to love.' DEAN SWIFT thought that 'Bread is the staff of life.' CAMPBELL found that 'Coming events cast their shadows before,' and 'Tis distance lends enchantment to the view.' 'A thing of beauty is a joy for ever' is from KEATS.

Temperance in the Army. SIR GEORGE WHITE, the Commander-in-Chief in India, has been giving in an address some remarkable facts and figures bearing upon the progress of the Temperance movement among the British troops in that part of the world. Over 22,000 men now belong to the Army Temperance Society, that number being equal to one-third of the entire strength of the troops in the country. In 1890, the number was little more than 13,000. The Court-Martial return for 1893 shows that there were eight general courts-martial held for the trial of British soldiers, and of those tried at them not one was an abstainer. Out of 1100 regimental courts-martial, only 39 sat to try members of the Temperance Association, and at the 2680 courts-martial of all classes held during the year, only seventy-three members of the Association appeared in answer to charges of a more or less serious character. Had they had their fair share of prisoners at these 2680 trials, the temperance men would have contributed about 869 prisoners, or nearly 800 more than was actually the case. Experience had taught him, said SIR GEORGE WHITE, that nearly all the crime in the British Army is directly or indirectly traceable to drinking to excess.

Ordination of an African Convert. On St. Bartholomew's Day MR. SAMUEL SEHOZA, an African convert to Christianity, was ordained as Deacon, by the Bishop of Nyasaland, in the island of Iona. Mr. SEHOZA, who is a native of Bondé country, Central Africa, is the third of the Central African Mission students to be ordained, who were never slaves, but who voluntarily entered our schools. He was brought up in the same village as PETER LIMO, who was ordained Priest this year. His parents were heathen, but both have now been baptized. After attending the school at Margila he proceeded to the College at Zanibar, where he went through the usual course of study, and then returned to Margila for work. He next passed three years at the Dorchester Missionary College, and having satisfied the Bishop's examiners, he was accepted as a Candidate for Holy Orders. The Ordination took place at an early hour in the private chapel of the BISHOP OF ARGYLL, who was present. Among the Clergy who attended the BISHOP OF NYASALAND was the Rev. HERBERT WOODWARD, by whom Mr. SEHOZA had been baptized. Mr. SEHOZA returned to East Africa on the 11th of September, to work among his own people in the Bondé country.

Divorce. The divorce statistics and recommendations of the Lower House of the Convocation of the Province of York have already had some result beyond calling attention to a question in which the Church claims to have a special voice. The BISHOP OF GLOUCESTER AND BRISTOL has given instructions that no licenses are to be issued in his Diocese to divorced persons without his permission, which probably means that none are to be issued at all. As the Church has never recognized divorce, nor anything beyond judicial separation, this seems the only logical course for our Bishops to take. According to the Report, the procedure of the different Dioceses varies considerably. In some divorced persons are permitted to marry, in others the innocent party is regarded as the only suitable person to marry again, while in some six or seven Dioceses licenses are not granted to either. In some Dioceses the decision is left entirely to the Surrogates. In London the Chancellor of the Diocese can grant licenses independently of the Bishop, authority having been delegated to them by the Bishops for centuries past; and the Chancellor, it is stated, is bound to issue licenses to divorced people if applied for in the usual way. On the other hand, Sir TRAVERS TWISS, replying to the Bishop of Chichester, declared his opinion was that the Bishop could forbid his Chancellor to issue these licenses. Certainly uniformity is desirable, and it would be well if the subject were considered at the next Anglican Conference with the object of securing a pronouncement in accordance with Canon Law, which might be accepted by the Church throughout the world.

Courtesy. Courtesy has been well defined to be self-sacrifice in little things for the sake of others. It is courteous to resign to another some comfort or convenience that only one can enjoy, to take a little trouble or to submit to some deprivation that another may be gratified, to show respect or friendliness by appropriate, polite and generous behaviour—in a word, to cultivate the same unselfishness of conduct in small matters that we all honour so greatly in the serious affairs of life.

Advertisement for Yorkshire Relish featuring an illustration of a man in a tuxedo holding a bottle of relish. Text includes 'The Most Delicious Sauce in the World', 'Simply Delicious WITH CHOPS, STEAKS, FISH, &c.', and 'Wholesale—TILLOCK & CO., KENT & LIVERPOOL STREETS, SYDNEY.'

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NEXT WEEK.

SUNDAY.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.
Lessons: Morning—Daniel 3—Colossians 3 v 18.
Evening—Daniel 4 or 5—St. Luke 11 v 29.

MONDAY.

Lessons: Morning—Zephaniah 3—Colossians 3 v 18 and 4.
Evening—Haggai 1—St. Luke 12 v 35.

TUESDAY.

Lessons: Morning—Haggai 2 v 10—1 Thessalonians 1.
Evening—Haggai 2 v 10—St. Luke 12 v 35.

WEDNESDAY.

Lessons: Morning—Zechariah 1 v 18—1 Thessalonians 2.
Evening—Zechariah 1 v 18 and 2—St. Luke 13 v 18.

THURSDAY.

Lessons: Morning—Isaiah 55—1 Thessalonians 3.
Evening—Isaiah 55—St. Luke 13 v 18.

FRIDAY.

Lessons: Morning—Zechariah 5—1 Thessalonians 4.
Evening—Zechariah 4—St. Luke 14 v 25.

SATURDAY.

Lessons: Morning—Zechariah 5; Thessalonians 5.
Evening—Zechariah 6—St. Luke 14 v 25 to 15 v 11.

BETHANY DEACONESSES' INSTITUTION.

On Wednesday, the 3rd, in a very successful sale of work was held in Need's Rooms, Liverpool-street, in aid of the above Institution. About 35 ladies had been interesting themselves for some time past in preparing for this sale, and the result reflects the highest credit upon their skill and interest.

The crowded state of the rooms prevented the numerous and beautiful articles from being seen to full advantage, but business went on briskly, and resulted in £129 being taken. We understand that the expenses amounted to £12. At a meeting of the stall holders held a few days later, warm thanks were expressed to the energetic secretary, Miss Murray, and the hon. Treas., Miss Docker, for their untiring interest in working up the sale, and the kindness and unanimity of all who helped were greatly appreciated by those interested in the Deaconess institution.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

OPEN COLUMN.

SOME THOUGHTS ABOUT PRESENT THINGS.

Judges of the land presiding over Theosophical lectures; Ministers of the Crown urging the sweeping away of creedal distinctions; Leaders of intellectual thought embracing the religion of Spiritualism; Poets returning to the drugged wine of Paganism; Woman threatening to usurp the place of man—where do we stand and on what, amid all these changing sands and quicksands and clouds driven of many winds? Is there any rock beneath our feet and any of Heaven's blue above?

The seething restlessness of the world is the great fact of the day—a great beast wallowing in the mire, returning to its own vomit, swallowing down huge streams of pestilential fiction, crude science, human invention, baseless religious speculations, feeding on its own foulness. A mad world indeed, dancing a wild, reckless tarantula-dance of death! Get into the cleft of the rock and from that still point of vantage watch the strange procession as it hurries round drawing ever nearer to the fatal maelstrom. What a sight! Flower-crowned lovers of pleasure, eager seekers after gold, profound teachers of shallow wisdom, comic preachers of burlesqued Christianity, graceful prophesies of vain imaginations, ministers of the Lowly clothed in purple and fine linen, cynical rousers, murderers of fathers—of mothers—of children—of themselves. Or got out among the stars and listen to the earth-cries as they ascend—wild empty laughter, arrogant confused disputation, sounding brass and tinkling cymbals, the hissing of serpents, the roaring of lions, the ravening of wolves, the bleating of lambs, the scream of vultures, and through all, the incessant scratching of the flippant pens of the great army of editors. Surely the earth is quickly returning to its old condition—without form and void and darkness upon the face of the deep.

But are there no white-clad forms, no light-bearers, no strains of sweet harmony? Some indeed but, and here is the pity, too few. Where, men scoffing ask, where is the light of the world, the salt of the earth, the city set on a hill? Not in the Churches, they answer. Anywhere but there. In the civic council, in the state assembly, in the schools of philosophy, in the halls of science, in the creedless union, but not in the Churches. Is it true that Christ is outside our door, has the Shechinah left our Jerusalem? Has the pure bride clothed with the sun indeed become a foul harlot seated on the world-beast? Has the assembly of saints become a congregation of Satan?

A stern question is forced upon us who call ourselves Christians by the sad sights and sounds of earth. You who claim to have the bread and water of life, have you fed the hungry multitude and quenched their thirst? What shall we say? Must we not confess that too often we have fed men with husks, with forms and ceremonies, with foolish genealogies, old wives' fables, with strife and bitterness, with pride and vanity? The sweet, fair, and mighty influences of that host terrible as an army with banners, which should have made the desert rejoice and blossom as the rose, and should have turned this earth into the garden of the Lord—where are they? A little here and a little there, drops but no abundant shower, rills but no mighty river. Take any congregation and number those who are prepared to give a reason for the faith that is in them, to testify for Christ!

The Church of Christ holds the greatest of all treasures, the secret of life—of life here and now, as well as hereafter. The true principles of government, of citizenship, of commerce, of recreation, can alone be learned from her. She alone can point men to the source of power for all right living. But the Churches have not been faithful to the high ideal, and thus are not a little responsible for the flood of unbelief, superstition, covetousness and licentiousness which threatens to drown the world. Look at some of the needs of humanity which are now being especially pressed upon us. "Brotherhood," the right relation between man and man, the relation of love. And the Churches have presented strife and enmity, the pride of wealth and of learning. Hence Freemasonry, Socialism and such like. "Authority and Power"—the word of those who know and see. And instead of the demonstration of the Spirit the Churches have given arguments, external evidences and surmises. Therefore, Agnosticism, Spiritualism and Theosophy. The right to live by work, that which is involved in the phrase "equality of opportunity." Had the Churches put into practice the principle "all are one in Christ Jesus," neither Jew nor Greek, bond nor free, male nor female—there would have been no need for Trades Unions and Women's Rights Associations. "Righteous Government!"—the ruler for the people, and not the people for the ruler. "Whosoever would be first among you shall be your servant" translated into action by the Churches would have more than forestalled democracy.

What can we do? Ask for the old paths and walk in them. Go back to the foundation principles and live from them. Be as Christ was in this world—be filled with the Spirit, and your life and work will be formed for you. Christianity is individualistic in its reception and socialistic in its action—perfect the individual and you perfect the society. Therefore, let each man walk with Christ, and he will do the most that is possible both for himself and his fellows.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

I do not wonder at the indignation with which the minds of Legislative Councillors were filled when they spoke, some few weeks ago, on the state of things resulting from the Shearers' strike. One asks whether we can call ourselves free men when one hears, as I heard this afternoon, that about half a mile away two men have been kept for a whole day in the police station because, in this town of 3000 people, (mainly law-abiding and law-supporting) it is too dangerous for them to walk or ride in daylight the few miles that would take them to their work. Watchers are waiting in every direction to give the alarm if these men go forth. They are not criminals; they are not 'd men; but they have accepted work under the 'new agreement' which gives the squatter power to decide whether sheep are too wet to be shorn. We read of such things in the paper with equanimity, but when they happen by one's own door, one is inclined to pinch oneself to see whether one is dreaming or not. The marvellous thing is that a law-loving population will allow a few to terrorize in such a manner. And yet this is only one of many districts in which such terrorism has been allowed to triumph in a way that is destructive to all social rights.

Who is to blame for this? The men who are thus "picketing" these free labourers? Yes partly they are evidently very blameworthy. But to find the persons who are primarily responsible for this state of things one must, in my opinion, go to the Pastoralists' Union. This dispute might have been settled in half-an-hour if that Union had had the courtesy to recognise that employees have rights and opinions as well as employers. By refusing all suggestions of a conference or a compromise, they put themselves in the wrong, and the act has been a blunder as well as a crime. To have alienated public sympathy from the enforcement of law, to make Anglo-Saxons indifferent to such breaches of the rights of man, is a result which has done more evil than many a crime which is expiated by years of prison. I do not say that the attitude of the other side was wise or right at that time, but the pastoralists were the parties who ended the former agreement, and therefore are most responsible for the results. Half the evils that have afflicted the world from the days of Achilles have arisen from the stripes of rulers—Monarchs, Ministers, or Committees—who are followed too meekly by the mass of people who look up to them. Probably nine-tenths of the pastoralists who have suffered from this strike feel most bitterly towards the Committee which has guided them: probably an equal proportion of shearers who have missed good wages feel as bitter towards the Shearer's Union authorities: but they will obey just as promptly next time. The motto "Our country, our party, our side, whether right or wrong" is intensely foolish, but it is as popular as ever—in war, in social strife, in politics, in games—aye, in religious questions, too—we "barraack," and just because it is ours. And so it comes to pass that thousands of men are perishing, week by week in Corea and China, for a matter which could have probably been arranged almost as easily as the squatters and shearers could have agreed about "The eighth clause." Not one in a thousand of us knows enough of the horrors of war to recognize all the evils that are happening, so unnecessarily, in countries which are really so near, but which are apparently so far off that all the intelligence we get about the war is telegraphed to us from London on the opposite side of the world. And we are so constituted that probably many of us are more anxious about the two or three Australian Missionaries in China than as to whether a few thousands or scores of thousands of Chinese or Japanese perish. I trust that those Missionaries will not suffer more than anxiety and abuse; and unless the Chinese Government is overborne by riots among the people I think it is improbable that British lives will be sacrificed. But the situation is such as to call forth our prayers not only for the speedy termination of a terrible war, but for the safety of those noble white men and women who have gone forth to preach the Gospel to the heathen. Perhaps those whose danger is greatest of all are those of whom we think but little—the native converts to Christianity. If British Christians are abused, native Christians will probably be assaulted; if British Christians are assaulted, native Christians will probably be martyred. Let us remember them in our prayers.

The meeting concerning the Self-Denial, effort, held at the Chapter House during the Session of Synod, seems, from the report in last week's Record, to have been a useful and successful one, and promises well for the future. Unless the speeches fail to represent the opinions of the meeting, there is a feeling of earnest enthusiasm and united loyalty which is very encouraging. Take, for example, the question of the various Missions under the Board. Now, we all have our pet Mission. We can't help having it, and if we could help it we should probably lose more than we gained. And yet as far as I can see, the particular enthusiasm which has its favour in our eyes, at the meeting, mixed with the large-heartedness which sees the need and the claim of others. This in fact, the very spirit which foreign missions cultivate—a wide love and helpfulness for the universal

spread of Christ's kingdom, combined with energetic work for home needs. It is the policy of "give and take," which will, I trust, be noticeable throughout the movement—everyone working for the whole with the same energy that he would display if he was working for his own pet mission, confident that his own will not lose by this wideness, because all his fellow-workers are inspired with the same spirit. It is that spirit of united work which is a strength to anybody—whether family, Church, or nation. May the answer to our wishes for a harmonious Synod be a forestate of the answer to our prayers for a wholehearted, united, enthusiastic effort to show ourselves an evangelising Church which endeavours to "make disciples of all nations." COLIN CLOUT.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, DIOCESE OF SYDNEY.

PRESIDENT: THE MOST REVEREND THE LORD BISHOP OF SYDNEY. HONORARY SECRETARY: REV. E. C. BECK, A.K.C.—Address—St. Clement's Parsonage, Mosman, Sydney. HONORARY TREASURER: MR. C. G. L. BOYCE, Address—"Wenona," Double Bay.

SCHOLARS' INSTRUCTION AND EXAMINATION SCHEME

FOR THE YEAR COMMENCING ADVENT 1894.

I. The Committee of the Sunday School Institute, with the approval of the Most Reverend the Primate, have drawn up the following Scheme of Instruction for next year. They earnestly commend it to the attention of the Clergy, hoping that the suggested Course of Instruction may be followed, even if no Scholars enter for Examination at the end of the year. Perhaps a local examination in the suggested subjects might form the basis of awards in local prize distributions.

II. A Voluntary Examination (written) will be held on the Saturday next before Advent, 1895; at such central place in each Parish as may be determined upon by the Incumbent.

III. At least a fortnight before the date is fixed for the Examination, Incumbents shall apply to the Secretary of the Institute for the papers of questions, stating the number of Candidates presenting themselves, and for which subjects they desire to enter.

IV. The papers of questions thus applied for shall be sent to the Incumbent in a sealed packet, which shall be opened in the presence of the Candidates.

V. The questions should be answered in ink on one side only of sheets of paper of a uniform size, on each of which must be written plainly the name and age of the Candidate, and the name of the School and Parish to which the Candidate belongs.

VI. The Examination shall commence at 10 o'clock, and at 1 o'clock the papers of answers shall be collected and forwarded by the next post to the Secretary of the Institute. This rule must be strictly adhered to, unless permission has previously been obtained from the Secretary of the Institute to hold the Examination at other hours.

VII. The Incumbent, or some person appointed by him, shall be present during the whole time of the Examination.

VIII. SUBJECTS OF EXAMINATION.

SENIOR DIVISION. (Scholars 14 years of age and over.)
1. Lessons on the Gospel according to St. Luke.
2. The Catechism.
3. To be learned by heart (a) Psalms 27 and 84.\* (b) Collects for St. Andrew's Day, Ash Wednesday, St. Philip, and St. James' Day, St. Barnabas, St. John Baptist, St. Simon and St. Jude, and All Saint's Day.\*

The Subjects of the Teachers' Examination to be held in November, 1895, will be the Gospel according to St. Luke, and the History and explanation of the Apostles' Creed, and an outline Lesson.

INTERMEDIATE DIVISION. (Scholars, 11 years of age and under 14.)
1. As above.
2. The Catechism, to the end of the "Desire."
3. To be learned by heart (a) Psalm 27.\* (b) Collects as above.\*

JUNIOR DIVISION. (Scholars under 11 years of age.)
1. As above.
2. The Catechism to the words "the elect people of God."
3. To be learned by heart (a) Nunc Dimittis.\* (b) Hymns:—Sun of My Soul; Jesu, Meek and Gentle.\*

\* Simple questions will be set on the subject matter of these Psalms and Collects and Hymns.

IX. BOOKS RECOMMENDED.

Graded Lessons on the Gospel according to St. Luke. (Taylor.)
Lessons on the Church Catechism. (Mapherson.)
Lessons on the Church Catechism. (Watson.)
The Teachers' Gradual. (Stokes.)

X. The successful Candidates will be divided into three Classes—(1) those who gain two-thirds, (2) those who gain one-half, (3) those who gain one-third of the total number of marks.

XI. A Class List will be published of those who pass the Examination, and Certificates of Merit, signed by the Bishop of the Diocese, will be awarded to all successful Candidates.

XII. Prizes will be presented by the Institute to those passing in the First Class in each Division, who belong to affiliated Schools. A Diocesan prize will be presented by the PRIMATE to the Scholar in each Division who obtains the highest number of marks.

XIII. Any children belonging to the Church of England in the Sydney Diocese, whether belonging to affiliated or non-affiliated Schools, or taught at home, may enter for the Examination. Scholars belonging to Sunday Schools in other Dioceses may also enter, provided that the School Affiliation Fee of 5s has been paid to the Sydney Institute.

XIV. In order to meet the expressed wishes of many Clergy, the Committee will be prepared to allow Scholars to enter for examination in any one of the subjects, but, in such cases, the successful Candidates will only be entitled to receive plain Certificates, signed by the Honorary Secretary, shewing in which subject they have passed.

All books referred to above are now obtainable at the Church of England Book Depot. See advertisement in present issue.

AUSTRALIAN MISSIONS.

A. B. M.

A Farewell Communion Service was held in St. Andrew's Cathedral on Saturday last, at 10.30 a.m., upon the departure of Messrs. Reeves and Herbet, Lay Missionaries for the Bellenden Ker Mission.

The service was conducted by the Most Reverend the Primate, assisted by the Very Reverend the Dean, Rev. A. Yarnold, Hon. Sec., and the Precentor.

Amongst those present were—Rev. J. D. Langley, Superintendent of the Chinese Mission, W. A. Charlton, Hon. Sec. to the Diocesan Committee, M. Archdall, J. Wheeler, Ex-Judge Wilkinson, C. B. Walsh, and Ladies of the Marsden Training Home.

The Most Reverend the Primate took for his Text 2 Chron. xvii. 16, 19, "Amasai, the Son of Zichri, who willingly offered himself unto the Lord": "These waited on the King."

His Lordship said the occasion was one of solemn interest and prayerful hope, for to-day two volunteers were about to proceed to the work there. He felt that though there were so few present, the promise of the blessing that where two or three are gathered together, they could claim. The text spoke of "Willing Self-surrender and Royal Service," the religious principle on which we are always to act. Would that we could add the second part of v. 16 for the great Mission Fields, "And with him 200,000 mighty men of valour." To those present, sympathizing with these brethren, who willingly and readily offered themselves, he would say, sustain them with prayer and fresh self-denial. Interest others and show how to roll away the reproach of leaving Mission work undone, and in financial difficulties. With zeal, earnestness and enthusiasm let us work, why have we not money? Because so little prayer—and why so little prayer? We do not fully realize that "we are servants of the King." Bellenden Ker is a Mission of pathetic interest.

Addressing the Missionaries, His Lordship said, you have willingly offered yourselves, that is a good first step, you have done well in what you have done, but then comes the service, you may expect tediousness and disappointment in the work, but remember you are "waiting on the King." This idea is applied to Joshua, Samuel, to the Levites ministering in the Temple: Psalms ciii. 21; Isa. lxi. 6. "A priestly people who shall possess the world." May God help you to wait upon Him, and may He sustain your strength. To all he would say, "Wherever we are placed, or whatever we are doing, we are waiting on the King—sent to do His work." In spite of difficulties and disappointment, grace for grace will be given us. Concerning the service, "It is unto—for the King." We wish these brethren good luck in the name of the Lord—we commend them to His grace. We resolve to follow our Lord more earnestly and self-denyingly, and realizing the communion on earth, we shall participate in that higher communion in Heaven. In conclusion he would read one of the Hymns from the Land of Luther, entitled,

THE SERVICE OF THE LORD.

"If any man serve Me, let him follow Me; and where I am there shall also My servant be." St. John xii. 26.

How blessed, from the bonds of sin And earthly fetters free, In singleness of heart and aim, Thy servant Lord to be!

The hardest toil to undertake With joy at Thy command, The meaneast office to receive With meekness at Thy hand!

With willing heart and longing eyes, To watch before Thy gate, Ready to run the weary race, To bear the heavy weight;

No voice of thunder to expect, But low calm and still, For love can easily divine The One Beloved's will.

Thus may I serve Thee, gracious Lord! Thus ever Thine alone, My soul and body given to Thee, The purchase Thou hast won. Through evil or through good report, Still keeping by Thy side, By life or death: this poor flesh Let Christ be magnified!

How happily the working days In this dear service fly, How rapidly the closing hour, The time of rest draws nigh! When all the faithful gather home, A joyful company, And ever where the Master is, Shall His blest servants be.

CHURCH MISSIONARY ASSOCIATION.

A recent Indian mail has brought the following letter from Miss Phillips. Contributions may be sent to Miss Martens, Edward Street, North Sydney, or they may be addressed to Miss Martens at St. Philip's Parsonage, York Street:—"Dodanduwa, Ceylon, 19th August, 1894.

"My Dear Gleaner,— "I must begin by saying, 'God truly moves in a mysterious way. His wonders to perform,' because when I last wrote, hardly a month ago, we were in such good spirits. The average daily attendance at our industrial classes had gone up to 28—we have 40 names on our lists—as many as 13 to 15 women were coming regularly, and from 14 to 17 boys were most eager in learning their joiners' or tailors' work. But now, for the last fortnight, all the classes and (the day schools) have been closed. A very severe epidemic of dysentery has been for a month or more in the villages next to us, and has at last reached us too. To-day in every house anywhere near us is to be found one or more persons sick with this dreadful disease. Anyone at all well in health left the village a fortnight ago, and only those attending to the sick are to be seen going about—the place looks forsaken. I went directly to our good Modiliar (the governor of our district), and asked for a government doctor to be sent here, but no one has yet arrived. However we sent our cart every day for the first week to Baddegama, seven miles off, and in that way got the doctor there to come over and see those who would try English medicines, and nearly all our friends did, and we gave them milk and arrowroot twice a day. But now, quite suddenly, a week ago, that doctor has been ordered to Colombo, and so the people are all taking to native medicines again, as there is no one to advise them and give out the English ones, and the cases are too severe for us to treat them. It is very hard for the people. I know you will all help us by your prayers. We got to know a lot more of the people by giving all of them condensed milk and arrowroot, but now they are not coming for it. Still we know God has some good purpose in this trial, so we must patiently wait His good time. What I especially want to ask you is, that you will not forget us this Christmas. I know you have had great troubles too, but even so little as a doll will be such a help to us. We shall have hard work to get the children back to school. Send the cheapest ones (not china), and we shall see if they melt before they get here; also for our women, pieces of calico, coloured or white, two yards or three yards in length, and for the boys, belts, purses (but do not send knives, the schoolmaster has forbidden them to be used in school), also, pens, pencils, thimbles, white cotton (50, 60, and 70), slates and pencils; any amount of old Christmas and New Year cards, etc., crochet needles for cotton, sewing needles for the tailors and the thimbles must be very small—their fingers are so small. Drapers' books of patterns for patchwork, wools and wool crochet needles, also any quantity of marbles for the little boys and bags to put them in—all these things are of the greatest value to us. But they do not understand toys, so please do not spend any precious pennies on toys. The boys like belts for their combays, bits of cloth with any kind of buckle would do, if you could make some, and small beads for the tiny girls. Now, dear Gleaner, as soon as the people are getting better I am going to promise all the children prizes at Christmas for coming regularly to school, trusting in faith to your kind help. All the things must be sent off by the end of OCTOBER or they will be too late, for the schools break up at the beginning of December. A few hammers and joiners' tools would be nice prizes for our joiners. May God bless you a hundred fold for the help I know you will give us in our need.

"In great haste to catch this mail, "Always your grateful fellow Gleaner, "HELEN P. PHILLIPS.

ANGLICAN MISSION TO NEW GUINEA.

Will the friends of the Mission kindly remember that the time has come for preparing a box of Christmas presents for our Missionaries in New Guinea. Any contributions towards it will be gratefully received by Miss French, the Deanery, Sydney; or Mrs. King, Rockville, Douglas St., Stanmore. Any delicacies such as raisins, prunes, chocolates, cocoa, berrill, etc., will be very acceptable; and for the natives, tins of lollies, balls, marbles, knives, coloured handkerchiefs, beads, cotton and needles, and any kind of thin material for clothing. We hope to forward the box not later than the middle of November.

We are very pleased to hear that Miss Hassall, Secretary of the St. John's, Ashfield, Ministering Children's League has forwarded a parcel of light clothing for the children of the Bellenden Ker Mission. The fingers of the members of the Children's League at Ashfield have been very busy for a good purpose, and it is to be hoped that in many other parishes the young may be encouraged to help our Missionaries in their work.

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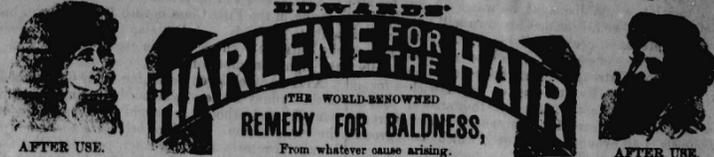
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ENDOWMENT AUGMENTATION FUND

Table with columns for DONATIONS and NARRABI PARISH. Lists names and amounts such as F. R. White, Esq., £500, and Mrs. Dangar Bros., £500.

THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY. Address: THE CHAPTER HOUSE, BATHURST-ST., SYDNEY.

RECEIPTS FOR THE MONTH ENDING 30TH SEPTEMBER, 1894.

Table with columns for Subscription, Confirmation 1893 a/c., and Donation. Lists names and amounts such as Mr. James Milson, £20, and "A Friend" for the Priests, £100.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, OCTOBER 13, 1894. THE LATE DEAN OF MELBOURNE.

ON the twenty-fourth day of October, 1848, HENRY BURGH MACARTNEY was admitted into the Diocese of Melbourne. He had then been twenty-six years a Clergyman having been ordained Deacon by the BISHOP of LIMERICK, on September 21st, 1822, and on September 14th, 1823, ordained to the Priesthood by the BISHOP of MEATH.

CHURCH NEWS. From Various Correspondents. Diocese of Sydney.

ST. MARY'S, DENHAM COURT.—At this Church, where for years past, not more than ten people could be counted upon to form a congregation, there are now good congregations every Sunday. A Sunday-school has been conducted for the last twelve months by a devoted teacher, Mrs. Frank Hill.

firmly attached to evangelical doctrine. In his official position he used the honours conferred upon him for the good of others, and the advancement of vital religion in the land of his adoption. He was not afraid to speak emphatically against those in public life whose policy was evil and whose designs were selfish; he declared that education, when not sanctified, was an instrument of evil that social station, when divorced from the action of a healthy conscience, only gave leverage by the working of which men could do infinite social mischief.

Brother, thou art gone before us, And thy saintly soul is down, Where tears are wiped from every eye, And sorrow is unknown.

ST. ANDREW'S CATHEDRAL.—There was a large congregation at St. Andrew's Cathedral on Sunday morning. In the course of his sermon the PRIMATE alluded to the article on Cathedral Worship which appeared in the Herald on Saturday last.

ST. MARY'S, DENHAM COURT.—At this Church, where for years past, not more than ten people could be counted upon to form a congregation, there are now good congregations every Sunday. A Sunday-school has been conducted for the last twelve months by a devoted teacher, Mrs. Frank Hill.

mentary philosophies, or proffered remedies for human ills, and say as the priest said when he offered the giant's sword to David, "If thou wilt take that, take it, for there is no other save that here," and I verily believe that the reply would eventually be, "There is none like that; give it me." But I address you as professing Christians, and I beseech you "let your manner of life be worthy of the Gospel."

SUMMER HILL.—The Rev. John Vaughan delivered his second lecture, entitled "Glimpses in the Holy Land," at St. Andrew's Schoolroom, on Tuesday. Mr. E. A. Rennie presided. The lecturer sustained the interest of a large assembly for two hours with his description of the Church of the Holy Sepulchre, Gordon's Hill, or the true Calvary, and the Rock of Mount Moriah in Jerusalem, and by taking them on excursions to the Dead Sea, the Jordan, Jericho, Bethany, and Bethlehem. The lecture was illustrated by diagrams and a number of large photographs.

LAY READERS' ASSOCIATION.—At the Quarterly Meeting held in the Chapter House on Tuesday last, the 9th inst. The PRIMATE presiding—the following statistics were reported, showing the duties the 13 Readers connected with this Association had undertaken during the last quarter ending, 30th September—186 full services with five Children's Services as well as assisting the Clergy in other ways in the 40 different Sydney, Suburban and Mountain parishes in the Diocese.

Diocese of Newcastle.

DIOCESAN COUNCIL.—The quarterly meeting of the Diocesan Council of the Diocese of Newcastle was held in the Council's Room, Morpeth, on Wednesday, October 3rd, at 9.30 a.m. There were present: The Right Rev. the Lord Bishop of the Diocese, the Dean of Newcastle, Archdeacons White, Tyrrell and Bode, Canon Shaw, Revs. W. H. H. Yarrington and R. M. Walker. Messrs. T. W. All-worth, H. H. Capper, J. D. Jones, the Secretary (Canon Goddard), and the Treasurer (Mr. J. D. Prentice). Before entering upon the ordinary business of the meeting, the Council expressed by resolution, which was carried unanimously with expression of respect, its sense of the great loss which the Diocese and Church generally has sustained in the death of the late Major Bolton, the oldest member of the Synod of the Diocese. It was agreed that the quarterly meetings of the Council should be held on the second Wednesday in each quarter, instead of the first. The Treasurer's statement of receipts and claims was next considered, and the payment of Clerical stipends authorised. The Executor of the Estate of the late Bishop Tyrrell having consulted the Council on a question relating to the mortgages on the estate, a committee was appointed to hold a Conference with the Executor and his Committee of advice. The Committee appointed to consider the revision of the Cathedral Ordinance presented a progress report, which was received. A letter forwarded by the Rev. J. Shaw with regard to the administration of the Clergy Endowment Fund, was referred to the Trustees of that fund for report. Our late beloved Bishop, Bishop Pearson, sent two sums of £5 each, one for the Clergy Widows' and Orphans Fund, the other for the Aged and Infirm Clergy Superannuation Fund, which were duly carried to those funds. The Rev. J. Shaw's letter referred to above was discussed at length. He claims that twelve parishes, his own among the number, have been unduly deprived of their share of the Tyrrell Endowment. The Trustees on the other hand claim that they have a discretionary power in the administration of the Endowment.

Diocese of Grafton and Armidale.

TENTERFIELD.—The Rev. R. J. Moxon, the Incumbent of this Parish is shortly to undertake a six weeks' organising tour in the Northern River's District in connection with the Bishopric Endowment Augmentation Fund. During the Incumbent's absence, the Bishop will spend two Sundays in the Parish.

THE CHURCH SOCIETY.

The Annual Meeting of St. John's, Darlinghurst, Auxiliary to the Church Society was held in St. John's Schoolroom, on Monday evening last. THE MOST REVEREND THE PRIMATE occupied the Chair.

The Honorary Secretary, Mr. W. L. Docker, read the Annual Report. In this Report the Committee expressed regret at the falling off in the amount of subscriptions received, and also in the number of subscribers, as compared with previous years. It was hoped that some successful efforts would be made to increase the contributions from the auxiliary. The amount remitted to the Church Society from the branch last year was £359 1s 2d. The total contributions from the Parish were £44 8s. 7d.

The Rev. J. Dixon moved,—"That this meeting recognising the great benefits conferred upon the poorer Parishes by means of the assistance offered to them, desires to record its appreciation of the operations of the Church Society, and to assure it of its continued and warm interest and support."

The Rev. E. Lampard seconded the resolution, which was carried.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

AN IMPOSTOR.

DEAR SIR,—An unprincipled person having been given by me my visiting card for one purpose only (to introduce him to the Secretary of a society) is using the same for quite another, viz: the obtaining donations from Clergy and others, whom this letter should warn. If the next victim will please impound my card it will save further imposition.—Yours etc.,

P. R. SPRY BAILEY,

All Saint's Vicarage, Hunters Hill, Oct. 9th.

THE BISHOPRIC OF GRAFTON AND ARMIDALE.

To the Editor of the Australian Record.

SIR,—I crave the favour of space in your columns for a brief statement and appeal in the matter of the Endowment of our Bishopric and the effort to increase it initiated some months ago. The original endowment was nominally £10,000, yielding an income for the Bishopric of about £550 per annum, the Bishop providing his own residence and paying all expenses of travelling, &c., incidental to the working of a Diocese of 70,000 square miles in extent. Our late Diocesan, Dr. Turner, had a small private income, and in his later years, being unequal to much travelling, managed to subsist upon this pittance, and was averse to any appeal to the people for its increase. But our Synod, on the election of a new Bishop, resolved that such conditions were neither fair to the Bishop nor creditable to the Church, and that an attempt should be made to augment the Endowment sufficiently to provide an adequate income for the See, and to build a Bishop's home. It was estimated that for this dual object £8000 would suffice, and that half this sum might be obtained in the Colony, and the remainder from the great Church Societies and wealthy Churchmen, having property in the Diocese, in England. In the present monetary conditions of the Colony it was thought well to limit our applications to the wealthier members of the Church, deferring a general canvass of the parishes until some of their own local difficulties were surmounted. A great many gentlemen and ladies have been approached personally or by letter, with the result shown in a list of donations already published in your advertising columns. It is only proper to add that a number of persons applied to, have promised to contribute later on, and others have said they will consider our claims.

Our case is very painful and difficult. We have, by the good hand of God upon us, obtained as our Bishop, one of the ablest and most devoted sons of the Australian Church. He has entered upon his work with rare laboriousness and wisdom, and at cost of large pecuniary and other sacrifices, and yet we are unable to provide him with a sufficient income. None know better than we of the Clergy how hard the times are, and how many who were once ready and able to help Church work cannot do so now; but we also know that there are numbers who, though they may have lost largely, are still rich men, and can assist us if they will. Surely, they will not stand by and see such a man as our Bishop, and such a great Missionary Diocese as ours fail? We are not asking the means for luxury and ease and display, but for the modest competence and means for doing his work of a chief pastor in the Church of Christ, whose work is telling and must tell, upon the highest welfare of the great Northern districts of our country. We ask that our Bishop may be set free from the limitations of poverty, and enabled to do his work.

The anomaly at present is, that the more and better the work he does the poorer he becomes, for the expense of doing his work must come out of his own purse. It goes without saying that the extension and success of a Bishop's work mean the improvement and multiplication of all those agencies which are essential to the education, the morality, and the religion of the country. It means the increase of the Clergy, of Churches, of Schools, charity, and of all the benign influences of practical Christianity.

In our Diocese these developments are specially needed. Our population is widely scattered, our towns are small, our Clergy few, sadly overtasked, and underpaid, and hundreds of families, the children of our Church, never reached by its ministrations.

We have never had any extraneous help—our Churches, Parsonages, and Schools have been built by local liberality, and the support of the Clergy and all the cost of carrying on our work comes from the same source. The Bishop on our work comes from the same source. The Bishop intends the formation of something in the nature of a Church Extension Fund: at present we have nothing of the kind. Is not then the case of our Bishop and his work one which justly and strongly appeals to the practical sympathy of Churchmen in the Colony? As the Melbourne Argus said on the occasion of our Bishop's Consecration:—"The matter of course is one that calls principally for the attention of the wealthier Anglo-Australians. It would, perhaps, hardly be fair at the present time to appeal to the congregations, many of which are hard put to it to carry on their

work unimpaired. But those who have influence might be expected to give some consideration to the case and some help to the new Bishop. It would be unjust to appoint a young and vigorous administrator and eloquent preacher to a See and then leave him in such a cramped financial position that he might be unable to do justice to his ability, to his conscience, and to his Church."

I am, &c.,

W. J. KILLICK PIDDINGTON, Hon. Secretary Bishopric Endowment Augmentation Board, Grafton and Armidale. The Vicarage, Tamworth.

NEGLECT AND INCAPABILITY.

DEAR SIR,—One of the most important motions dealt with at the last Synod was that relating to the cases of Clergymen who were alleged to be guilty of habitual neglect or incapacity in the discharge of ministerial duty. The mover and the Synod is to be congratulated on passing such a motion, for it is, I am sure, voicing the wish of the whole Church, that such provision should be made. Under the present constitution the Incumbent of a Parish is instituted for life, "for better or for worse"—unless he voluntarily resigns. Thus a Parish may be burdened for an indefinite number of years, with an Incumbent whose ministrations are ineffectual.

That such an important topic should have remained undiscussed, so long is a source of much wonder, as the need of a regulation, enforcing due and regular discharge of clerical functions, has frequently pressed itself upon the public mind, and the want of such a provision has made the Church weaker numerically and spiritually.

—Yours, etc.,

CHURCHMAN.

8/10/94.

CAPITAL PUNISHMENT.

DEAR MR. EDITOR,—

Absence from home prevented my noticing the paragraph in the Record of 22nd September, in which your interesting correspondent, "Colin Clout," gives an answer to my inquiries in your issue of the previous week. That answer, however, does not remove my difficulty nor enable me to give up my strong conviction that Capital Punishment is in accordance with God's command in Gen. ix. 6. "Colin Clout" says: "I do not consider such passages to be of binding effect now." And, he asks, "Why should Gen. ix. 6 be put on a different footing from Gen. ix. 4?" Why indeed? I should have thought that Gen. ix. 4, which prohibits the eating of the flesh of living animals—a horrid custom still practised by some heathen nations—is just as binding now as it ever was. Again, Colin Clout asks, "Why should the command of Deuteronomy xix. 11-12 be thought binding now when no one advocates the retention of the rules in the preceding ten verses of the chapter?" I would reply that the fundamental principles of justice were the same then as now, although the civil procedure in the time of Moses was different from that of our own day. The first ten verses refer to cases of manslaughter, which were dealt with in the local court of justice (vide Josh. xx. 1-6). The 11th and 12th verses refer to cases of premeditated murder, which was a capital crime, and dealt with accordingly.

With reference to the contrast between the Old and New Testament, drawn by your correspondent, I would venture to point out that the moral character of the Eternal is unchangeable, and that the God of the Old and the New Testament is one and the same God. His decrees and enactments on matters of morality must therefore, I think, be binding on all men and for all time. Has Colin Clout forgotten that the Ten Commandments were given in Old Testament times? And are they not equally binding in the Gospel Dispensation?—Yours &c.,

INQUIRER.

REV. J. McNEILL'S MISSION.

THE Rev. John McNeill began his Mission in Sydney on Sunday last. Immense audiences assembled in the Exhibition Building on Sunday afternoon and evening. The meeting for Business Men held in the Centenary Hall on Monday from one to two o'clock was conducted by Mr. Rev. J. Dixon. About 400 men were present and Mr. Dixon delivered an effective address. On Tuesday Mr. McNeill began his mid-day meetings. The Hall was crowded on the first day, and on Wednesday and Thursday hundreds of men were unable to obtain admission. We hope next week to be able to give some impressions of the preacher, the work, and the effect such a Mission should have on Church life in Sydney.

Without fear and love the greatest religious privileges are but as seed dropped into the sands of the desert; they cannot bear fruit, or, indeed, do anything for us.

The men whose hearts never burn with indignation against cowardice, falsehood and profligacy, whose eyes never flash, whose pulse never quickens, whose words move in an unbroken flow, and never rush tumultuously, like a cataract, either in praise or blame, never did any work worth doing either for God or man.

ABOUT LAWYERS.

Judge Kent, the well-known jurist, presided in a case in which a man was indicted for burglary, and the evidence at the trial showed that the burglary consisted in cutting a hole through a tent in which several persons were sleeping and then projecting his head and arm through the hole and abstracting various articles of value. It was claimed by his counsel that inasmuch as he never entered into the tent with his whole body, he had not committed the offence charged, and must therefore be set at liberty. In reply to this plea, the judge told the jury that if they were not satisfied that the whole man was involved in the crime, they might bring in a verdict of guilty against so much of him as was involved. The jury after a brief consultation, found the right arm, the right shoulder, and the head of the prisoner guilty of the offence of burglary. The judge accordingly sentenced the right arm, the right shoulder, and the head to imprisonment with hard labour in the State prison for two years, remarking, that as to the rest of the man's body, he might do with it what he pleased.

Lord Justice-Clerk Braxfield was a man of few words and of strong business habits, and consequently when he courted his second wife, he said to her: "Lizzie, I'm looking out for a wife, and I thought you just the person to suit me. Let me have your answer on or off tomorrow, and see what you say." The lady, next day, replied in the affirmative. Shortly after the marriage, Lord Braxfield's butler came to him to give up his situation because he could not bear his ladyship's continual scolding. "Man," Braxfield exclaimed, "ye've little to complain of; ye may be thankful ye're no' married to her."

During the time that Brougham was rising in his profession, he had a friend, a brother-counsel, who had contracted the habit of commencing the examination of a witness in these words: "Now, sir, I am about to put a question to you, and I don't care which way you answer it." Brougham, with others, had begun to grow tired of this formula, and consequently one morning he met his brother-lawyer near the temple and addressed him thus: "Now Jones I am about to put a question to you, and I don't care which way you answer it.—How do you do?"

The celebrated lawyer Butt was one night going home very late, when he was accosted by a desperate-looking villain in one of the suburbs of Dublin, and asked what he was going "to stand." "Well," replied Butt meekly, "I'm very sorry that I can't give you much, my friend, but what I have will share. Here," he continued, drawing a revolver from his pocket, "is a weapon which has six chambers; I will give you three, and"—But the lawyer immediately found himself alone.

"Mr. Robinson," said counsel, "you say you once officiated in a pulpit. Do you mean that you preached?" "No, sir; I held the candle for the man who did." "Ah, the court understood you differently; they supposed that the discourse came from you." "No, sir; I only throwed a light on it."

"Gentlemen of the Jury," said an Irish barrister, "it will be for you to say whether this defendant shall be allowed into court with unblinking footsteps, with the cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

SLEEP.

SWEET sleep, that loves the cottar's hut Beyond the baron's hall, Sweet sleep that hears the peasant's prayer Nor heeds the monarch's call!

Sweet sleep that seals the wearied eye, That soothes the throbbing pain; That sheds awhile the evening hour O'er all thy tranquil reign!

Yet sternly just—where guilty care Doth rack the conscious breast, Thou shed'st no genial influence there, Thou giv'st no placid rest.

Where guilt is fix'd thou ne'er canst live, Nor where it reigns abide; Nor be thy calm dominion shared By Avarice or Pride.

Though man all other nature's gifts Summon by force or skill; No art can force thee to obey, Or bend thee to his will.

Freely thou roam'st o'er hill and vale, Thy presence none control; But whomso'er thou visit'st not, Heav'n save the wretched soul!

Entertainment which is given with genuine hospitality and heartiness means more than the mere feeding of the body; it means a royal interchange of the gifts of the soul. This is the highest compensation which the intelligent mind can bestow or receive.

Canadian Healing Oil overcomes with equal certainty swelling of the Neck, inflammation of the Muscles and stiffness of the joints, Lameness and Crick in the Back, Amours, Piles, Dysentery, and a variety of other painful and harassing disorders. It may be taken inwardly with as much safety as it is applied outwardly.

FRY'S MALTED COCOA

FRAGMENTS.

Little things console us, because little things afflict.

All that is not of God shall perish.

Idleness is only the refuge of weak minds, and the holiday of fools.

Nothing can constitute good breeding that has not good nature for its foundation.

If motives were always visible, men would often blush for the most brilliant actions.

Naught is so small but what it may contain the rose of pleasure or the thorn of pain.

He that speaks had better in all things speak plainly; for truth is the easiest to be told.

God became man to win our love. He calls us on no path which He hath not himself tracked with His blood.

Piety is a silver chain hanged up aloft, which ties heaven and earth, spiritual and temporal, God and man together.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene because it is innocent.

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

No troubles are so great that they cannot be built into the steps of the staircase by which souls mount up to heaven.

God gives us the love of our neighbour as the test of our love to Himself. The love of God is the soul of the love of our neighbour.

Next to knowing when to seize an opportunity the most important thing in life is to know when to forego an opportunity.

Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I would some more of it for my friends. So writes Mr. J. V. BROWN, Chicago.

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 plaid 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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Fountains in Play.

Who doesn't enjoy looking at a fountain in play? The bright water leaps into the air as though it were a living, conscious thing. Then at the summit of its arch it is shattered into spray by the wind, or wafted to and fro like the skirts of a dancing girl. And all the while the roar of its rush and the tinkling melody of its fall fill the air with high spirits. What makes good time—water in high spirits. What makes it jump, sing, and laugh in that fashion? Wait a bit. If you please we will have the explanation later on. Perhaps you know already; perhaps not. It isn't so easy to know things from the bottom.

Under date of March 16th, 1892, a lady writes that for twenty years she always felt low-spirited. Now, what is meant by "spirited" in this sense is a condition of the mind in respect of our being cheerful, happy, enjoying our surroundings, taking delight in all sorts of minor matters, and, in a word, making the most of life as it comes. This is what makes the most of it. Well, then, it is both a glorious and a profitable thing to be always in good spirits; I wish I could be myself.

But I can't; anyhow I'm not. Neither is anybody. Yet why not? What makes our hearts sink down like plummet, and then rise like a cork?

Before we answer, let us read the rest of the letter. The writer says: "For twenty years I have suffered from liver complaint and indigestion. I was constantly tired, weak, and languid. My skin was a sallow colour, and I had great pain at the back and shoulders.

"My appetite was poor, I had a bad taste in the mouth, and much pain and weight at the chest after eating. I was also frequently sick, throwing up a sour, frothy fluid. I took different kinds of medicine, but none of them gave me relief, and I got weaker and weaker.

"In March, 1884, I became so bad that I called a doctor, who attended me off and on for twelve months. He gave me medicines but I grew no better, as nothing he prescribed seemed to reach my complaint. About this time I heard of Mother Seigel's Syrup, and commenced taking it. In less than a month all my pain and distress ceased, and I have since been in good health. I keep a bottle of the Syrup in the house as a family medicine, and, by taking an occasional dose, have needed no doctor.

"I may mention that my aunt, who lives at West Wycombe, Bucks, was afflicted with indigestion and dyspepsia. She states that, in her opinion, Mother Seigel's Syrup has been the means of saving her life. You are at liberty to use this statement as you may see fit. Yours truly (signed), Mrs. Harriett Cutler, Barton House, 33 Kenmore-road, Hackney, London."

No philosopher has yet been able to say what is the exact relation of the mind to the body. This much, however, experience constantly assures us of; that it is very intimate, and that the condition of the mental faculties depends upon that of the body. As birds sing when the sun shines, and are dumb in the dark, so the spirits and mental powers rise and express themselves when we are in health, and are dull and torpid when the body is under the weight of pain and disease. And to know that is to know all we require to act upon.

Everything, money, influence, and every form of success depends so largely upon health that by universal consent we don't expect good services from those who are ill.

All illness, nine times in ten, means precisely what Mrs. Cutler suffered from such a long and weary period—indigestion and dyspepsia—the ailment cured (when the doctors are done with their fruitless experiments) by Mother Seigel's Curative Syrup.

The fountains play only when the water is forced powerfully through their pipes by gravity or by machinery. So the spirits are free and elastic only when the organs within us act without hindrance or obstruction.

Who counts his brother's welfare As sacred as his own, And loves and gives and pities He serveth Me alone.

The greatest evils in life have had their rise from thing which was thought of far too little importance.

HALES & COLE, Free in Town or Suburbs, or any Railway Station or Port in New South Wales, in Cansisters of 13, 24, and 28 lbs. nett, or Half Chests at 1/3, 1/6, 1/9, 2/5, and 2/8 per lb. Address—Corner KING & KENT STS. SYDNEY

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# The Brotherhood of St. Andrew in Australia.

## Brotherhood of St. Andrew in Australia.

PROVINCIAL COUNCIL.—Monthly Meeting held Tuesday, September 25th, in St. Philip's Vestry, Sydney. Present: The President (Mr. J. Barre Johnston), Treasurer, Dr. (Housion); Secretary (Mr. K. E. Barnett) and Delegates from St. Philips, St. Peters, and St. Barnabas, Sydney, St. George's, Glenmore-road, Christ Church, Enmore, St. Andrew's Summer Hill, and All Saint's, Petersham.

The minutes of previous meeting were read and confirmed, after which followed the correspondence.

This branch of the work is increasing evidently, and takes the time of our Secretary severely. There were letters from St. Augustines, Unley (S. A.), saying the work was going along nicely there. From Wickham, whose report arrived just too late for last month's RECORD. From Goulburn the news was not so good. The work there is not going ahead—at least not on Brotherhood lines—the Members are however engaged in other Church work.

From the Bishop of Goulburn asking for information for a Victorian friend.

Ashburton (N.Z.), Abbotsford, Melbourne, were again amongst the correspondents, as was also the Rev. R. M. Walker, of Walsend.

The Rev. J. D. Langley communicated the PRIMATE'S acceptance of our request to deliver the Charge at the forthcoming Convention.

The Bishop of Bathurst wrote from Melbourne saying he feared his inability to attend the Convention, owing to arrears of Diocesan work. The Bishop of Grafton and Armidale wrote to similar effect.

Rev. J. B. Armstrong of Hay is coming to the Convention, and will probably be one of the speakers. He will be accompanied by the Director of Hay Chapter if possible. We are pleased to hear this, and will give them both a hearty welcome.

As to whether any of our Victorian or South Australian Brothers will attend we cannot say. The distance and expense are perhaps too great obstacles to expect for our modest Convention.

Mr. McKern (travelling Commissioner) wrote saying: Mr. E. P. Field of Moore-street, Mission, requested help from the brothers for his daily open air services. We hope some of the Brothers will respond.

The Treasurer gave his report which was passed without comment.

The new "Hand Book" of the Brotherhood was laid on the table for the first time. It is a neat little production compiled in a very neat, concise, and attractive way, and printed admirably, by one of our brothers.

The book contains a complete sketch of the object, manner of work, and history of the Brotherhood of St. Andrew.

The Constitution, Rules of Prayer and Service, method of organizing a Chapter and plan of work, status of the Brotherhood in the Church, Concordat with the United States and Dominion of Canada, form of Admission Service, Prayers, Litany, etc., etc., are all set forth therein, and as they are issued at the modest sum of 3d each, we would advise Brothers each to obtain one through their Secretary. For the information of Secretaries, Directors, or Treasurers of county Chapters, we append a list of Brotherhood publications obtainable from the Secretary at the following prices:—Brotherhood No. of "RECORD" (published monthly), 2d; Handbook of the Brotherhood, 3d; Points on Brotherhood Work, 2d; St. Andrew's Cross (annual subscription payable in advance), 2s 6d; Form of admission (per dozen), 6d; Bye-Laws, (per doz.), 6d; Membership Cards, 1s; Postage, extra.

On the motion of Dr. Housion, a vote of thanks was passed to Bro. Williams for the trouble he had taken to print a good Brotherhood handbook.

It was resolved to distribute 60 free of charge to the members of the Synod at present in Sydney.

The meeting closed with prayer.

## The Convention at Bowral.

...ing to which many of our brethren have with hope and expectancy, is entered on

Rev. R. S. Willis, of Sutton Forest, and Rev. J. Dark. In his loving charge to the Brotherhood, Mr. D'Arcy Irvine took as his text Matt. ix 2. "And Jesus, seeing their faith, said . . . they sins be forgiven thee" and on this he based a most useful address. The Brotherhood aimed at the salvation of others, their forgiveness and acceptance in Christ, and this episode in the ministry of Christ shewed how the faith of a believer in Christ may be used to benefit others. It certainly was an incentive to labor for others, and a distinct encouragement for the Brotherhood to go on in faithful prayer and loving service.

The interval between Session and tea was socially filled in by introductions, friendly chatting, strolling through the glebe lands; and will our readers believe it, some improvised footraces in the adjacent cricket ground to warm them up as the air was decidedly keen—especially to City men.

The Afternoon Session followed immediately upon the Communion Service, and was attended by about 70 persons all told. The programme as published was followed closely as regards the subjects—the Session being for the consideration of "Prayer."

I. Prayer in general, Mr. Broughton, St. Andrew's Summer Hill.

II. Prayer Intercessory, Mr. E.C. Robison, St. Andrew's Summer Hill.

III. Prayer Answered, Mr. F. Morgan, Christ Church, Cootamundra.

The President of the Convention, Rev. G. D'Arcy Irvine, read a portion of Scripture, which was followed by the Hymn, "Draw me nearer," the opening prayer being offered by Vice-President McKern.

Mr. BROUGHTON very appropriately opened up his subject by full and frequent references to the Scriptures, to shew what real prayer meant: what could be obtained by faithful prayer: and what was necessary in the life and conduct of those praying, to offer effectual prayer:—abiding in Christ, asking in His name, reliance upon His promise, would obtain all the blessings which would further the work of God on earth.

Mr. ROBISON was very clear in defining and explaining his subject and all who listened felt that the Holy Ghost was speaking through his lips as he turned to John xvii 9 and 20, and followed on with verses 17, 18, 19. Shewing in the first place (as in St. Paul's charge to Timothy, Chapter 1 of 1st Epistle) that intercession for all men was put foremost in Christian work. Then he led us to the Saviour pleading for His own Disciples and for the whole body of Christians who should thereafter believe through their word. He concluded that as Christ sanctified (or consecrated) Himself for our sakes, so we, if our intercession is to be effectual, must consecrate our lives in strict imitation of His.

Mr. MORGAN had come quite unprepared to speak on the subject which was only allotted to him just before the Session began, but God was with him and gave him grace to speak words which cheered and comforted all who heard him. He thought it scarcely necessary to go very deeply into the subject of answered prayer, because if prayer meant anything at all, it meant surely that the prayer offered from faithful hearts in God's appointed way, must be answered by a faithful God. Not always in the way we wish or expect, but answered all the same in God's own way—St. Paul's prayer, thrice offered, for the removal of the thorn in the flesh, was put forward as an instance of this, and the abundant answer which God gave him.

Several hymns, eminently suitable, and prayers by various brethren were sung and offered during the Session. The visiting brethren and those of the local Chapter were entertained at tea provided by several ladies of the Parish. Miss Morgan and Miss Russell presided at the table, and were asked by Brother George to accept the thanks of the visitors.

We assembled for short prayer before taking up our stand for an Open-air Service, "There shall be showers of blessing" was the hymn we sung and the prayer we offered as we went forth into the highway to compel men to come to Christ's Gospel Feast.

Under a gas lamp, at the intersection of the principal streets, our band of about 25 workers began. When we started we had the street to ourselves, when we finished the corner was crowded, the majority being men. In the middle of the night our appeal went up to God, and in the middle of the night our appeal reached our fellowmen, so soon rallied round our torments. Brother George then tribly contrasted the life of the unconverted with that of one who had accepted Christ. Brother Robison gave an earnest invitation to those living without God to begin fresh that night, and to become in Christ a new creation. The Rev. R. S. Willis read in clear, deliberate tones the touching words of Isaiah (63 chapter), and leaving off in the middle, delivered a loving address to the many listeners. There was dead silence as Brother Robison sang as a solo, "May I come in," and the refrain taken up by the whole company was very effective. Addresses were also delivered by Bros. McKern and Allen, the former using the words "Not this man, but Barabbas," the latter "Behold I stand at the door and knock." There

were several most suitable hymns between the addresses, and the Rev. G. D'A. Irvine addressed loving words from the text of one. It was a happy time, that Open Air service.

The Evening Service began at 8 o'clock, and was presided over by Rev. G. D'Arcy Irvine, who offered the opening prayer. The subject of Conference was "Service," and the hymn selected to begin with was "Work for the night is coming."

The first address was given by Mr. J. McKern, St. Stephen's Chapter, Newtown, on "Dealing with Individuals." This was treated first by considering the value of the human soul, and then the mode of dealing with that soul. The value of the soul could be estimated first, by the question put by Christ, "If a man gain the whole world and lose his own soul, what shall it profit him," and secondly by the stupendous sacrifice He was content to make to redeem it. The greater value a Christian worker attached to man's soul the greater service would he devote to seeking its salvation. The methods of dealing singly with souls were then discussed; the search of the woman (the Church) for the one piece of silver lost was instanced as an earnest of what each brother should do, and the end joy in the presence of the angels of God over one sinner that repenteth; joy to Jesus, the Saviour, of that soul, the great reward of our service.

"Visiting" was the subject entrusted to Mr. R. W. GEORGE, of St. George's Chapter, Glenmore-road. He took this subject as given him of God, and it was the visit of a young Christian brother in a time of sickness that had led him to repentance and life. The meeting was much impressed with his faithful narrative. He introduced several anecdotes of visiting related by late O. J. Willa, of the American Brotherhood at the Convention held in Boston, which were full of humour, and told them so happily that the audience appreciated them immensely. This was just what was wanted and contributed largely to the happiness of the meeting.

Mr. A. ARGUMENT, Director of St. Jude's Chapter, Bowral, spoke upon "Mission Work" in an address which we have heard characterised as "most spiritual." He dwelt with emphasis upon the need of entire consecration, and being filled with the Spirit, on the part of any who enter upon this difficult branch of Christian service. He showed how useless it would be for any man to attempt such a work unless he had first surrendered himself wholly to God; as He required us to come before Him empty so that He might work without hindrance through us.

The PRESIDENT spoke some comforting and encouraging words, and then asked Bro. Robison to conclude with a short address. He related how that some three years ago he had accepted Christ but for some days had had no public profession. At a meeting a few days later one of the speakers asked those young men present to declare themselves on the Lord's side by standing. He very graphically told the story of his struggle and final victory, and concluded by inviting any present who felt that they ought to confess Christ before men, to take their stand that night. In response one young man stood forth, and we were glad to learn that he was one who has been inclined to yield for some days past. Bro. Robison then asked all who knew themselves to be Christ's and whose names were written in the Lamb's book of Life to signify it by rising, and without hesitation nearly the whole audience rose, the Doxology naturally burst forth from our lips and in a moment there was a mighty shout of praise, and the Convention closed in great enthusiasm, the Benediction being pronounced by the President.

There were several noticeable features in the Convention, (1) It was run on very high lines, in the power of the Holy Ghost. There was deep peace, but great warmth, and many were the expressions of joy at such a happy gathering. The President was very happy in the management of the meetings, giving just the right word, the right hymns, and calls for prayer, just at the right time. For the visitors everything was done by him and his good wife, and kind friends, to make their sojourn of the happiest kind.

## Chapter Reports.

ST. JAMES' CHAPTER, WICKHAM. Our Meetings are well attended and we have had the pleasure of seeing fresh faces at every gathering of late. Great interest is taken in the subjects discussed, all feeling the benefit of having matters of importance in connection with Church work so thoroughly dealt with. Our usual procedure is Prayer; Reading of Scripture and remarks thereon; Business of the Chapter; Discussion of various modes of usefulness which may be practised. We are to consider at the next Meeting "How can Brotherhood Men be best employed in our Sunday Services?" The Incumbent of a neighbouring Parish visited us a few weeks ago to see what the Brothers God men did at their Meetings, and after entering fully into matters under notice, expressed himself as highly pleased with what he had seen and heard, and said he would try to start a Chapter in his Parish. Of course we gladly promised to render all the assistance we could. A very

encouraging incident, bringing before the Parishioners the Brotherhood, was noticed at a Special Meeting of the congregation, held last week, when one of the speakers on a very important motion declared that the Brotherhood had brought him into the Church, and another in the course of a speech on the same motion, gave us to understand that he had been influenced by the Brotherhood and that it was his intention to be present at the Chapter Meetings. We began our work with our Incumbent and three Laymen, and now we look for twelve men, at least, at our gatherings. The work is growing faster than we had faith enough to hope for, and that our Chapter may be influential in bringing all the men in Wickham into the Kingdom of our Lord, and a means of arousing interest in the Brotherhood in every Parish in this Diocese, is an earnest wish and prayer.

[This was received too late for last Brotherhood issue.—Ed. A.R.]

ST. JAMES' CHAPTER, WICKHAM. At a meeting held on 10th September, one of the men suggested that we should have special Sunday afternoon Services for men. Since then we have decided to hold a service of this kind in the afternoon of the first Sunday of every month. The Chapter took up the matter with a will. Twelve men were told off in six pairs to visit throughout the Parish, and they called at most of the houses, and left a printed paper inviting men to attend Church, and confirming the message given by the Brotherhood men. Last Sunday afternoon the first service was held, and notwithstanding the inclement weather, there were from 70 to 80 men assembled to hear the Gospel. So that strangers should have no difficulty in following the service, a printed form containing the prayers, hymns, etc., used on the occasion, were distributed at the Church door. The singing was hearty, the sermon, of such a character that all could easily understand, and the attention of those present to the spoken word, was something to be remembered. The good done to the Brotherhood men by being brought into contact with other men in visiting, and the benefit to those who responded to the invitation we cannot estimate. We thank God and take courage, not supposing that we have finished our work, but feeling we have been led by the Lord to put the sickle in to reap the harvest, that last Sunday's meeting, successful though it was, is but the fringe of the field, a few ears from the outside edge, and we pray for guidance and strength to go on strong in the Lord and in the power of His might, that we may have a share in hastening the time when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Six of our men are told off to look after strangers who visit our Church: to welcome them and make them feel that we are interested in them.

ST. THOMAS', BALMAIN. This Chapter continues quiet steady work. The Cottage meeting held weekly, and centrally in the Church came into being. Since that time the growth of the order has been steady and rapid, and there are now nearly one thousand Chapters and eleven thousand members in the United States. Meanwhile, the young men of the Church in Canada, Scotland and Australia have taken the matter up, and there are now about two hundred Chapters, and perhaps two thousand members federated under National Councils in those lands. A few Chapters also exist in the American and English Missions on the continent of Europe, in South America and elsewhere, so that it may be said that the Brotherhood circles the world.

The young women of the Church have organized under our rules as "The Daughters of the King," and are doing an excellent work on our lines, having 258 Chapters and 8,000 Members in 55 Dioceses. Although organized about seven years ago, their first National Convention has just been held in Baltimore.

The work and the way have commended themselves to other religious bodies also. "The Brotherhood of Andrew and Philip" was started on our lines in the German Reformed Church six years ago, and has grown into an inter-denominational order, embracing Presbyterians, Congregationalists and others. It held its first federal convention in New York early in November, and reported about 125 Chapters and 3,500 Members.

So much for the decade's growth. And now a word as to the development of its work. The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men. The Brotherhood's plan of spreading Christ's Kingdom among young men is to procure their enlistment one by one in that Kingdom. Its way is by the personal influence of one man upon another to bring him to hear and consider the calling of Christ as set forth by the Church in the preaching of Christ's message and teaching of God's Word.

In carrying out this plan and following this way, the Brotherhood has been obliged to face two conditions: The one is that of our young men and the condition of the Church which calls them. The first consideration, the condition of our young men has led the Brotherhood to develop many kinds of work to help them to get out of bad habits and surroundings; to antidote the spirits of covetousness, lust and worldliness which rule almost supreme among them; and to bring them to the Church. To these ends the Brotherhood has sent its men out to visit and make friends with young men at their homes, at hotels, and elsewhere, seeking to establish friendships which shall give the chance for personal influence for good. Reading rooms, gymnasiums, Bible classes and meetings of various sorts have been established by which to get hold of and help men to better footing; the study of social questions has been encouraged, experiments in the way of social settlements have been tried in a quiet way, and we are looking to the establishment of

he crosses the boundary of his own parish and pack away the two rules in his desk until his return? Of course not. He must take the two rules with him and use them just as vigorously as ever. With Prayer Book in his pocket and cross on his coat, let him start out resolved that there shall be no vacation so far as his Brotherhood work is concerned.

Whether his happy days of idleness are passed beside the seashore or on the mountain side, or in some sequestered country neighbourhood, let him find the Church first of all, make the acquaintance of the Clergyman in charge and of some of the men of the flock, and give them whatever help he can. On Sunday let him go early to service and take others with him. Let him join in the service vigorously, and sing, if he has the musical gift. To some little country parish, seldom in touch with the great Church world outside, his visit will be an event to be remembered and a lasting help. Above all things, let him avoid passing a single Lord's Day without uniting, if possible, with others in some public service of prayer and praise. Sometimes he may be able to conduct service himself in hotel, or school house, or church.

Wherever you may go, my brother, at the hotel, on the train, on shipboard, in foreign lands, every hour will bring its opportunity for some act or word that shall breathe the spirit of the Master. And if you are awake to your chances, many and many a time will you learn over again the truth of the wise man's saying, "A word spoken in due season, how good it is."

Wear your button, keep your eyes and ears open, and your vacation may prove more fruitful than all the rest of the year.

Holy Trinity, West Chester, Pa. JAMES C. SELLERS.

## A Decade of Brotherhood Work.

1883—1893.

[FROM ST. ANDREW'S CROSS FOR DECEMBER, 1893.]

Ten years ago this St. Andrew's Day the Brotherhood of St. Andrew had its quiet and unexpected beginning in St. James' Church, Chicago. Its founders did not lay out a grand scheme and did not make plans of elaborate machinery for carrying it out. They did not dream of conquest, or aspire to reformation. They tried to do simple work in a simple way, and found out in the doing that it was the primary and essential work of the Church of God, that the way was primitive in its origin and had been the successful way from the beginning.

The success of this work led other parishes to take it up and presently there were organizations working on its lines in all parts of the country. These federated in 1886 under a very simple Constitution, and the Brotherhood as an order in the Church came into being. Since that time the growth of the order has been steady and rapid, and there are now nearly one thousand Chapters and eleven thousand members in the United States. Meanwhile, the young men of the Church in Canada, Scotland and Australia have taken the matter up, and there are now about two hundred Chapters, and perhaps two thousand members federated under National Councils in those lands. A few Chapters also exist in the American and English Missions on the continent of Europe, in South America and elsewhere, so that it may be said that the Brotherhood circles the world.

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"Brotherhood Houses" for men who live in community and give their spare time to uplifting their fellow men. The Boys' Department is taking hold of our Church boys, to hold them steady in faith and helpfulness, and it, together with concerted work among College students, will fill out the period between the innocence of childhood and the beginning of a man's work in the world. All these expedients have been deemed secondary to the Brotherhood man's first duty, which is to live a life which shall witness to Christ and His Kingdom to every man who touches it. The development of a sturdy type of Christian manhood has been the most encouraging mark of the decade: the Church is judged by the quality of her men, and the invitation of strong men to come and hear the Gospel must be heeded.

The second condition which has confronted the Brotherhood has been that of the Church. A consideration of this condition has led to the very characteristic and general work of the Brotherhood in welcoming strangers to the Church service, which has brought about a change of air in our Churches. It is not too much to say as a general statement that ten years ago the Church had the reputation of being cold and formal and inhospitable, and that now its reputation is exactly the reverse. It may further be noted that the success of the Clergy in enlisting Laymen in the Brotherhood has greatly revived their courage and ardor, and many are no longer content with leading blameless lives and ministering in the congregation in a purely conventional way; their missionary spirit has been aroused by the possibilities opening before them and they have taken new heart to spread Christ's Kingdom aggressively. Through lay co-operation they are better officers because they lead better men. The Brotherhood idea of responsibility and service has also extended far beyond its own boundaries and is prevailing the whole body of laymen to a marked degree, all kinds of Church work is being better done than before, and a better class of men are offering as Candidates for the ministry.

Parochialism is the antithesis of true Christian brotherhood and there has been warfare from the start between the sectarian spirit of parochialism and the Church spirit of Brotherhood. The Brotherhood has by uniting parochial Chapters in local assemblies and in the general order broken down dividing walls, opened out the horizon and prepared the way for true Catholic Churchmanship.

The main achievement of the first decade of the Brotherhood has been the restoration in its members of the idea of citizenship in the Kingdom of God, and along with this has come an awakening to the dignity, the duty and the privilege of this citizenship. In the light of this idea small matters look small alongside of the great issues of the Kingdom, and many cherished habits and customs are now seen to be unworthy provincialisms. The Brotherhood has come, during the past ten years, to stand, without self-consciousness, for the abolition of caste and privilege in the Church; for church doors open every day in the year, for free pews, multiplied services, frequent celebrations, and the preaching of the Gospel of Jesus Christ to every creature. It has come to stand also for the Prayer-Book, the whole Prayer-Book, and nothing but the Prayer-Book in the regular prescribed public worship of the Church. It has come to recognise the Prayer-Book as the Magna Charta of the laymen of the Church. At the same time it stands for such loyal and fearless evangelistic methods as will gather men from the highways and hedges to the King's supper. It stands for loyalty to the Clergy—true loyalty, not of inactive admiration or servile following after, but of sturdy co-operation. To-day, while the Brotherhood may be called radical, for it aims to get at the root of things, on the other hand it is essentially conservative. It allows no cranks to grind it, and its spirit is absolutely hostile to cant, parish politics, and to offensive partisanship for different schools of thought within the Church.

The record of the first decade is nothing to boast of, but there is much to be got out of it for encouragement. God has blessed us beyond our deserts and has kept us from great mistakes, scandals, and disputings. We have learned many lessons, have restored a high idea, and have enlisted a great company of men. Now it remains for us to make the second decade fruitful by better, wiser work, and to live up towards the idea of good citizenship in the Kingdom of Christ.

## Gleanings from the Mother Church.

I should say that the Brotherhood of St. Andrew is an excellent institution, and is worthy to be introduced into this country.—The Bishop of Bangor.

I very much like the idea of the Brotherhood of St. Andrew, and I think it may be a very valuable addition to our ecclesiastical organisation.—The Bishop of Wakefield.

I have hardly been able to grasp the method and working of the Brotherhood of St. Andrew sufficiently, to say more than that the scheme appears to me to be well-deserving of consideration, and that it may prove to be an organization for which the Mother Church of England will be very gratefully thank her daughter across the sea.—The Bishop of Lichfield.

Chapters of the Brotherhood have recently been formed in Carlsholm, Shelton and West Hampstead, London, England. The Ninth Annual Convention of the Brotherhood of Saint Andrew will be held in the City of Washington, on Thursday, Friday, Saturday and Sunday, October 11 to 14, 1894.

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