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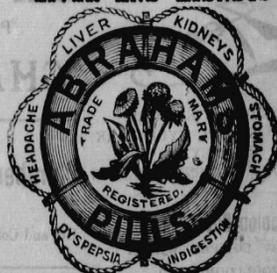
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# The Australia

SYDNEY, SATURDAY.

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**NOTES AND COMMENTS.**

**Personalia.** BISHOP BARRY, a life-long friend of Prebendary Gordon Calthorp, unveiled on Tuesday the 3rd ult., two memorial windows and a mosaic panel which were erected in St. Augustine's, Highbury, to the memory of the late Vicar.—The Rev. A. G. S. GIBSON has been consecrated Coadjutor-Bishop of Cape Town.—The VERY REVEREND DEAN of Sydney returns to town to-day.—The Newcastle Daily Journal says: "We understand the Vicarage of Newcastle-on-Tyne has been offered to the Rev. EDWYN HOSKINGS, the Rector of Stepney. He took his B.A. degree at Jesus College, Cambridge, in 1873, and was appointed Rector of Stepney by the BISHOP of LONDON in 1886. He is in the prime of life, and has earned a reputation as a hard worker and organiser. He is courteous, and possesses the happy faculty of conciliating opponents and making friends. Should he accept the offer the people of Newcastle will have reason to congratulate themselves on the appointment."—The Rev. G. F. M. FIELDING has been inducted to the Incumbency of Emu Bay, in the Diocese of Tasmania.—REAR-ADMIRAL CYPRIAN A. G. BRIDGE, late Director of Naval Intelligence at the Admiralty, who was appointed to succeed REAR-ADMIRAL BOWDEN SMITH in the command of the Australian Naval Squadron, will sail for Sydney, with his staff, in the R.M.S. Ballarat, which leaves London on the 23rd inst.—ARCHDEACON GREENWAY has resigned the Incumbency of the parish of Grafton.—The Rev. F. KELLETT, B.A., has been appointed Curate of St. Philip's, Church Hill.—The Rev. D. C. BATES, on leaving the parish of Wagga for Garmanton, was presented with a testimonial.—The Rev. T. H. D. MORGAN, B.A., Residence, Darling Point, has been registered for the celebration of marriages.—Mrs. CAMPBELL, organist of All Saints, Albion Park, for the last 25 years, has been presented by the parishioners with a purse of sovereigns prior to her leaving the district.—JUDGE DOCKER preached at St. Peter's, Walgett, on Sunday, Oct. 28th.—Mr. C. LUSSELL has been appointed Lay Reader for the Parish of Walgett in the Diocese of Grafton and Armidale.

**Utilitarianism and the Working Classes.** The Westminster Gazette is giving prominence to the subject of Ritualism in its relation to the working classes, and how far it appeals to them. Representatives of that paper have been visiting Ritualistic Churches, and interviewing certain clergymen, among others the REVS. R. C. KIRKPATRICK, A. H. STANTON, and G. S. REANEY. The view of Mr. REANEY, which is that of the Westminster Gazette, is that it is not by Ritualism—though occasionally by individual Ritualists—that the working classes have been touched. "Father" STANTON admits that "speaking generally, we do not pretend to have really touched them." The representative (a lady), who visited St. Peter's, London Docks, found a large number of working-men and lads, but we have a strong suspicion, that in this, and in similar cases the men are drawn, in the main, by the social attractions provided, such as clubs, with theatricals and dancing. We do not believe, and there is nothing in these reports to convince us to the contrary, that Ritualism has any real hold upon the working classes of the land. They may appreciate the parish priest's socialism, but they rarely sympathize with his sacerdotalism.

**Observance of Sunday.** At the Carlisle Diocesan Conference, the Rev. Dr. LI. DAVIES read a paper, in which he said:—"But it was obvious enough that the demand for a Sunday of recreation comes very much—not from those who think and feel with St. PAUL, and are contending for the spirit against the tyranny of forms, but from those whose minds are set on pleasure. Both in London and the country some of those who have already more pleasure than is good for them in the world are rebelling against the dullness of a religious Sunday, and insisting that they must amuse themselves on Sunday also. We can have no satisfaction," said the speaker, "in giving way to these idle persons; though perhaps we should do them more good, and fulfil the Commandment better, if we could make them work on the six days, than by hindering them from amusing themselves on the seventh. We could not," he said in conclusion, "be wrong in keeping customs which commended themselves as spiritually beneficial."

**Public Library.** According to the Annual Report of the Public Library, Massachusetts, has not proved tament—upon its opening, so far as attendance goes. The library has been open on Sundays from two to six p.m. since May, 1884, and ordained HAYWARD, the Librarian, has given special attention to the result of the experiment. Her experience, given in the following table, shows that the number of students who were present during the first year was 81; readers of books and magazines, 2,000; Catholic readers of the Sunday papers, 579; visitors, not readers, 1,000; adults, 2,211; children, 1,837. Those under fourteen years of age were classed as children, and it will be seen, comprised almost one-half of the attendance of 4,048. The average attendance for the year was 78 each Sunday. These figures are for the first year only, and end with last May; but since that time there has been a steady decrease in the Sunday attendance. Commenting on this showing, Miss HAYWARD says that few working-men have entered the library on Sunday afternoons, and that the Sunday users are mostly people living in the upper end of the town, who use the library daily on account of its convenience. She suggests that a free reading-room open on Sundays, be established in the lower part of the City, where it will reach the working-men more directly; but in her opinion there seems to be but little need for the continuance of Sunday opening at the public library.

**British trade with Corea.** The quarrels between the Japanese and the Chinese have seriously affected British traders with Corea. During the past year they have lost considerably. Last year foreign trade with Corea did not rise above £1,500,000. The bulk of the imports consists of British goods. The diminution in trade is ascribed to political troubles and damage done to the crops by storms, in consequence of which the Government prohibited the export of rice, a measure which but a short time ago brought them into difficulties with Japan, to whom they had to pay an indemnity of £10,000. This embargo checked the entire trade of the peninsula seriously. The officials, too, hindered business with vexatious enactments and exactions. No British steamer appeared off the coast of Corea during the year, and the foreign shipping continues wholly Japanese.

**An Author without Hands.** This week the first copies of a book entitled "Bibliotheca Staffordiensis," a complete and valuable bibliography of Staffordshire, have been issued. The author is RUPERT SIMMS, of Newcastle-under-Lyme, and the book deserves a place among the curiosities of literature, from the fact that it has been written by a man without hands. When Mr. SIMMS was nine years old, he took his brother's tea to the brickyard where he worked, got drawn into the cogwheels of a machine for making perforated bricks, and his left arm and right hand were wrenched off. Mr. SIMMS writes with a purse-like leather case on the stump of his right hand.

**The Languages of Palestine.** As regards the languages spoken in Palestine in the time of CHRIST, much that is of high importance (says a writer in the current Contemporary) has resulted from recent exploration. A dedication to HEROD was written both in Aramaic and in Greek, and there are a great many Greek texts of this age in all parts of the country which show us that the old Canaanite religions had not yet died out, but were mingled with Greek mythology, so that the names of native and of Greek deities stand side by side. The region where the Greeks were most numerous was apparently Decapolis, east of the Sea of Galilee, and it seems to me probable that the people of Gadara, who kept swine, were Greeks, for the pig was regarded as an unclean animal by the Phenicians and other natives as well as by the Jews. It has often been disputed whether the Gospels were originally written in Greek or in Aramaic; but it has now been rendered certain by exploration that Greek was very widely used in Palestine at this time, and that it was understood by the Jews as well as by the others. We have recovered the stone written in Greek, which warned the Gentiles not to enter the inner court of the Temple, and have found early Jewish bone-boxes on Olivet inscribed in Greek.

**A Wonderful Watch.** "I have a watch before me which I examined 38 years ago," writes a correspondent of the English Mechanic. "It has, to my certain knowledge, gone all the time since. The watch makes 18,000

**SUNDAY SCHOOL COLUMN.**

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

The Sydney Diocesan Examination for Teachers will take place next Monday, November 12th. When the grouping arrangements of the Sunday-school Institute are completed, the question comes as to whether each School in the group will enter heartily into the work. As all of us are aware, there are some workers in every school who are disinclined to have anything to do with other Sunday-schools. For the benefit of such let me quote some observations written in England many years ago, when the idea of such local associations was more novel:—

"Schools are established in a parish. Soon the superintendents hear that there is to be a local association to embrace all the Church Sunday-schools in a given district. The question arises—shall we join? To any superintendent of any School where such an organization exists, we say—Yes. But why? The answer is—There are to be training classes, papers, lectures on practical Sunday-school topics, social gatherings where you may meet many others engaged in your own class of work in neighbouring parishes. But if the school be well-ordered, it may be said, 'We are pretty well organised; we had better let well alone and refrain from joining.' We reply, Is there no weak point in your school? Nothing to improve? It is a Disciple's strange indeed if we had hit upon 'no' or 'per-

fectly well'—it cannot be long before it was used in lamps. A Frenchman said to have spent years in endeavouring to construct a lamp in which the new oil would burn without smoking. Accident helped him at last. Vexed by failure, he had drained his wine-flask—a long-necked thin bottle, like an oil-flask—and set it down on the table so hard as to break the glass bottom. He then chanced to catch it up and hold it over the flame of his smoking lamp. The smoke ceased, and he saw that what he sought was found.

**A Bell with a History.** A bell that was cast in Spain in 1708, and that has had an interesting history, is now at Terre Haute, Indiana. During BONAPARTE'S invasion of Spain it was captured and carried to France. In 1834 it was presented to JOSEPH PIQUET, heading a group of French emigrants, who finally settled at St. Mary's, Jasper County, Illinois. Mr. PIQUET presented it to the Church at St. Mary's in 1852, and it was used in summoning the people to worship until it was cracked by an accident, and had to be removed. Recently it was found lying neglected in the churchyard. The bell weighs 227 pounds, and is made of copper, with a mixture of silver.

**Professor Jebb.** Addressing the members of the Institute of the Press. Journalists, at Cambridge, recently, PROFESSOR JEBB, M.P., said the influence of the Press in the guidance or formation of public opinion must be very great, if only for the reason that there was at all times a large mass of fluid opinion. Most people were intrinsically liable to become parochial, but the newspaper daily reminded them that the globe was, after all, a rosy place, with diversity of human interests. Newspaper work was not ephemeral, and affected widely and profoundly the whole intellectual and spiritual life of the nation.

**New Form of Imposture.** Mr. A. F. R. PLATT one of the surgeons at the Peterborough Infirmary, gives particulars in the Lancet of an impostor with a trephine scar, who has victimised medical men by his extraordinary method of deception. "His modus operandi," says Mr. PLATT, "seems to be as follows: He goes by train to some town where there is a hospital; is picked up on the station platform, apparently unconscious and with right-sided tonic convulsions. This is, of course, at once associated with the trephine wound, and the case is regarded as interesting and kept in for observation. He thus gets board and lodging for a fortnight or more, unless detected at first. He acted his part very well, and had evidently been used as a subject for demonstration at one or more clinical lectures." When he visited Peterborough he over-acted his part, and Mr. PLATT very soon found that he was malingering. As soon as he saw he was detected he got up and left the hospital, within two hours of his admission.

**A new Method of Ventilation.** A new method of ventilation is now being introduced to most of the schools in Scotland. So far, it has been found to work most satisfactorily in those schools which have adopted it, the only complaint being that it is too expensive. The new apparatus consists of a small gas-engine, which forces and filters fresh air into the class-rooms, the foul air being driven out through apertures arranged in the walls. The air, after filtration, enters the room about 5 ft. or 6 ft. above the level of the ground, and proves to have a marked effect on the activity of the children.

**ORDINATION**

By THE MOST REVEREND THE PRIMATE,  
Sunday, November 4,  
At St. Philip's, Church Hill,  
DEACON,—  
Mr. Frederick Kellett, B.A., Sydney University and of Moore Theological College.

COLUMN

SERMONS.

year—Advent and Lent—of preaching courses of that such courses may, with other seasons as well question why there should be which seems in itself to be so tion should be thus given sys- ally, as other education is given. arise from mistakes which have sometimes made by preachers. A Five or six sermons at the most project. If more treatment of the same subject, let another short course be given of a few months. An uninteresting Some years ago, when on a visit to circumstances induced me to attend one and another in the evenings. The received at the latter was a series of the history of the Prayer Book: they were and would have been suitable for divinity as the discourses contained nothing to help felt that I had sought bread and received stones try stones too. A open-out course is a mistake. it is possible to derive from the parable of the Son, material for five good sermons. But if this let them be preached separately at long intervals. do not care to have a well-known story prolonged that fashion. An indistinctly-divided course is a mistake. People do not wish to have similar ground traversed on two or three following Sundays.

All these mistakes have made some congregations distrust "courses," while some of the Clergy have their own reasons for disliking them. A course cannot be interrupted by a sermon arising out of some topic of the day. This is an excellent reason for not having both a morning and evening course running at the same time, but it is not a valid reason against either, separately. A course may, after a week or a fortnight, become out of harmony with one's state of soul: it may be on a deeply spiritual subject when one is inclined towards social or moral themes: or vice versa. I answer: in the first case it will be very wholesome for the preacher's soul; in the second, it will show both Clergyman and people that spirituality can be shown, and fully shown, in the Christian's treatment of social and moral questions. There are other more unworthy reasons, but I accuse no one of having them except myself, who must confess to have felt them at various times: they are, that a course necessitates greater work in preparing one's discourses, that it makes it impossible to substitute an old sermon if one feels "not in the humour to compose a sermon," and that if an evening happens to be wet it necessitates the delivery of a sermon which was composed with much labour to a mere handful of people who perhaps would have enjoyed an extempore "talk" better than this elaborated oration.

All these reasons are of little value compared with the advantages of such courses. First comes the usefulness of the systematic treatment of religious truths. Our want of system in teaching makes it a sad fact that while no other subject is taught so much to adults, no subject is so little mastered by the hearers. Take any religious question you please and examine a dozen church-goers on the subject, and you will find with sorrow how fragmentary, partial, and unsystematic are the ideas of many, if not of most, of them. This may, of course, result from their inattention to the teaching, but from the appreciative comments of many such persons when courses of subjects are taken, I am disposed to ascribe it more to the want of thorough and systematic treatment of the subject by preachers.

Next comes the advantage of more varied teaching of the truths of our many-sided religion. Without courses the subjects on which a preacher discourses are left to chance—to the subjects of the Epistle or Gospel or Lessons or to the casual choice of the preacher. Consequently there are many most important points which are never thoroughly treated of. Let any unsystematic preacher look through a list of "courses," such as can be seen in some books on preaching, and he will not be long before he has to confess, "Well, here is a most important subject and yet I own I have only casually alluded to it in my sermons for the last five years." A system of courses, properly varied, is valuable to both teachers and Clergy in calling attention to many points which otherwise would only be casually mentioned. If these points were of no great importance it would not much matter: but the fact is that many of them are every-day subjects which are too common for preachers to recognise their great importance in the religious life of his hearers.

Lastly, courses usually improve the attendance at Church, and thus prove, in a way which is obvious to the most peculiar minded Churchwarden, that they are a success. "You would advertise the courses, then?" Yes, of course I should. Why not? If I do not degrade myself by "playing to the gallery," by "catchy" titles, or by "catchy" subjects (e.g. Courtship and Marriage), or by pandering to the worldly tastes or to the minds of politico-social enthusiasts, or, lastly by taking a title which shall not represent the real subject of my sermon—if I do not commit those faults, why should not I inform people of the subject on which I propose to speak. They then come prepared for

what I have to say—just as they do when they go to a lecture. And that large class of people with whom it is always "just a toss-up" whether they go to Church or not are often influenced to decide in favour of going (although sometimes, I own, the other way) by being aware of the subject to be treated of in the pulpit. Also there are some persons who have certain difficulties and temptations, or who have attractions towards certain topics, who will be glad to know when a subject is treated of concerning which they desire help or information. Try the experiment fellow-Clergy, and let the readers of the Record know the result.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

"There is but a step between me and death." Amid the horrors of the awful accidents of last week, by which so many of us lost respected friends or dearly-loved relations, we, none of us, could ignore the truth of that text. But events move quickly, and probably by the time that these lines are read, many will have forgotten a truth which it is not convenient to remember. But some will not, and the only glimpse of brightness amid the dark remembrance, is the knowledge that some may realize their unsafe position and may seek the Saviour who is longing for their salvation. Logically, their chances of death are no greater than a fortnight ago. But our minds are not governed by logic, and just as—although railway travelling is actually safer than it was 10 days ago—people now "feel timid" about travelling by rail, so those who would not be affected by an epidemic which killed twice as many people, have been forced by these sudden and terrible occurrences to see that for them as for others there is but a step to death—and if that step is taken when they are unprepared, what will be the result?

Such Religion as being the result of mere terror, is worthless, some would say. I deny it. If its whole development was caused by terror it would be poor religion. But the terror is but the flash of lightning which reveals that, unknowingly, we were on a wrong and perilous road. Such a revelation is to be welcomed and utilised. The terror will quickly pass—is, perhaps, already passing. But if it has led a man to see that he is far from God and to attempt to seek Him, this calamity may prove an infinite blessing to that person. People are different in temperament and men who have listened untouched to the most earnest Evangelist, may, by the presence of immediate danger, or by the knowledge of the sudden call of friends or acquaintances into the presence of the Master, be brought to see that the Christian who can say, "For me to live is Christ, to die is gain," has a blessing which is worth all the money and fame and comfort and excitement which the world can give.

"The only gleam of sunshine in the news of the week is the tidings that the poor Czar is freed from all his troubles." So said a friend to me the other day. And yet there is but little comfort in that, for another man is undertaking the same dangerous, anxious post—a post which is perhaps the most important, the most unhappy, and one of the most dangerous in the world, while at the same time it is impossible for the most light-hearted of theorists to point out any satisfactory way of solving its many difficulties. A nation where the majority are too ignorant for free government has also a minority which are both fit for it and desire it. What is to be done? The late Czar was, I consider, blameworthy in altering the liberal conclusions of his previous life when he ascended the throne; but it must be admitted that it seems unnatural to appear to yield to, or make terms with, the murders of a father. He has been, according to his lights, a good ruler, and the world may be very thankful that he has kept the great resolution of his life—to maintain peace, if possible. If he could only have seen his way to diffuse education among his people, and to force the priests of the Greek Church, whose Head he was, to become more earnest and more moral, he would have done as much as could be expected of a man who is in the position of being responsible for the well-being of millions and yet is tied and bound by his surroundings in every direction. May God grant wisdom to the young, untried, almost unknown man who is taking his place. And may that almost inevitable day be far distant when the two greatest empires shall close in deadly conflict.

WHAT GOD FORGETS.

By ANNA TEMPLE.

In ignorance I thought, In silly fear and foolishness, and dread— God doth remember all the sins I wrought, And doth forget how needy is my lot. But lo, instead, When I His message read, I found it was my needs on which He thought, My sins that He; because of Christ, forgot.

CHURCH HISTORY.

THE CONTINUITY OF THE CHURCH OF ENGLAND.

A COMMON SENSE VIEW OF IT.

By the Rev. Thomas Moore.

It is essential to the lucidity and utility of any discussion that those who engage in it should specifically define the terms they make use of to designate the subject under consideration.

Only by this means can those who take opposite views of the same subject be assured that they attach an identical meaning to the terms which they use to describe it.

It is evident that if they do not by such definitions assure themselves that they attach the same meaning to the "stipulated" terms which they mutually make use of—although using the same terms they may from their respective points of view be discussing altogether different subjects.

In no cases is it more important for controversialists thus to define their terms than in discussions upon theological and ecclesiastical matters.

And in no such controversies is it more urgently requisite that such definitions should be insisted upon—as essential preliminaries to any argument—than in discussions with Roman controversialists, who give themselves to the work of attacking, and of trying if possible to discredit the Church of England.

"The present Church of England," say they, "is a brand new Church, which had no existence in England previous to the Reformation." "The old Church of England," say they, "ceased to exist when England rejected Papal supremacy and repudiated subjection to Rome." "The new Church of England," say they, "was then created by Henry VIII. and his Parliament, and was substituted instead of the old Church of England that acknowledged Papal supremacy and yielded obedience to Rome."

Churchmen reply—The Church of England of the present day is the continuous and lawful successor, not only of the Church that existed in the kingdom immediately before the Reformation, but of the Church of England founded in this country in early Anglo-Saxon times by Augustine and by the Scotch-Irish missionaries from the sacred Island of Iona.

No change that took place in her relations with Rome in the reign of Henry VIII. and no change that subsequently took place in her doctrine, ritual and worship in the reigns of Edward VI. and Queen Elizabeth, altered or affected in the slightest degree her essential identity or interrupted her historical continuity.

So that we claim for the present Church of England that she has a continuous life and history throughout all the centuries of the existence of the English nation, notwithstanding all the changes that have taken place in the kingdom, both outside and inside of her communion.

The Church of England, in fact, is the most continuously existing body corporate or institution to be found in the realm, and from the date of her foundation and organization till the present time, she has as continuously existed, without any break in her existence, as has any Church in Christendom. The Church of England, therefore, rightfully claims continuity as one of her essential characteristics, which she has possessed from the day that she was first founded amongst the Anglo-Saxon people until the present time.

"The characteristic of continuity cannot be claimed by the Church of England," says the Roman controversialist—"the word continuity cannot be applied to her history. The changes that have taken place in her external circumstances, and within her communion, render that impossible."

Our respective ideas of continuity must be very different, we reply. Let us inquire what the word continuity exactly means, and ascertain what is really essentially comprehended in it, and included under it.

In doing this we must remember that the word continuity is not primarily an ecclesiastical term.

It is a term which has its primary uses and applications altogether apart from the region of ecclesiastical controversy.

Well, by the word continuity as applied to the life of a living being, or the existence of a society, corporation, or institution, we mean the unbroken, uninterrupted continuance of the elements or characteristics that are essential to the life of the one or the existence of the other.

Now it is evident that multitudinous changes may and do take place in the life of a human being, and in not only his body and mind, but also in his conditions of life and his opinions, without in the slightest degree affecting his identity or in any way breaking his continuity of existence.

In the same way the most revolutionary changes may take place in a society, a body corporate, or institution without in any way interrupting its continuity.

So in the history and circumstances of the Church in almost every State in Christendom, changes have taken place without destroying its identity.

Why, if even very great and important changes in constitution, government, doctrine, discipline, ritual and worship, and in her ceremonial of ordaining priests and deacons, and in the method of consecrating Bishops and electing Popes, as well as in her relations to other Churches

were necessarily to destroy the continuity of a Church, the continuity of the Church of Rome herself would have been destroyed centuries ago over and over again.

For from the date of her origin till the present time no Church in Christendom with reference to these particulars has made such great and radical changes as has the Church of Rome herself.

The continuity of a Church, then, cannot depend upon its adherence to any external arrangements, circumstances, or state of things which do not touch the essentials of its life, nor is such continuity dependent upon the retention within its communion of things which it long may have scrupulously observed and deemed sacred, but which are not of Divine institution and which it sees reason to change.

It does not even depend upon the observance in all respects of a perpetually stereotyped, uniform ceremonial in the administration of Holy Baptism, the celebration of the Holy Communion, and in the Consecration of Bishops and the Ordination of Priests and Deacons.

Much less does the continuity of a Church depend upon its relations to other Churches being always the same.

But the continuity of a Church does depend upon its uninterrupted retention of the Orders of Bishops, Priests, and Deacons as set forth in the New Testament—upon its retention and observance of the two Sacraments, Holy Baptism and the Holy Communion, as instituted and ordained by Christ Himself, upon the acceptance of the Holy Scriptures as God's revelation to man, and their efficacy to inform man of all that he needs to know for the attainment of present and future salvation upon the acceptance of the decisions of the four General Councils of Catholic Christendom on all points brought under their consideration, and adherence to the Apostles, and Nicene Creeds as the duly authorized Catholic summaries of the Christian Faith.

A Church that, amidst all the changes in her history, and changes in the history of the kingdom in which her lot is cast, holds to these great essentials, and desires and earnestly expresses such desire in all things to conform herself to Apostolic and Catholic rule and precedent, ceases not to be a continuously existing Church when from deliberately adjudged necessity she determines to put away from her what she regards as error in doctrine and abuse in custom, and resolves to readjust her relations to a Church to which for a time she unhappily yielded too readily an obedience.

Such a Church is the Church of England. In the reign of Henry VIII. she repudiated Papal Supremacy, but that supremacy was a usurpation over her which the Papacy gradually acquired after the Norman Conquest, and which had no existence in England previous to that period.

In the reigns of Edward VI. and Queen Elizabeth, the Church of England purged herself of false doctrines and ceased to observe a superstitious and burdensome ceremonial, but these she slavishly had adopted during the period of Rome's wrongful domination over her.

In the periods referred to, and in the changes made, the Church of England simply resumed her rightful prerogative to revise her relations with Rome, and to repudiate errors which she had previously adopted through Rome's baneful influence.

She retained all that was Apostolic, Primitive, and Catholic in doctrine, ritual, worship, in the celebration and administration of the Sacraments, as well as in her Ordinal. Because she thus acted, Rome angrily withdrew from communion with her.

In nothing that the Church of England did in the reign of Henry VIII. and throughout the Reformation period, was it ever her intention to sever herself from communion with the Catholic Church of Christendom, and she never had any idea or consciousness that she was doing so.

Wherein, then, was her continuity as a Church broken? Family Church Newspaper.

FLORENCE NIGHTINGALE AT HOME.

An American who has lately been in England has contributed to the New York Tribune some particulars of a visit paid to Florence Nightingale, who, now 74 years of age, is living in a quiet spot in the West of London, where, it is said, even her neighbours do not know her. The writer says that Miss Nightingale expressed her thanks for the kind letters she is constantly receiving from America, and she mentioned especially the testimonial presented to her by the American Government in return for her advice with regard to improving their hospital service at the time of the Civil War. She has a similar testimonial from France, and has tributes from individuals all over the world. The rooms of the heroine of the Crimea are said to be fairly filled with pictures, books, medals, and bits of bric-a-brac that have been presented to her from time to time. To her visitor she said, "I am constantly being remembered by kind friends who are personally unknown to me, but whose kindness touches me more than I can say. I wish you would thank my American friends that are constantly coming to me. If I have done good in my life, I am being fully rewarded now. What gratifies me above all is that all my hopes have been fulfilled. But it still horrifies me when I think of how our man were treated when they were ill or wounded at the time of the Crimean War. To-day, with improved hospital service, and trained nurses, with such organizations as the Red Cross and others, our system is well-nigh perfect."

When DuChaillu was upon the farthest verge of the Land of the Midnight Sun, he was arrested at the door of a peasant's cottage by the sounds of a mother's voice. He listened and then entered. The wife was bending over the cradle of her first-born singing the sweet words of David's Psalms. "Yes," said she gently, "this is my first babe, and his first words must be those of the Blessed Book. I wish my voice and God's thoughts to be associated in his wakening consciousness. The barer life is, the more it needs God's benediction to rest upon it." It was in the later years of his wild career that Burns recalled with tenderness scenes in his boyhood's home when "The saint, the husband and the father prays." To how many wandering children of the prophets and the covenant may these lines come, reminding them of obligations imposed by their birth, and duties made more sacred still by mutual compact between God and the home. Children of the covenant who turn their backs upon such obligations are not simply guilty of disloyalty. They are guilty of treason.

SUNDAY SCHOOL COLUMN.

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

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"Schools are established in a parish. Soon the superintendent hears that there is to be a local association to embrace all the Church Sunday-schools in a given district. The question arises—shall we join? To any superintendent of any School where such an organization exists, we say—Yes. But why? The answer is—There are to be training classes, papers, lectures on practical Sunday-school topics, social gatherings where you may meet many others engaged in your own class of work in neighbouring parishes. But if the school be well-ordered, it may be said, 'We are pretty well organised; we had better let well alone and refrain from joining.' We reply, Is there no weak point in your school? Nothing to improve? It would be strange indeed if we had hit upon the one perfect school at last. We all know, however, that no such school is so good that it cannot be better, and its teachers suggest valuable hints at these local meetings. If this be true of flourishing schools, what must it be of those poorly managed where teachers and superintendent are perhaps labouring earnestly, yet full of discouragement and often downcast. For such schools the help gained by the experience of teachers and workers from other and older schools is, in some cases, invaluable; the mutual counsel enjoyed at such meetings cannot fail to be beneficial."

"For 9 years," continues the writer, "I saw the practical working of one of these associations. I believe the first established in London, and can testify that the various styles of teaching at the training classes, the criticisms of those present, the many papers of different branches of Sunday-school work, and the happy tea and social meeting once a year, have all been so many opportunities of help and refreshment, to which I shall ever look back, as I look forward to other similar meetings, with the liveliest pleasure and satisfaction."

"But the success of these gatherings can only be assured by a feeling of friendly co-operation among the various parishes. Here Clergy Superintendents, and Teachers meet on common ground, that of the Sunday-school work at their respective schools. Here is a bond of union. Let us cherish and preserve it in these days of sad divisions, and hold it as a pledge of a day of still closer union, which we hope may, ere long, dawn upon the Church of Christ."

The Self-Denial Effort ought to be fully recognised and partaken in by our Sunday schools. Will every superintendent take care that the children of the school are informed of all the circumstances of the case, and will every teacher strive to inspire the children of his class with his own enthusiasm for Missions and with his own admiration and sympathy for those, who perhaps in dangers, and certainly amid great discouragements, are bravely doing God's strictly commanded work of trying to make disciples of all nations? The Sunday-school scholars of to-day will, in a few years, be the main supporters of Missions, and we hope and pray that our Church's enthusiasm for Foreign Missions will grow from year to year until we can be proud of the work that we, as a Church, are doing to evangelise the heathen.

J. W. D.

CHILDREN OF THE COVENANT.

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Lessons: Morning—Ecclesiasticus 39 to v 13—Hebrews 8. Evening—Ecclesiasticus 39 v 13—St. John 4 to v 31. Lecture, Moore College, 11.30 a.m., THE PRIMATE.

St. LUKE'S BURWOOD.—Confirmation, 7.30, The PRIMATE. THURSDAY. Lessons: Morning—Ecclesiasticus 41 to v 14—Hebrews 9. Evening—Ecclesiasticus 42 v 15—St. John 4 v 31. HOLY TRINITY, MACDONALDTOWN.—Confirmation, 7.30 p.m., THE PRIMATE.

FRIDAY. Lessons: Morning—Ecclesiasticus 44 v 16—Hebrews 10 to v 19. Evening—Ecclesiasticus 50 to v 25—St. John 5 to v 24. The PRIMATE will meet in Conference the Dean, Archdeacons, and Rural Deans at "Greenknows." Labor Home, 5.30 p.m., Address by the PRIMATE.

SATURDAY. Lessons: Morning—Ecclesiasticus 51 v 10—Hebrews 10 v 19. Evening—Baruch 4 to v 21—St. John 5 to v 24.

CHURCH MISSIONARY ASSOCIATION.

The Annual Meeting of the Gleaneers' Union, in connection with the Church Missionary Association was held on Tuesday last at the Chapter House. The Meeting for Ladies specially was held in the afternoon. At this the Rev. W. Martin, B.A., presided. The Annual Report read by Miss Mary Walsh, the General Secretary of the Union, was of a very encouraging character. Twelve months ago there were 926 members enrolled; now the records showed 1255 or an increase during the past 12 months of 329. There were now branches of the Union in 27 parishes. In addition to other duties, the Union has been carrying on the work which, in England, was performed by the Missionary Leaves Association. Boxes containing Christmas presents and articles of useful wearing apparel had been prepared for the most part by the lady members in some of the branches, and dispatched to different mission stations. The receipts for the year had amounted to £65 13s 6d, and the disbursement had been £61 11s 10d. An address on "Missionary Promises" was delivered by Miss Latham, and another on "Missionary Promises" by Miss Price. In the evening a General Meeting was held, and there was a large attendance. The Most Reverend THE PRIMATE presided. Mr. C. R. Walsh the Hon. Secretary submitted the report read at the afternoon meeting, and addresses were delivered by Rev. E. S. Wilkinson, B.A. and the Rev. J. Vaughan, the former speaking on the subject of "Missionary Difficulties at Home and Abroad," the latter on "Missionary Successes."

Telegraph.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure. Try a bottle.

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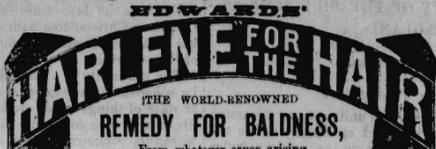
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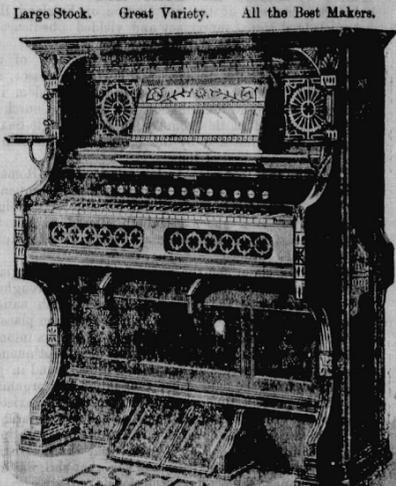
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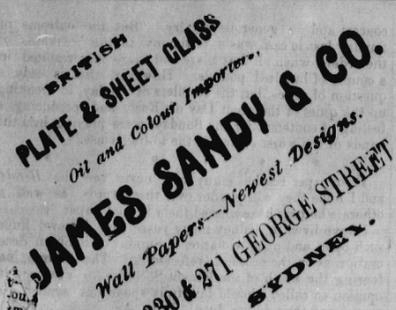
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, NOVEMBER 10, 1894.

IN our last issue we directed the attention of our readers to recent utterances by Roman Ecclesiastics in England and in the Colonies. Another long letter has appeared in the columns of the Herald from Dr. MORAN defending his position. The general public are weary of such controversy, and to only a few has it any interest whatever. The Church of England has history upon her side—has truth upon her side, and the recent foolish and parrot-like cries of certain Roman controversialists is a last and desperate expedient resorted to as a rough and ready method of disparaging and discrediting the Church of England in the esteem and affection of her members. What should concern us most, however, is to establish the supremacy of the Church by maintaining purity of doctrine, simplicity in ritual, and the truth as it is in Jesus. The quotation we gave from Dr. VAUGHAN's address at Preston, in which he declared that Ritualism has fought the battle of Papacy with magnificent success, is sad reading. We are compelled to acknowledge that in some cases it is true. Dr. VAUGHAN said among many other things:—"Our hopes of a gradual submission by an ever-increasing number of Anglicans rest on the growing appreciation of Catholic doctrine and devout practices, and a sensible diminution of the difficulties and prejudices that have hitherto obscured them. Contrast the Churches of the Establishment of sixty or seventy years ago with the present Churches, which are often distinguished only with extreme difficulty from those belonging to the Church of Rome. The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions, have been re-examined and taken back, one by one, until the Thirty-nine Articles

have been banished and buried as a rule of faith. All this speaks of a change, and a movement towards the Catholic Church that would have appeared absolutely incredible at the beginning of this century, and the movement has been stronger than the rankest Protestant, stronger than the lawyers and the Legislature. A spasmodic protest, a useless prosecution, a Delphic judgment, and the movement continues and spreads, lodging itself in Anglican homes and Convents, in Schools, Churches, and even Cathedrals, until it is rapidly covering the country. Has there ever been seen a more marvellous change than this is within half a century!"

Some who differ with us would question the accuracy of such statements, and would be inclined to pooh pooh them and say there is no such danger to be apprehended. The Westminster Gazette, however, does not agree with such persons. It says, with reference to Dr. VAUGHAN's utterance:—"It is not to be denied that in both respects he has some ground for his satisfaction. Anyone who, at the beginning of the present century, had predicted either the change which has come over the Church of England, or the growth of the Roman Church in this country, would have been flouted for a dreamer of dreams or of nightmares. . . . The Cathedral which MANNING would not build because the money seemed to him more needed for other purposes is shortly to be begun on a most sumptuous scale in Westminster. With great pomp England has been dedicated to St. Peter, and declared to be the dowry of the Virgin." The London Daily Chronicle, another authority, speaks and says:—"Is it due to the widespread influence of Ritualism within the borders of the Anglican Church? The English people during the past 20 or 30 years—not to go further back—have become familiarised with ritual, doctrine and pretensions little different from those of the Roman Church. Even the word "Mass" is occasionally used by Anglicans to describe their celebrations of the Lord's Supper. Altars, vestments, candles, genuflections, processions and ornate choral services are no longer merely the archaic signs of a discredited Church. They are quite the newest thing in Anglicanism. Something akin to transubstantiation is also taught; habitual auricular confession is openly practiced. And, on the whole, English Churchmen have taken very kindly to these strange doings of their parochial Clergy. Beyond question the Roman Church has secured a more favourable hearing for its characteristic doctrines and practices by this movement within the established Church." The memorial lately presented by the National Protestant Churchmen's Union to the Bishops, furnished evidence of the disloyalty of many of the Clergy. The Lincoln Judgment bristling with inaccuracies and inconsistencies,—the final and authentic version of which is said to be still unknown—has favoured Ritualism, and a High Church journal recently advised Churchmen, on visiting Roman Catholic Countries, to seize every opportunity of taking the Sacrament in the Romish Churches. When will the extreme section of Ritualists discover they are doing the work of the Church of Rome, and that the Roman party, from the Pope down to the acolyte, are laughing as they see the Church of England sacrificed. If they will not listen to the voice of the ARCHBISHOP OF CANTERBURY as he warns them against "fingering the trinkets of Rome," will they listen to Dr. VAUGHAN as he tells them that the possession of the fragments of Roman form are not sufficient. "Were the possession of priestly orders of an episcopate, of the sacraments, of a multitude of Catholic devotions, a title to be considered the true Church of CHRIST, then would the Arians, the Nestorians, the Pelagians, the Donatists, the Greeks, and a hundred other heretical or schismatical bodies be the true Church." Dr. VAUGHAN "begged those who thought that in having these Catholic practices they had all they need desire" not to deceive themselves. They must accept the rule of the Papacy. "We beseech our Blessed Lady, whose dowry is England," he concluded, "again to hasten the time of her Son's miracles, and to obtain an outpouring of Divine grace upon souls such as may give not only light to see, but fortitude and courage to make all those needless sacrifices to flesh and blood which in God's ordinary providence are required of those who are mercifully called by God to return to the Church of their fathers." Some

extreme men seem, to desire to set up the authority of the Papacy once more. That is impossible—as impossible as it is to turn day into night, for England is Protestant. She has repudiated forever that Papal supremacy which had been wrongfully and tyrannically imposed upon her, she will never allow the Pope again to interfere in any way in her affairs, and the Church of England, despite what Drs. VAUGHAN and MORAN say, and despite what some of our own Bishops and Clergy teach is Apostolic, Primitive, and Catholic.

What should Evangelicals do? We answer they must not only protest against what they believe to be deadly and mischievous error, but they must go further and they must boldly attest. In fact if we had less protesting and more attesting it would be of vast advantage. Remonstrances and appeals are well enough in their way, but to uphold the truth, to live the truth, to defend the truth and to spread the truth are the means which should be employed in showing forth the glory of those truths for which our fathers fought and died. Romanists and Ritualists are most industrious in circulating their literature. Efforts are continually being made to introduce it. A "nauseous stream of cheap manuals" in which doctrines and practices, as un-English as they are un-Catholic, are foisted upon ignorant readers. Evangelicals are taunted, and it is said we have no literature to circulate. The statement is absolutely incorrect and we would urge upon the Members of the Church in Australia to obtain, and read, and lend to others a book entitled the "Protestantism of the Prayer Book." We have not the slightest hesitation in saying that the circulation of such a book among the Clergy and Laity would strengthen the position of the Church and lead men to see that the Prayer Book is thoroughly Protestant and that so long as it remains unaltered it is a massive bulwark of Protestantism. We should like to see a copy of this magnificent work in the hands of every Churchman; it is a manly, wholesome, and noble attestation of truth. Such books also as Archdeacon PEROWNS'S "Our High Priest in Heaven," and Mr. BARNES LAWRENCE'S "A Churchman to Churchmen" should be circulated by hundreds. If Evangelicals would only scatter broadcast such literature and be as earnest about it, as the Romanist and Romaniser are in circulating their little manuals, etc., the altered aspect of things would soon be seen and Churchmen would be able to refute readily, strongly and accurately the grievous errors which are leading many souls away from the truth. This can be done without bitterness or personal attacks. If we believe in our Church's principles as they are expressed in the Prayer Book and in the Articles, we must lovingly uphold them if we are loyal sons of the Church. In the discharge of this duty we must act from sincere conviction and be animated by the Spirit of our Master and have no party ends in view. There is something higher and nobler to work for than "party," and when honest and impartial men discover that we are ruled by the Spirit of CHRIST we shall have their sympathy and support. For this end there is no greater power than prayer. Less controversy and more prayer should be our motto. In private, in the family and in common prayer we should seek for that guidance by which our work may be directed and ruled for the glory of God and for the welfare of His Church.

CHURCH NEWS.

From Various Correspondents.

Diocese of Sydney.

CHRIST CHURCH, GLADESVILLE.—The Rev. W. Lumsdaine the Incumbent, made reference on Sunday evening last, to the sad accidents that have thrown Sydney and suburbs into mourning; and made it the means of calling to mind, the necessity for living in a state of preparedness for death. He chose for his text I Cor. iii. 11, 12, 13, and preached an excellent extempore sermon to an attentive congregation.

ALL SAINTS, HUNTER'S HILL.—The late terrible accidents during the week gave a sombre character to the morning service last Sunday. Chopin's funeral March formed the opening voluntary, and the Dead March in Saul was performed previous to the offertory, the whole

The Editor will be glad to receive brief, interesting items of Church News, if sent promptly after the occurrence of the events to which they refer.

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## OFFICERS AND CHAPTER NOTICES.

President: Mr. J. BARRE JOHNSTON.  
 Vice Presidents:  
 DR. HOUISON; Mr. J. MCKERN.  
 Joint Hon. Secretaries:  
 MR. K. E. BARNETT, 149 Forbes-street, Woollloomooloo;  
 MR. R. W. GEORGE, 5 Paddington-street, Paddington.  
 Hon. Treasurer:  
 DR. HOUISON.  
 The Council consists of two delegates from each chartered Chapter, and meets at St. Philip's, Church Hill, on the last Tuesday of each month, at 7.45 p.m.

Reports, etc., intended for insertion in these columns, should be forwarded at least 10 days before date of publication as follows:—  
**CITY AND SUBURBAN CHAPTERS:**  
 Mr. J. A. AUBIN, Aubrey House, Daragan-street, Glebe.  
**DIOCESAN CHAPTERS:**  
 Mr. J. MCKERN, "Waratah," Bogam-street, Summer Hill.  
 Mr. W. G. MCKERN, Dursley, Nowra-street, Summer Hill, will compile "Gleanings from Abroad," and will thankfully receive contributions.  
 Chapter Secretaries should order copies of publication from Mr. R. W. GEORGE, Mines Department, Phillip Street, Sydney, at least one week in advance.

## EXTRACT FROM THE CONSTITUTION.

**OBJECT.**—The sole object of the "Brotherhood of St. Andrew" is the spread of Christ's Kingdom among young men, and to this end, every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood, so long as he shall be a member. These rules are two: the Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the work of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church, and in young men's Bible classes.

**BASES OF UNIONS.**—Any organisation of young men, in any parish, mission, educational institution of the Church of England, effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledge themselves, is entitled to become a Chapter of the Brotherhood, and, as such to representation in its Conventions unless such approval be withdrawn.

No man shall be an active member of a Chapter who has not been baptised, and no member shall be elected presiding officer or delegate to the Convention who is not also a Communicant of the Protestant Episcopal Church.

**FINANCIAL SUPPORT.**—Each Chapter shall pay to the Treasurer of the Council, as its quota of the expenses of the Convention and the Council, two shillings per annum *per capita* of its membership. But a Chapter organised in the last half of a calendar year shall have one-half of its quota rebated.

Quotas shall be payable as follows:—Upon organization each Chapter shall forward to the Council, with its ratification of the Constitution and its report of organization, its quota based upon the number of its Charter members. For each subsequent year it shall forward its quota to the Council on January 1st, based upon its membership on the St. Andrew's Day preceding.

## The Annual Convention.

The Council, some time ago, accepted the invitation of the Incumbent and Chapter of St. Peter's, Woollloomooloo (Sydney), to hold the Convention of this year at their Church. This will take place on Thursday and Friday, 22nd and 23rd inst.

The Executive Committee have held several meetings, and the following programme has been decided upon:—

The Clergy of the various Parishes in which Chapters have been established, and others in sympathy, are invited to direct the attention of their congregations to the Brotherhood Work, on Sunday, 18th, either by holding Special Meetings for young men, or in the ordinary service, emphasising the Church's work on behalf of young men.

On Thursday, the 22nd, the Convention will be preceded by a celebration of Holy Communion at 4 o'clock p.m., at which the MOST REVEREND THE PRIMATE will deliver a SPECIAL CHARGE to the Brotherhood in Australia.

Tea will be held in St. Peter's School Hall, at 5.45 p.m.

The interval between the tea and the Evening Session will be filled in with Open-Air Services (probably at two or more stations in the Parish); and by an Organ Recital in the Church for those whose tastes are in that direction—this item of the programme last Convention was greatly appreciated.

The Evening Session will begin at 7.15 by devotional exercises up to 7.30, and the following is the order of business:—

- Annual Address by President.—Mr. J. Barre Johnston.
- Address by the Right Reverend the Lord Bishop of Newcastle. Subject: "Letting Down the Nets."
- Address: "What may the Clergy expect from the Brotherhood?" Mr. James McKern.
- "The spread of the Kingdom of Christ in connection with the Brotherhood." Rev. J. Brodie Armstrong, St. Paul's Pro-Cathedral Hay.
- "Brotherhood Bible Classes." Dr. Houison.
- "The Brotherhood in connection with Home and Foreign Mission Work." Mr. E. E. C. Robison.

The Addresses (other than that of the Bishop of Newcastle) will occupy not more than fifteen minutes each, and will be open to discussion by speakers called from the Chair.

On Friday afternoon there will be a Business Session lasting from 4.30 to 6 o'clock.

Annual Report.—Mr. K. E. Bennett—General Secretary.

Summarised Chapters' Report.—Mr. J. McKern.

Treasurers Statement of Accounts.

Election of Officers.

Consideration of Formation of Diocesan Councils.

(Arrangements are being made for members to partake of tea together.)

Evening Session.—

Devotional Services 7.15 to 7.30.

Address: "Prayer." Rev. A. J. Wheeler, of Broken Hill.

"Service."

"Brotherhood Boys." Mr. William Crane.

(Each address to occupy not more than fifteen minutes.)

"One Hour's Discussion"—being a series of short addresses on Brotherhood methods of work. Members desirous of taking part in this discussion are invited to hand in to the Secretary, slips containing subjects and names (during the Thursday evening, or at the Business Session) and these will have precedence.

The above programme has been arranged after several meetings of earnest prayer and careful consideration, and it is placed before our members with humble confidence that it has been prompted by the Holy Spirit.

We ask all the Brotherhood to exercise our first Rule by praying for a rich blessing as the outcome of this Convention; and to give their service also to make it a successful in every way.

We must not omit to mention that while the tea gathering is chiefly for members,—yet there will be provision for a number of friends as on former occasions.—Tickets will be issued at one shilling.

## Chapter Reports.

**ADELAIDE.** We have had the pleasure of a visit from Mr. Mudie the recently appointed Secretary of the Adelaide Diocese. He has been in consultation with several of our officers in Sydney including the President and General Secretary. He has also visited several Chapters, and thus gained an insight of Brotherhood work which must be helpful to him in his position in South Australia. We are sorry that he could not remain over the Convention, as we feel sure that one who has shown so much enthusiasm and deep interest in the work would have contributed to the success of the Convention.

**MELBOURNE.** The newly formed Chapter at Richmond, Victoria, has obtained its Charter. This is the Parish to which Rev. T. B. Tress was recently appointed, and we were prepared to receive most encouraging accounts of the work, which have just come to hand. A Provisional Chapter has been established at Brighton.

**RIVERINA.** A Chapter has been chartered for St. Paul's Pro-Cathedral at Hay. For some months the young men there have been on probation, and their application for Charter now is all the more reliable as it shows that they have deliberately undertaken the solemn pledges to pray and work for the spreading of Christ's Kingdom among young men in their City. We are looking forward with pleasure to the visit of the Incumbent (Rev. J. B. Armstrong) and the Director of the Chapter, and their participation in the Convention.

**NEW ZEALAND.** Ashburton is the first Chapter to be chartered in this interesting Colony, but we expect that it will shortly be followed by several others, as many urgent inquiries have been made from all parts for the fullest information, and there are indications that some are ripe for the work. We will watch with deep interest this movement to gather young men into the Church of Christ, and pray that the Brotherhood will be spread as a net over the several Dioceses of New Zealand.

**TASMANIA.** In this Diocese also it has pleased our King to set up a Standard and to plan a campaign for the spreading of His Kingdom. We wish God-speed to the Chapter of Holy Trinity at Hobart, and will await with pleasure the receipts of Reports of work done. As in New Zealand so we pray for the progress of the Brotherhood in this insular Diocese.

**NEWCASTLE.** The Bishop is taking a deep interest in the Brotherhood. He has kindly undertaken to deliver an address at the Convention, and the subject, "Letting down the Net," will we feel sure be so treated by Dr. Stanton as to inspire some of our brethren to become more expert "fishers of men." The excellent report of work published from time to time in connexion with St. James' Wickham, shows that this Chapter has rightly grasped the idea of Brotherhood work. It was hinted in the last issue that one or more Parishes contemplate possessing Chapters, and we are hoping that a group of them will shortly be formed in Newcastle and suburbs. It is expected that a member of the Council will shortly visit the City when we hope to see a series of meetings held resulting in the establishment of several Chapters and a local Council for Newcastle.

**PERTH.** In this remote Diocese our organisation also been planted. At present we are not in possession of much news respecting it, but that will appear ere long in our columns. And so the work spreads! It seems as if the "day of small things" is vanishing; that God is abundantly answering our daily prayer; and now we must look forward to ask, to expect, and to do, great things. The little leaven introduced in such a simple way by our President some two years ago is certainly leavening the whole lump of Australia, and where we bear in mind that the process of leavening, if it means anything, means that it will raise all the constituents of the lump. It will be our wisdom to be very careful to ensure that the leaven which each of us contributes is the true leaven of the "truth as it is in Jesus." With hearts consecrated to God and lives devoted to His service, our every daily prayer and every act of service will not only raise ourselves higher towards Christ, but must of necessity raise with us in the same direction those whose souls and lives we have taken and will henceforth take in hand, and not only individually will we be raised but our Church will be raised, and with it, not individual souls simply, but whole masses of the people. Our work is a forward movement, we have been told to uplift the Cross of Christ, let us from Him obtain the necessary strength to maintain the position, and to go forward conquering in His name.

**ST. STEPHEN'S NEWTOWN CHAPTER.** A meeting of the above was held in the schoolroom on Friday November 2nd.

Rev. Canon Taylor (President) in the chair. Satisfactory reports of personal work were given by the Brothers. Through the agency of some of the numbers to the Bible Class had increased, others reported having induced people to attend Church. The Rev. L. Kay was initiated into the Chapter. After the admission the Rev. Canon Taylor read the verses from 1st Chapter John, which points out to us our duty as members of the Brotherhood. He then reviewed briefly the six verses clearly shewing that eight points at least could be taken from them. The meeting closed with the Benediction.

**ST. JAMES' WICKHAM.** A resolution to the effect that the men of our Chapter do what they can to make the Wednesday evening services popular, was recently carried, and, of course, it goes without saying, we shall do our very best to put the resolution into practice. One of the paragraphs in the September number of the *Cross* stirred us up to this action. Another matter brought before the Chapter, was the need of knowing when any are sick in the Parish, of visiting and praying with them. We are under our Incumbent's orders, and ready to act as he directs, as a result of having our attention called to the suffering, but this is not to interfere with our duty concerning the "next man," rather, it will help us more faithfully to perform our obligation. We shall be busy this week going through the Parish distributing printed invitations and verbally trying to persuade men to attend the special service for men to be held next Sunday afternoon; We want to see, for a beginning, every man in our Parish giving loyal allegiance as a true soldier of the King of kings and Lord of lords, and, next, we want to see earnest endeavours put forth in every parish in this Diocese to bring about that purpose from Gosford to Cassilis.—We know we are working with our Master, and we know we have His wisdom, strength and power, and His alone, to do wisely, well and profitably the portion of work it is our high privilege to be engaged in.—Our Director has been appointed Delegate to the Convention.

**NOTE.**—In consequence of going to press a day earlier this week, we are obliged to hold over a quantity of Brotherhood matter which came to hand too late for publication.—Editor.

## FRAGMENTS.

Discords make the sweetest airs.

Danger will wink on opportunity.

The secret of success is to be ready for the opportunity.

If you would not have affliction visit you twice, listen at once to what it teaches.

Life is an earnest business, and no man was ever made great or good by a diet of broad grins.

Oppose kindness to perverseness. The heavy sword will not cut soft silk; by using sweet words and gentleness you may lead an elephant with a hair.

Industry, frugality, and discretion, the three foundations of economy, are moral qualities, and cannot be attained without moral discipline.

The heart of every woman is like a page written with sympathetic ink. It seems blank, but warm it sufficiently, and you will find a love-letter written on it.

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