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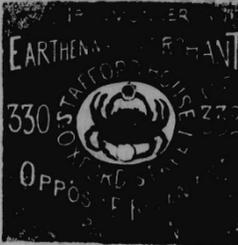
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The Australian Record.

SYDNEY, SATURDAY, NOVEMBER 17, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS,

PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

Personalia. The VERY REVEREND THE DEAN postponed his return to town from Saturday last until yesterday.—The Rev. CANON VANCE has been elected Dean of Melbourne.—The Rev. J. W. DAVISON has been appointed Curate of Kaniva in the Diocese of Ballarat.—The BISHOP OF BALLARAT has by the November mail received fifty pounds towards the needs of his Diocese from MISS BARBARA ROBERTSON of Hyde Park, London.—The Rev. P. PRESWELL has been licensed to the Curacy of Christ Church, Echuca.—The Rev. J. FIRTH late Incumbent of St. Mark's, Leopold, died on Tuesday, the 30th ult.—On Sunday last, ARCHDEACON ARMSTRONG preached farewell sermons at St. Columba's, Hawthorn.—It has been resolved to erect a suitable memorial to the late DEAN OF MELBOURNE, in St. Paul's Cathedral.—The Rev. CANON PUDDICOMBE is now on the Blue Mountains, and has, we are glad to hear, somewhat improved in health.—The Rev. R. M. TURNELL, once of the Melanesian Mission, lately of Tasmania, has been appointed to act as Assistant Minister at St. Saviour's Cathedral, Goulburn, until the end of the year.—The "Goulburn Cathedral Validating Bill," which gives legal force to certain Clauses of the Cathedral Ordinances of 1894, that infringe the "Church Act," has been passed by the Legislative Council. DR. HOLLIS, M.L.A., was good enough to take charge of it in the Assembly. It has been read a third time and finally passed. It now awaits the Royal assent.—In consequence of the war between China and Japan, a cable has recently been received from Salisbury Square which will delay for a time Miss AMY OXLEY and Miss ADA PRICE, who were to have left Sydney for China on the 27th October. "The King's servants are ready to do whatsoever the King shall appoint."—The University of Cambridge has conferred the degree of Doctor of Divinity upon the Rev. F. WALLIS, Bishop-Elect of Wellington, New Zealand, and the Right Rev. C. O. L. RILEY, Bishop of Perth, West Australia.—CANON MERCEZ has been appointed to take charge temporarily of the parish of Crewick, pending the appointment of a successor to the Rev. J. GLOVER, who recently retired.—His Honor MR. JUSTICE FOSTER is on a short visit to New Zealand.—Mr. S. A. FOX, Acting Manager of the Goulburn branch of the Commercial Bank, who accidentally shot himself on Tuesday while cleaning a revolver, died on the following day. Mr. FOX is son of the Rev. S. FOX, Incumbent of St. James', Croydon, and was highly esteemed by all who knew him.—LADY DUFF opened the St. Mark's, Darling Point Floral Fete at Greenoaks on Wednesday afternoon.—MR. RUSKIN has been commending the BISHOP OF LIVERPOOL's tracts, or, rather, an old letter of his in which they are praised has been printed. It is well-known that during one period of his life MR. RUSKIN was an ardent Evangelical. He attended for a considerable period the Ministry of Mr. SPURGEON at the Metropolitan Tabernacle.—MR. SHORTHOUSE, the author of "John Inglesant," pays a tribute to the memory of the late BISHOP OF COVENTRY. He says that the Bishop brought an atmosphere of distinction into Birmingham which it will be difficult to continue. His greatest and only fault was humility. He was too apt to overvalue the judgment of others and to undervalue his own where no question of conduct occurred.—The Membership of the National Protestant Church Union has reached nearly 4000.

The New Dean of Durham

The QUEEN has been pleased to approve of the appointment of the VERY REV. GEORGE WILLIAM KITCHIN, D.D., the present Dean of Winchester, as Dean of Durham, in succession to the VERY REV. DR. LAKE, whose resignation of the Deanery took effect during the month of October. The new DEAN of Durham, who is a Broad Churchman with Evangelical sympathies, is a late student of Christ Church, Oxford, where he took his B.A. degree, with a double first class, in 1850. Three years later he took his M.A. degree. He took holy orders in 1852, and was ordained priest in 1859. For some time DR. KITCHIN was a member of the Hobdonomad Council of Oxford University, and in 1863-64 was a Select Preacher, also during the former year Censor of Christ Church and Junior Proctor. In 1866-67 he was Whitehall Preacher, and in the year following he became Censor of non-collegiate students in the University of Oxford, which position he held until 1883, acting also during the last year as Tutor and Lecturer in History at Christ Church. He had also previously to this acted as tutor to H.R.H. the Crown Prince of Denmark. DR. KITCHIN left Oxford in 1883, and became Dean of Winchester, and by decree of Convocation the degree of D.D. was then conferred upon him. The new Dean of Durham has made many contributions to literature, and during his residence in Winchester has practically established the Hampshire Record Society. He is an antiquary and a Radical.

National Protestant Church Union

The National Protestant Church Union is making a good commencement of work for the winter. A large number of sermons, lectures, and public meetings have been arranged, and several branches are in course of formation. We understand also that a course of lectures on the "History of the Reformation" by well-known and able lecturers are being arranged for the early part of next year to be delivered at Exeter Hall. The publication department of the Union is also busy. A Guide to the Study of the Prayer Book, by CANON FAUSSET, a well known Biblical writer, is just out, which is a revision of his former work, The Prayer Book and Scripture in Harmony, and which it is hoped will prove helpful to many in the Study of their Prayer Book, a branch of study sadly neglected, and ignorance of which has been largely the cause of the spread of the many Romish doctrines now received under the name "Church of England Doctrine." Another very important work is in preparation, which is intended to form a manual of Church of England teaching on matters of great interest and moment. The title of this work we understand to be Faith, Life, and Order, and the names of the writers, ARCHDEACON SINCLAIR, the Rev. H. G. C. MOULE, and CANON GIBBLESTONE, are of themselves a sufficient guarantee of the excellency of the work when completed.

Consumption and its Victims.

In connection with the Sanitary Conference at Liverpool, Sir JAMES CRICHTON BROWNE addressed a working-class meeting recently on the prevention of consumption. Tubercular disease, he said, in 1892 caused over 63,000 deaths in England and Wales. He paid a tribute to Professor KOCH for his discovery that bacillus was the true cause of tubercular disease. Tuberculin had not fulfilled the expectations formed of it, but there was no reason to despair that some substance might yet be found, if experiments on living animals were not prohibited, whereby they would be able to follow up the tubercle bacillus through the tissues and exterminate it. Public authorities must carry out the provisions of the Artisans' Dwellings Act, and clear the ground of back-to-back houses. He hoped MR. CHAMBERLAIN'S valuable suggestion that the principle of the Irish Land Act be applied to English cities would be followed, so that by State aid, working men might become owners of their houses. Meanwhile, boiling all liquids, especially milk and water, would soften the bacillus, while fresh air and sunshine in preference to dark habitations, would produce a lethal effect on bacteria. Professor KOCH had assured them that strong sunshine would cause its destruction.

Unbeneficed Clergy.

The BISHOP OF CARLISLE has taken in hand the formation of a body of unbeneficed Clergy who shall be ready to take any special or ministerial work to which the Bishop may send them, and the new body began their work on All Saints' Day, November 1st.

An Ancient Psalter.

Among the books lately acquired for the National Library is one that, in addition to its intrinsic value, should evoke interest and sympathy from the adherents of the Stuart cause. The work is the "Whole Booke of Psalmes, collected into English meter by Thomas Sternhold, John Hopkins and others. Printed at London 1633." The psalter is in a silk embroidered binding, and is enclosed in a bag with a book marker bearing the portraits of Charles I and his queen, and the words, "From prison bring your captive king." A pair of embroidered gloves of the period, which were acquired at the same time as the psalter, is kept in the same box with it. The book is said to have belonged to a lady-in-waiting to Queen Henrietta Maria. Among the liturgies recently catalogued is an edition (imperfect) of the Book of Common Prayer dated 1603, which must have been printed after the accession of James I, May 7, 1603, and before the changes made in consequence of the Hampton Court Conference.

The Marriage of Divorced Persons.

The ARCHBISHOP OF YORK, as well as the BISHOP OF GLOUCESTER AND BRISTOL, owing to the report of the Convocation of York on Divorce, have joined the six bishops—Ely, Lichfield, Norwich, Chichester, Chester, and Salisbury—who refuse to grant marriage licenses to divorced persons. The ARCHBISHOP OF YORK, in a pastoral letter to his Clergy, says: "The Church of which we are members has clearly expressed her mind on this subject. The absolutely unqualified expressions in our Marriage Service leave us no doubt as to what she believes and enjoins. . . . I confidently trust that none of the Clergy who are Surrogates in this Diocese would consent to the issue of licenses in such cases."

An Eccentric Will.

Under the will of the late Miss C. R. RAINE, of Woodstock, Ryde, and Brighton, who died on June 19, leaving personal estate to the amount of over £86,000, an estate in the parish of Wolvercot, Oxfordshire, is bequeathed to Lord Randolph Churchill, in recognition of his commanding political genius, and of favours and benefits derived from the Marlborough estates by the testatrix's father. Miss RAINE makes provision to the extent of £12 a year each for the maintenance of a number of cats.

Ancient and Modern Memories.

The verbal memory displayed by the old Greek rhapsodists and bards, or the Icelandic scalds, was undoubtedly remarkable, and is often held up to the envy of these degenerate days. Yet the modern Shah-nama-Khans, Koran Khans, and other singers and reciters of Persia, who "will recite for hours together without stammering," and the Calmuck national bards, whose songs and recitations "sometimes last a whole day," cannot surely be a whit behind, if indeed they do not far surpass, the prodigies of early ages. We are often reminded of Greek gentlemen who know their HOMER by heart, in the days when HOMER occupied the field almost alone and there was little else to learn. But what are their exploits by the side of men like JOSEPH JUSTUS SCALIGER, who "committed HOMER to memory in twenty-one days, and the whole Greek poets in three months?" CAUSAUBON says of SCALIGER: "There was no subject on which anyone could desire instruction which he was not capable of giving. He had read nothing which he did not forthwith remember."

The Pope Hoodwinked.

The POPE (says the Daily Chronicle) has been hoodwinked. M. TURQUET, who was formerly Under-Secretary of State under the late M. JULES FERRY, recently wrote a letter to CARDINAL RAMPOLLA, professing his attachment to the Holy See, and recommending to the notice of His Holiness a "M. GUY DE PIERREFEU," the author of a book entitled "Le Triomphe du Christ." His Eminence sent a warm reply to the "converted" M. TURQUET, and referred also in flattering terms to M. GUY DE PIERREFEU as a "noble author worthy of all praise." The latter gentleman, however, is not a descendant of the Crusaders, but plain DANIEL AUSCHITZKY, M. TURQUET's secretary. "Guy de PIERREFEU is his nom-de-plume. The book which has thus been well advertised, entitled "L'Escopat sous le Joug," is a scurrilous libel on the French Bishops. The series of documents it professes to have drawn from the Ministry of Worship has been officially declared to be false. At the Nunciature Mess. PERI-MOROSINI says that the malo fides of the work in question is evident at first sight. CARDINAL RAMPOLLA's letter was a mere set of routine, implying no approbation of a book which, as a matter of fact, had not yet seen the light.

NEXT WEEK.

SUNDAY.

THE TWENTY-SIXTH SUNDAY AFTER TRINITY.

Lessons: Morning—Habakkuk 2; Hebrews 11 to v. 17.
Evening—Habakkuk 3 or Zephaniah 3;
St. John 6 to v. 22.

THE CATHEDRAL.—11 a.m., The PRIMATE.
3.15 p.m., Archdeacon Günther.
7 p.m., The DEAN.
Holy Communion, 8 a.m. and
11 a.m.

St. SAVIOUR'S, REDFERN.—3.30 p.m., Confirma-
tion The PRIMATE.

MONDAY.

Lessons: Morning—Isaiah 1 v. 21; Hebrews 11 v. 17.
Evening—Isaiah 2; St. John 6 v. 22
to v. 41.

Committee Diocesan Educational and
Book Society, 4 p.m.

SELF-DENIAL EFFORT.—Public Meeting in Y.M.C.A.
Hall, 7.45. The PRIMATE will preside.

TUESDAY.

Lessons: Morning—Isaiah 3 to v. 16; Hebrews 12.
Evening—Isaiah 4 v. 2; St. John 6 v.
41.

Committee Centennial Fund, 4.30 p.m.
The PRIMATE.

WEDNESDAY.

Lessons: Morning—Isaiah 5 to v. 18; Hebrews 13.
Evening—Isaiah 5 to v. 18; St. John 7
to v. 25.

St. ANNE'S, STRATHFIELD.—Confirmation, 7.30
p.m., The PRIMATE.

THURSDAY.

Lessons: Morning—Isaiah 6; James 1. Evening—
Isaiah 7 to v. 17; St. John 7 v. 25.

Annual Convention Brotherhood of St.
Andrew, St. Peter's, Woolloomooloo.
The Charge will be given by the
PRIMATE.

FRIDAY.

Lessons: Morning—Isaiah 8 v. 5 to v. 18; James 2.
Evening—Isaiah 8 v. 18 to 9 v. 8;
St. John 8 to v. 31.

MOSMAN.—Confirmation and opening of enlarged
Church, 7.30. The PRIMATE.

SATURDAY.

Lessons: Morning—Isaiah 9 v. 8 to 10 v. 5; James 3.
Evening—Isaiah 10 to v. 5 to v. 20;
St. John 8 v. 31.

**CHURCH MISSIONARY
SOCIETY.**

VALEDICTORY MEETINGS.

Notwithstanding the setting apart of two evenings,
September 30th and October 1st, for the meetings,
the friends of the outgoing Missionaries crowded Exeter Hall
on each occasion. The huge attendances each night
suggests the advisability of duplicating the meetings, but
for the fact that the singular charm of these gatherings
might, in some measure, be endangered by such an
arrangement. On Tuesday the Missionaries for India,
Persia, and Mauritius were taken leave of; on Wednesday
those for other parts of the Mission field. Sir John
Kennaway presided each day, and spoke with his familiar
impressiveness, simply but tellingly bringing home the
lessons of the moment. His deeply spiritual addresses
echoed the Divine reminder so encouraging in the midst
of apparent discouragement, "Not by might nor by
power, but by My Spirit, saith the Lord."

The rest of each evening after the official announce-
ments was devoted to addresses from equal batches of new
and returning Missionaries, and every side of the work in
the Foreign Mission field was glanced at by one or another.
Then came the closing address of commendation to God.
On Wednesday morning Holy Communion was celebrated at
St. Bride's, Fleet-street, for outgoing Missionaries and
friends.

The total number is 129, of whom 65 are veterans re-
turning to the field. Of the 64 new Missionaries, 15 are
Clergymen, 2 Medical men, 10 Laymen, 26 Ladies, 8
Missionaries' wives, and three going out to be married.
Of the whole number 59 were represented on the platform
on Tuesday night.

One of the most interesting figures on the platform on
Tuesday night was that of Mrs. Durrant, sister of the
Bishop of Exeter, who is going out to the North-West
Provinces of India with her daughter, and later will be
joined by her son, a Plymouth Curate. Another new
Missionary specially noticed was the well-known lay
worker Lieut-Colonel Freeman, who spoke on "The Army
as a field from which supplies may be drawn." He is
very hopeful of the result of the increased activity in the
Army in connection with various forms of Christian work.

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. In-
formation 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 October number of the *Church Sunday School
Magazine* appears to me to be above even the usual high
standard of that excellent paper. To New South Wales
readers it is also noteworthy because it contains a report
of the July Conference of Church Sunday-school Teachers
in Sydney, and prints the paper on "The Self-improvement
of Sunday-school Teachers," which was read by the
Rev. W. Martin at a subsequent meeting in Sydney.

The question of Morning Sunday-schools is discussed on
both sides in the *Magazine*. In an article by the Rev.
Canon Diggle on "How to make our Sunday-schools
more efficient"—a bold original article from which I hope
to make other quotations at some future time—he advocates
only one Sunday-school session on the Sunday. I do not
agree with him, but that disagreement is a reason for
inserting his argument in full.—"Do we not spend too
much time, and attempt far too many things, in our
Sunday-schools? The adage runs that 'All work and no
play makes Jack a dull boy.' I believe it is equally true
that 'All religion and no recreation makes Jack a dull
Christian.' Sunday should be the brightest and happiest
day in the week. Instead of this it is often a day of
routine and drudgery. Imagine what Sunday must be to
the child who goes to school at half-past nine in the
morning, to church at eleven, to school again at three in
the afternoon, and perhaps to church again at half-
past six; and between these times is, or ought to be,
taught by his parents at home. There is a famous saying
of the old Greek Hesiod, that 'The half is greater than
the whole.' I believe that half the time spent in Sunday-
school with twice the energy, twice the brightness, thrown
into that half, would be greater in influence and power
than the whole time now given to the work. No children,
except those whose parents neglect to teach them—no
children whose parents, and especially their fathers (for
Sunday ought emphatically to be the father's day with his
children, the time when the father teaches them prayers
and hymns and talks to them of God's great Book) train
them as they ought, should be expected to attend Sunday-
school more than once a week. Think, too, of the
teachers. They are often hard-working people, toiling
all the week. Sunday is their chief opportunity for
meditation. Our blessed Lord and His disciples (we read)
went through the fields of corn on the Sabbath Day. And
I am sure that the fields are no bad place in which to
spend religiously some part of God's appointed day of
reflection, worship, rest. People are differently constituted,
and there are doubtless some strong souls who rejoice to
be ever and unintermittently at work in the service of Christ.
But as it is enough for ordinary preachers to preach once a
Sunday, and throw the whole energy of their highest nature
into that single effort, so, for ordinary teachers, I am per-
suaded it is quite enough to teach once a Sunday. They
are likely to accomplish more good by teaching once with
interest and power than twice with dullness and fatigue."

It would have been interesting if the Rev. C. C. Frost,
who writes on "Sunday Morning School" had commen-
ted on the above remarks, which no doubt contain a great
deal of truth, although they seem to ignore the
circumstances of most of the children who attend our
City schools. But this other article is devoted to explain-
ing what habits and customs are responsible for the
paucity of Sunday morning attendance. He
does not speak of the children who are
absent from morning Sunday School being taught
by the father or spending the time in walking in the
fields. He points out the growing tendency to go to bed
late on Saturday nights, and to make up for it by lateness
of rising on Sunday morning. The Saturday, half-holi-
day, also, instead of making our morning schools and
Church service better attended, has had precisely the
opposite effect.

The following remarks are worth quoting in full:—
"There is an increasing number of people who make
their first public appearance for the Sunday in the afternoon.
But this does not apply to the Roman Catholics. They
will be found crowding into their chapels early mass,
although their Saturday night habits are as late as those
of other bodies of Christians. The Protestant will speak
strongly of his Romanist neighbours' neglect of the
Lord's day, complaining loudly that after he has attended
mass he devotes the rest of the day to his own pleasure.
The Protestant forgets that if the Roman Catholic robs
God of the last half of Sunday he himself filches the first
half. There is no difference between them in that respect.
If one has any advantage over the other it remains
with the Roman Catholic, who does deny himself sufficiently
to rise at so early an hour to perform his religious
duties. The working man lies in bed
during the first half of Sunday, eats a hearty dinner,
sleeps through the afternoon, and in the full odour of
sanctity attends an evening service, feeling a wholesome
contempt for the benighted Roman Catholic who he finds
sitting on his doorstep in the cool of the evening smoking
his pipe. The truth is we are becoming rapidly not even
half-day Christians, but quarter-day Christians. No

wonder with such a spirit abroad, that self-influence should
invade our Sunday-school and exhibit itself in avoiding
attendance in the morning, which implies some little self-
denial." J.W.D.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

A question of interest to us who dwell in the country is
the forecast as to how the Country Parishes will compare
with the City Parishes in their contributions towards the
Self-Denial Effort. They are under the immense dis-
advantage—a disadvantage felt continually in many ways
besides Self-Denial Effort—of working without the
enthusiasm which comes from companionship with other
enthusiasts. A Clergyman in Sydney who has any zeal for
Foreign Missions can hardly help being carried along by
the wave of enthusiasm: and his people are in the same
case. But it is far different where the centre of the next
Parish is ten, twenty, thirty, or forty miles away. To
Clergymen working in such Parishes the weekly record
is almost the only thing which constantly keeps up their
sense of unity with other Parishes. Nevertheless, I hope
for a result from Country Parishes which will show that
they will not compare unfavourably, considering the cir-
cumstances, with the City Parishes, where the enthusiasms
will be, perhaps, more openly displayed. The Self-Denial
Effort is intended to be the work of the whole Church,
whether in the crowded metropolis or the lonely bush.
The work belongs to all of us, and we all of us desire to
have the honour of helping on such noble efforts as our
Missionaries are making.

I have on previous occasions referred to the difficulty of
dealing with all the varied departments of Parochial work
without making the mistake of over-organising. Ex-
periments are being made by individual Clergymen in
various parts with a view of combining the advantages of
unity of effort with multiplicity of departments of work.
Thus, in one Sunday-school, an effort is being made to
combine in one organisation the work of a Band of Hope,
a Missionary Union, and a Ministering Children's League.
The Women's Christian Temperance Union and Christian
Endeavour Society have apparently made the plan of such
sub-division work successfully. And I have lately heard
of a Parish in this Diocese, where a Communicants' Union,
worked on comprehensive lines, has proved, and is still
proving, of inestimable service in many kinds of Christian
work and in fostering and strengthening the spiritual life
of the Communicants. The Parish paper recording its
annual festival lies before me, and from it I learn that the
members number 140 and are still being added to the
number of Communicants during last month was the
largest ever known in the Parish, and it is reckoned by
the Clergyman to be his "greatest help." Is not some
comprehensive Union of this kind advisable to concentrate
the working of many Parochial societies?

After all, it is by steady work and continual progress that
the Kingdom of our Lord is extended. We do not desire
the "booms" of Spiritualism and Theosophy, if they
should alternate, as in their case, with utter disaster and
collapse. "Spiritualism is making great progress in
Sydney" I wrote a few weeks ago. Now, who is so silly
to do it reverence? The gibes of newspaper humourists
are but an outward sign of the contempt with which it is
generally regarded. Great is the truth and it will prevail
—prevail by steady, persistent progress. But every
Christian must try to be a Missionary for Christ, per-
suading by example as well as by teaching. If Christians
live the Christlike life, the world will be brought more
and more to follow our Master.

COLIN CLOUT.

You Will Never be Sorry,—

- For living a white life.
- For doing your level best.
- For your faith in humanity.
- For being kind to the poor.
- For looking before leaping.
- For hearing before judging.
- For being candid and frank.
- For thinking before speaking.
- For harbouring clean thoughts.
- For discounting the tale bearer.
- For being loyal to the preacher.
- For standing by your principles.
- For stopping your ears to gossip.
- For asking pardon when in error.
- For being as courteous as a duke.
- For the influence of high motives.
- For bridling a slanderous tongue.
- For being generous with an enemy.
- For being square in business deals.
- For sympathising with the oppressed.
- For giving an unfortunate fellow a lift.
- For having patience with cranky neighbours.
- For the dollars you have given to missions.
- For promptness in keeping promises.
- For putting the best possible construction upon the
doings of others.—

CHURCH HISTORY.

**Continuity of the English Church.—II.
CONTROVERSIAL RESORTS OF ROMANS.**

BY THE REV. THOMAS MOORE.

In last week's issue we endeavoured to explain the con-
troverted term "Continuity" as claimed for the Church
of England by her advocates, and as denied to her by
certain Roman Controversialists.

We pointed out certain things that we considered were,
and were not, essential to the Continuity of a Church.

With respect to the things not essential to "Continuity,"
we admitted that the Church of England had undergone
important changes, but with respect to the things essential
to "Continuity," we denied that she had undergone any
change that would imperil such Continuity from the very
date of her foundation in this Country till the present
day.

The comparatively recent foolish and parrot-like cry of
certain Roman Controversialists in this Country, that the
English Church has no historical Continuity, is a last and
desperate expedient recklessly restored to as a rough and
ready method of cutting short their controversy with her,
and of disparaging and discrediting her in the esteem of
her adherents.

"If we could only get people to believe," say they,
"that the old historic Church of England ceased to exist
in the reign of Henry VIII., or at some time during what
is known as the Reformation period, and that the Church
now called the Church of England is merely a modern
human creation called into existence after England's
repudiation of Papal Supremacy—that consequently she is
not a part of the Catholic Church, and therefore has no
truly consecrated Bishops, no properly ordained Priests,
and no validly celebrated, administered, or efficacious
Sacraments, why, then, our work of drawing Englishmen
away from the Anglican Communion into the Roman fold,
would be comparatively easy."

Of course it would, we reply. That we fully admit, if
Roman Controversialists could only prove their reckless
charges against the Church of England. But there is
their difficulty.

To attempt to prove what is so self-evidently—to the
minds of all intelligent people—utterly contrary to all the
historical, canonical, and legal facts of the case, is not only
absolutely impossible and repugnant to common sense, but
it is an attempt to manufacture a case of historical non-
Continuity against the Church of England in the absence
of any honest grounds whatsoever on which to base such a
charge.

It is very difficult at times to perceive what some of our
Roman friends really mean by the accusations which they
make against the Church of England.

It is more difficult still to get them to state definitely the
alleged facts upon which they rely to prove their points.

This is strikingly exemplified in the varying reasons
which they assign for the non-Continuity of the Church of
England.

"The present Church of England," say some of our
Roman brethren, "has no Historical Continuity because
certain words did not find a place in the Edwardian
Ordinal which, according to Roman requirements, were
necessary to the consecration of a Bishop."

"The present Church of England," say others, "has no
Historical Continuity because certain external and sym-
bolical acts observed in the Ordinal of the Roman Church
did, and do, not form part of the ceremony of Episcopal
Consecration in the Church of England."

"Even had the wording of the Ordinal been perfect, and
had the external acts referred to been performed," say
others, still there is no guarantee of Historical Continuity
in the present Church of England owing to the uncertainty
that existed within a given period as to whether the
Episcopal Consecrators had been validly consecrated them-
selves, or, if so, whether when they consecrated a man to
the Bishopric they really intended to do what they ap-
peared to do—that is to make him a Bishop.

But suppose that all the foregoing objections are met
and effectually answered as they have been hundreds and
hundreds of times over, up start certain other Roman
Controversialists and say: "Very well; grant for the sake
of argument that all the foregoing objections have been
refuted, still there are certain essentials to the consecration
of a Bishop over and above everything else, and that is
the sanction and authority of the Pope, and these essentials
have been wanting in every Episcopal and Archiepiscopal
Consecration in England since the days of Cardinal Pole,
and, therefore, there being no continuity in the English
Episcopate there can be no continuity in the Church of
England herself!"

The capacity of our Roman friends for the assumption of
alleged facts, and the invention of premises necessary to
their argument, and the proving of their case, is absolutely
something enormous, and is only equalled by their
ingenuity and dexterity in shifting their grounds when
they find them giving way under their feet, or when they
are sorely pressed to maintain them.

Some time ago we heard certain Roman Controversialists,
while holding forth on the alleged invalidity of English
orders, and, therefore, the non-Continuity of the English
Church, cap their assumptions on these subjects by the
allegations that certain Bishops and Clergy within the
Church in days past had not believed in the virtue of

Episcopal Consecration, nor in sacramental grace, and,
therefore, on the Church of England's own showing, she
could not have either Bishops, Priests, Sacraments, or
Continuity.

It is strange that those who use such arguments against
the Church of England fail to see, or if they see, are not
candid enough to admit that a Church is not to be judged
by the peculiar opinions of any Bishop, Priest, or Layman
within her fold, but that she is to be judged by her own
published doctrines and formularies.

Were it to be otherwise, there is no telling what con-
clusions might be drawn of the Church of Rome herself,
since she would be held answerable for all the heretical,
schismatical, and sceptical utterances of her Bishops,
Clergy, and Laity, from the very earliest times.

The persistently repeated cry of certain Roman Con-
troversialists, that the present English Church is not the con-
tinuously existent Church of England in this Country,
may be regarded as a mere modern invention devised for
proselytizing purposes.

If the facts as to the Church of England's non-Continuity
were really such as some Roman Controversialists allege
them to be, it is strange that in such an important case in
which such vital interests were involved they were not
sooner discovered, and by Papal authority formally and
officially set forth.

If the facts as to the Continuity of the Church of
England were as some of our Romans friends allege them
to be, it is strange that Pope Pius IV. in his letter to
Queen Elizabeth dated May 5th, 1560—in which he calls
her Majesty his "dear daughter in Christ"—did not point
out such facts to Her Majesty and warn her of the serious
consequences thereof both to herself and to the English
people.

It is stranger still that Pope Pius V. in his declaratory
sentence of excommunication against Queen Elizabeth,
dated 5th March, 1569, in which he calls her the "pretended
Queen of England," "the servant of wickedness," and "a
heretic and favourer of heretics," did not say one word
about the alleged break in the Historical Continuity of the
Church of England.

Indeed the whole and sole burden of his complaint
against Elizabeth was that she, like Henry VIII. and
Edward VI., repudiated Papal Supremacy, and had
usurped the place of Supreme head of the Church in all
England.

So, then, according to Pope Pius V., there was then,
notwithstanding all that had taken place in Elizabeth's
reign and in the reign of Henry VIII. and Edward VI.,
still a Church in England.

According to Pope Pius V. he did not excommunicate
Elizabeth and her adherents because of anything that he
alleged was defective in the identity and continuity of the
English Church, but because they would not submit them-
selves to Supreme Papal authority. Therefore, according
to Pope Pius V., if there be no continuous Church in
England now it is not because of anything defective in
her internal or external arrangements, but because he
then, on the sole and exclusive grounds of the non-
submission of Elizabeth to Rome, cut her off and all who
agreed with her in the repudiation of Papal Supremacy
from "the unity of the body of Christ," that is from
Communion with Rome.

If it never occurred then to an infallible Pope, Pius V.,
to call in question the Continuity of the English Church,
on the grounds of defect in her Ordinal or otherwise, and
if, as we understand, since his day no Pope nor Council
has ever made an ex-cathedra utterance upon the subject,
by what authority has any Cardinal, Archbishop, Bishop,
Priest, or Layman, a right to pronounce judgment upon a
subject on which both Popes and Councils have been
silent, and which pronouncement, according to Papal
claims, can belong only and solely to Papal jurisdiction
exercised ex-cathedra?

In fact, modern Roman Controversialists arrogate to
themselves a unique position for presumption or audacity,
for while they hold themselves bound—and whether they
will or not they are bound—by the Canons and Decrees of
the Council of Trent—they are not at liberty to affirm or
deny anything in matters theological or ecclesiastical, but
what the Roman Church has sanctioned. And yet we
hear a Roman Cardinal, and Roman Canon, and Fathers
in England, assuming an authority of utterance as if they
were really speaking with infallible certainty from the
Papal chair upon subjects upon which both Popes and
Councils have been silent.

The way to meet these gentlemen is first to confute
their arguments, and then to demand their mandate for
presuming to deliver a judgment upon a subject upon
which Rome herself has not spoken, at least so far as any
ex-cathedra utterance is concerned.

But if Romans will have it that there has been some
kind of break in the Continuity of the Church of England,
and if they desire that an admission of this should be
made, we gladly make it.

But what was that break in her Continuity? It was a
break with submission to Papal Supremacy which
Supremacy had been wrongfully and tyrannically imposed
upon her subsequent to the Norman Conquest.

It was a break with her allowance of the Pope to inter-
fere in any way with her affairs.

It was a break with her submission to Papal extortions
and her payment of enormous annual sums to Rome.

It was a break with her teaching of false doctrine which
had been communicated to her by the teachings of Rome.

And it was a break with the observance of superstitious

usages and customs in public worship, and in the cele-
bration and administration of the Sacraments, but it
certainly was not a break with, or in, anything Apostolic,
Primitive, and Catholic, or which in any way affected the
essentials of her own identity and Continuity as a Church.

In our next article we shall give the Church of England's
own view of her Continuity as well as the views on the
subject held by successive Parliaments in the reigns of
Henry VIII., Edward VI., and Queen Elizabeth, which
are embodied in the statutes of the realm.

Family Church Newspaper.

DEATH OF MRS. COWPER.

The wife of Mr. Sheriff Cowper died rather suddenly,
at a quarter to three o'clock on Tuesday morning, at Wer-
rington, Burradool. The deceased lady was the daughter
of the late Mr. Robert Copland Lethbridge, and grand-
daughter of Governor P. G. King (second Governor of
New South Wales). She was seized with a paralytic
stroke on Sunday. Her age was sixty-one. The deceased
lady had endeared herself to troops of friends in the dis-
trict, and much regret is expressed at her death. A short
service was held at St. Simon and St. Jude's by the Rev.
G. D'Arcy Irvine on Thursday morning. The body was
afterwards taken by train to Campbelltown for interment
in the family vault at Cobbity.

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 signal Articles or in Articles marked "Communicated" or
"From a Correspondent."

Correspondence must be Brief.

"BEGGARS."

TO THE EDITOR AUSTRALIAN RECORD.

Dear Sir.—Two persons professing to be Assyrian
Christian Priests called on me some three months ago and
by showing letters purporting to be from the Bishop of
Adelaide and others obtained money from me. I took the
precaution however of writing to the Secretary of the Arch-
bishop's Assyrian Mission, Rev. R. W. Blakiston, and I
have just heard from him. He says "These mendicants
are absolutely unauthorised and deserve no support what-
ever. It is highly improbable that anything they collect
will go to the 'Church of St. George's' at Mata and an
orphanage, the very existence of the latter is highly
problematical and I never heard of the former." Mr.
Blakiston encloses the accompanying copy of a letter
addressed by the heads of the Mission to the "Guardian." Perhaps
you would be good enough to publish it with this
letter. I am etc.,

November 2nd, 1894. GILBERT WHITE, M.A.
Archdeacon of North Queensland.

A WARNING.

Sir.—We ask your permission to warn your readers
against all persons coming from this country to England for
begging purposes, whether they call themselves Assyrians,
Chaldeans, Nestorians, Armenians, or by any other name.
Many of the most worthless of these Christians have learned
to travel to Europe to beg, nominally, in most cases, for
some school or other institution, but in reality for them-
selves. Many persons in England have been deceived by
them, even those universally known to be most astute, and the
amount of money that has been wasted in this way is most
lamentable. It not only does no good to the people whom
it is wished to benefit, but does them actual harm, in en-
couraging them to give up their usual work for the more
profitable profession of begging. One man will make say a
£100, besides paying his expenses. Of this he will pay
about £5, for his school, if he has one, and spend the rest on
himself; another man will invest his profits by lending
them to his fellow Christians in years of scarcity at 20 per
cent interest; another will buy vineyards, another villages
and so forth. All these are actual cases. If charitable
people wish to help these their Christian brethren in the East—
and they are in many ways deserving of help—the existing
Missionary organisations can be utilised whether our own,
the Archbishops' Mission, or those of other bodies. The
money will then be spent as the donors desire; but nine-
tenths at least of that given to native "free lances" will be
wasted. No native is authorised to beg for any of the
recognised Missions. We would add that these beggars
show a wonderful versatility in their religion. They will
one day be Baptists, the next Anglicans, the third Roman
Catholics, and the fourth Orthodox Easterns. No religion
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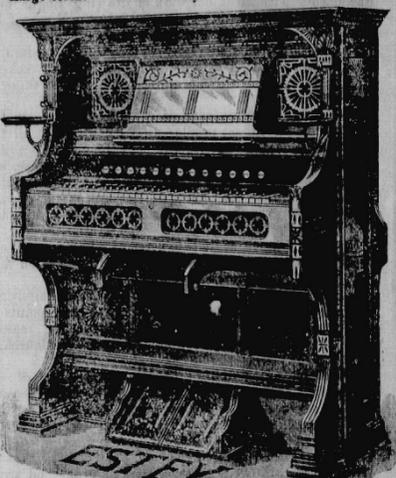
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RECEIPTS FOR THE MONTH ENDING 31st OCTOBER, 1894.

Special Donations Account.		St. John's, Parramatta	4 0 9
Mr. J. T. Neale	£ s. d.	Randwick	2 1 3
Collected by 26 ladies	51 1 0	St. Andrew's, Sydney	1 0 0
Offerings, Trinity.		Rouse Hill	5 4 0
St. James', Sydney	7 15 0	Springwood	5 6 0
Kangaloon	0 10 0	Pyrmont	0 10 6
Glengarry	0 5 0	Dulwich Hill	3 9 0
Macdonaldtown	3 4 6	St. Paul's, Burwood	8 4 0
After Conformation.		Springwood	5 0 0
All Saints', Woollahra	9 6 10	St. John's, Darlinghurst, per Mr. W. L. Docker	
St. Mary's, Waverley	1 16 3	Ladies' Auxiliary	20 15 8
Advent 1893.		Miss Thea Stephen	1 0 0
Burrabong	0 10 0	Rev. A. W. & family	6 6 0
Robertson	0 10 0	Mr. F. Phillips	4 4 0
Auxiliaries.		Miss C. Stephen	0 12 0
Ashfield	8 8 0	Mrs. Docker	2 0 0
		Miss Docker	1 0 0
		J. D. LANGLEY Hon. Secs. W. L. DOCKER	

The Brotherhood of St. Andrew in Australia.

THIRD - ANNUAL - CONVENTION

THURSDAY and FRIDAY,

22nd and 23rd NOVEMBER, 1894.

FIRST DAY.

Service (with Holy Communion) in St. Peter's Church, Woolloomooloo, Sydney.

"Charge to the Brotherhood," by the Most Reverend the PRIMATE.

At 5.45 p.m. the Brothers and Friends meet at TEA in St. Peter's School Hall.

The President (J. BARRE JOHNSTON, Esq.), will take the Chair at the GENERAL MEETING at 7.15 p.m. Address by the Right Reverend the LORD BISHOP OF NEWCASTLE; subject—"Letting down the Net." Addresses on Subjects in connection with Brotherhood Work will be delivered by Rev. J. BRADIE ARMSTRONG, M.A.; Hay: Mr. J. McKEEN, ANDREW HODGSON, Esq., M.B., and Mr. E. C. ROBINSON.

SECOND DAY.—ST. PETER'S SCHOOL HALL.

Business Session—4.30 to 6 p.m. Addresses by Rev. A. J. WYLLIE, Broken Hill; Rev. ROYALD NOBLE, B.A., and Mr. W. E. CRANE. General Discussion on Brotherhood work.

A CATECHIST is open for engagement; Country preferred, accustomed to bush work. Address—"CATECHIST," office of this paper, 176 Pitt-st., Sydney.

THE REVEREND EDM. B. PROCTER is always available as Locum Tenens for occasional services on the Lord's Day, or at any other times; Religious Instruction in Public or other Schools; or for any other duties. Address—"STAFFA," Cavendish-street, Stanmore, Petersham.

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SATURDAY, NOVEMBER 17, 1894.

SELF DENIAL EFFORT.

ON Monday evening next a meeting will be held in the Hall of the Young Men's Christian Association, when the objects and claims of the Self-Denial Effort of 1894 will be brought prominently before the Members of the Church in the Diocese of Sydney. We have upon several occasions presented to our readers the details with which we have been favoured of the scheme which has been inaugurated with the object of assisting those Missions which belong to the Church in Australasia. We sincerely hope the Effort may be as abundant in results, as the importance and urgency of the opportunity demands. Christ was always big in thought, love and care; His dear Cross overshadows every land, and His infinite heart goes out to every creature. As Christians we believe this, but the question is forced upon us, how do we stand in relation to it? We cannot maintain a neutral or a negative position. To do so is to lay down and abandon common sense when we come to face the deepest and most solemn questions of life? The Gospel of Jesus Christ is a Gospel of love, entreaty and of universality. It seeks to put down hostility by the creation of brotherhood, it addresses itself to the heart of the world, and it separates itself from all other systems by instantaneous, urgent, passionate, and tremendous earnestness. The Religion of Christ is nothing if it is not aggressive, and it lifts up its voice, saying, "Preach the Gospel to every creature." How have we heeded the Divine command? Is it not true that the story of Missions in connection with the Church in Australia is poor reading, and had we treated social questions in the way we have treated the great question of Missions to the Heathen, what would be said of us? Had we said human sorrow, suffering and poverty is so vast, and the whole question is so complicated, that it is simply impossible for human reason to grasp it, and human conception to evolve a new scheme of social philosophy, we must, therefore, wait for some new development, or some later thought which may throw light upon the problems which perplex and greet us to-day. To have argued this would have exposed us to ridicule, and yet in connection with Missions, it is just what we have done. We have talked about Missions, and the greatness and grandeur of the work which lies before us; but there has been but little enthusiasm, little effort, little sacrifice, and very little self-denial. We seem to have forgotten that CHRIST was the originator of Missionary effort, and had it not been for such effort we must still have been without light and life. The blessings we have received, and which we now possess, should lead us therefore to be earnest and anxious, that those who are now in darkness may hear of a SAVIOUR whose heart is all tenderness, and Who would have all men rejoice in the truth which gives freedom and hope. Simple gratitude ought to lead us to glorify God; and shall we who have been re-created and inspired turn our backs upon that religion which has made us men. Gratitude should lead us to keep this Self-Denial week in the spirit of festival. The fact that men and women in New Guinea, at Bellenden Ker, in Wexford-street and elsewhere in the Colonies where the Chinese congregate—the fact that they are calling for light and love ought to fill the Church with enthusiasm and lead her on to greater effort. We must not heed the crowd of objectors to the movement, or those who are indifferent to it, or those who are apathetic, and others whose critical analysis cause them to quibble at this and at that, but we must be in downright earnest, and cause every objection to be overborne with intensity, thankfulness and joy. We must look not only at the Cross, but at the Sacrifice. That look will call us up to the highest point of power. Most Christians are living within their strength, and this may also be said of the life of the Church in both the Parish and the Diocese. We are afraid of exhausting ourselves, forgetting that in Christ's service exhaustion is re-creation. When we find out that secret in Christian living, we shall be filled with Christ's spirit, and do everything in His name for His sake. Living thus the

Parish and the Diocese will be swallowed up in the Church, and the needs of New Guinea, Bellenden Ker and the Chinese Missions will become as real to us as the local needs which press upon our care and love. The very difficulties in the movement which some men are so sharp in finding out, should indicate to them the want that exists and show them that it is their duty to supply it. The Tasmanian Church News says:—"Some Churchmen object indeed to the title given to this movement, and there is reason in some of these criticisms. Yet it is difficult to get a name free from objections, which will also tell its own tale to all classes of our people. Let the name stand for a strong, united, and self-sacrificing effort, while each parish is free to work it out on lines that best suit the locality, spreading it over months or compressing it into a week. Money, the produce of a farm and of the needle-time—anything can be given, and all will be accepted. Let our people keep before them the main object, the Church's duty to her missions as a command from her Head, and as a precious privilege." The call is plain; what shall the answer be? Christ died for the world, the Just for the unjust, and that death is a revelation of the infinite Heart, a declaration of the ineffable, inexhaustible Love. The world for Christ, but what are we doing so that His Kingdom may stretch from shore to shore. We very frequently compliment ourselves on what we have done, but is there anything more deadly in its effect upon the spirit than religious self-satisfaction? We excuse ourselves by saying, the heathen are debased and depraved and the Aborigines cannot comprehend the truth, and our affected piety gathers up its skirts, and avoids duty, and proves itself to be the most diseased and intolerable of all respectability. We have cause for humiliation before God, for as a Church we have been unfaithful to God—our worldliness and laziness and unbelief have hindered the progress of His Kingdom. We must ask His forgiveness and seek for a nobler consecration. We want at Monday evening's meeting not only "addresses by the representatives of each mission," under the charge of the Board, but much of its time spent in prayer to bring us heartily into touch with its objects. It was from the prayer meeting in the upper room at Jerusalem that the disciples went forth to proclaim a common salvation, and overthrew prejudice and philosophy, and if this Self-Denial effort has to be successful, we must all be led to fully realise the constant need of prayer. "Ye have not because ye ask not, or because ye ask amiss." COPLAND KING (in New Guinea), GRIBBLE (at Bellenden Ker), GEORGE SOO HOO TEN (among the Chinese), together with other helpers, have difficulties to face calculated to stagger the stoutest heart, and are these to be aggravated because of our failure in the discharge of duty? Communion with CHRIST in prayer and in sympathy for the sinful, will lead us to communion with Him in consecration. With this will come the consecration of money, and of gifts in kind. The King saith:—Ask of Me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We often sing

"The saints their watch are keeping,
The cry goes up 'How long?'"

but is not that question echoed back, and are we not told that it is not we who have to wait for the Lord, but that He is tarrying for us? "Behold, the Lord's hand is not shortened that it cannot save, nor His ear heavy that He cannot hear, but your iniquities have come between you and your God, and your sins have hid His face that he will not hear." When men know how to pray they will know how to give. May this effort be made with that boldness of faith, which cannot be denied, and victories will be won, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

THE BROTHERHOOD OF ST. ANDREW.

THE Annual Convention of the Brotherhood of St. Andrew will be held at St. Andrew's, Woolloomooloo on Thursday and Friday next. The proceedings as announced in our advertising columns promise to be of great interest. On Thursday afternoon the Charge to the Brotherhood will be delivered by the Most Reverend the PRIMATE, and at the Evening Session addresses will be delivered by the President—Mr. J. BARRE JOHNSTON, DR. HOBSON, Messrs. JAMES McKEEN, E. O. ROBINSON, and Rev. J. B.

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ARMSTRONG, M.A., of Hay. The RIGHT REVEREND THE BISHOP OF NEWCASTLE will also deliver an address on 'Letting Down the Nets.' On Friday afternoon the Business Session will be held, and in the evening there will be an "hour's discussion" or a series of short addresses on Brotherhood methods of work. The Brotherhood was formed in 1883 by a dozen young men who met in St. James' Church, Chicago, on St. Andrew's Day, and banded themselves together to pray daily for the spread of Christ's Kingdom among young men, and to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ. From this humble beginning there has developed a Society numbering to-day over twelve thousand members. In November 1892, the first Chapter in Australia was formed at St. Stephen's, Newtown, and from that day the Brotherhood has extended its organization throughout Australasia. Its Rules are marked by extreme simplicity. They are the Rule of Prayer and the Rule of Service. The members of the first, engage to pray for the spread of Christ's Kingdom among young men, and for God's blessing on the labours of the Brotherhood. The Rule of Service pledges the members to live, work, and witness for Christ, and to make at least one conscious and conscientious effort of word or deed on behalf of some one young man each week; and this not to be mechanical and for the sake of the rule, but heartfelt, for the sake of God and for the sake of man. The relation existing between the Parochial Clergy and the Brotherhood is of utmost importance, and in their Handbook it is defined as follows:—"Under the Constitution, no Chapter can be formed in any Parish without the written approval of the Incumbent or the Minister in charge. No Chapter can continue to exist without that continuing approval. If it be withdrawn, the Council will withdraw the Charter of the Chapter. The Brotherhood insists on four things—first, that the object of the Chapter shall be the spread of Christ's Kingdom among young men; second, that each member shall pray daily for this object; third, that each member shall work steadily and systematically for this object; fourth, that all shall be done under the charge and direction of the Clergyman. The Brotherhood is general as to these four points; it is parochial as to all details of administration and work." The success which has attended the establishment of the Brotherhood in Australasia has been very marked, and Chapters have been formed, and earnest men have banded themselves together to pray and work for the salvation of others. The future of the Brotherhood lies with its members—in their loyalty to Christ and in their loyalty to the Clergy, as indicated in the paragraph just quoted. In the September number of *St. Andrew's Cross*—the official organ of the Brotherhood in America—there is an excellent article on "The Parish Priest and the Chapter," which we hope may be printed in full in our next Brotherhood issue. The Chapter Reports published monthly are read with great interest, and show that valuable work is being done. Open-air Services, Bible Readings and Classes, Meetings for Conference and Prayer, are all likely to promote aggressive work. The Church is often taunted because it makes such slow progress; but the greatness of Christ's religion is the explanation of its tardiness. Impatient men jeer Christianity, jeer the Church, jeer the pulpit, and say the Clergy are always in the rear, and then arise the loud vulgar laugh of ignorance; but these men forget that Christianity touches the life; that it re-creates, that it is not fussy, urgent, tumultuous, demonstrative;—but that it is vital, real, pure, health-giving. How to reach men is a question which has been discussed again and again. To answer that question does not require a very great amount of genius. A larger question is, How can the Church retain them, educate them, and lead them to Christ and His Cross? The answer, we think, is to be given by those out of whom Christ has cast devils, whose children He has blessed, whose houses He has lighted up from the very fountain of the sun. Let such render assistance to the man next to them, and Church work will prosper, and her influence widen, and deepen in every way. Christ has a right to look to those who bear His name, because if they bear it honestly they bear it on account of what He Himself has done for them. This is one of the distinctive characteristics of Brotherhood work. The vow of service in its natural and plain sense does not bind its members to run a Bible Class, or exhort in the open air, or to look after boys. These can be done, and must be done, but over and above all this there is a specific work of the Brotherhood member—that is to look after the man next to him, and that his efforts to win that man are to be prompt, earnest, direct, and in doing this his only source of strength is fellowship with Christ. If the Brotherhood should ever detach itself from this principle it will lose its power for good. Its members like every true Christian must speak about the truth, because it is in them and will not allow them to be dumb. The love of Christ declaring its presence in the soul touches the tongue with eloquence, and leads the hand forth into constant and generous service. May every effort of the Brotherhood to do God's work be abundantly blessed, and may its every member endeavour to influence by judicious, manly and earnest means those who are careless and indifferent, or degraded and debased by sin. The meetings to be held next Thursday and Friday may be fruitful in much good if they make us more enthusiastic and devoted in our service to Christ and for our fellows. We are called to work—to be, to do, to stand, to fight, to

go, to die! CHRIST says, "Follow Me," and if we truly follow Him, we shall first find our own brother and bring him to Jesus.

OFFICIAL.

MR. CHARLES KIBLINGBURY has been licensed as Local Lay Reader in the Parish of Ryde.

CHURCH NEWS.*

From Various Correspondents.
Diocese of Sydney.

PETERSHAM.—At All Saints' Church, Petersham, the Dedication Festival was observed on All Saints' Day by early celebration of Holy Communion at 7 a.m., followed by full Choral Evensong at 7.45 p.m., the Right Reverend the Bishop of Newcastle being the preacher at the latter service to an overflowing congregation. The Clergy present were the Reverends A. J. Wheeler, C. K. Cole, C. Child, F. W. Addams, F. W. Reeve, W. H. Saunders, and G. D. Shenton, Precentor of St. Andrew's Cathedral. The music was most impressively rendered by a choir of rather more than 100 voices, the local choir combined with that of All Saints' Mission Church, being augmented by detachments from St. Andrew's Cathedral, St. Paul's, Burwood, St. Aidan's, Annandale, and others. At 7.45 p.m. the Choirs and Clergy formed into procession at the western door and entered the Church to the strains of the glorious processional hymn "With gladsome feet we press." The service was intoned throughout by the Rev. G. D. Shenton, Mr. W. T. Wood, Choir Master, conducting, and Mr. W. Angus presiding at the organ. The "Magnificat" and "Nunc Dimittis" were sung to a fine setting by Sir John Stainer, in B flat. The first anthem, "Awake, put on thy strength," by F. R. Greenish was admirably sung by the combined choirs, the solo portions being taken by Mrs. Deuchar and Mr. W. H. Parkinson. The second anthem, Calcott's exquisite "Hymn of Peace," was well rendered, Miss Ethel Kennedy singing the opening solo with great taste. The Sermon, which followed was based upon Act 11. 47, "And the Lord added to the Church daily such as should be saved," the preacher making special reference to the occasion in its more restricted sense as the Festival or Birthday of the Parish Church, and from that leading his hearers on to contemplate the doctrine of the Communion of Saints, concluding with a feeling allusion to the enforced absence through ill-health of the Incumbent, the Rev. Charles Baber. The last anthem, "I was glad when they said unto me," by Sir George Elvey, was most tastefully rendered after which the Offertory in aid of the Organ and Choir Fund was taken up during the singing of the hymn "We plough the fields and scatter, etc." The Benediction having been pronounced, was followed by the singing of Stainer's lovely Sevenfold Amen, and with the hymn "The Saints of God," as a recessional a most hearty and well rendered service was brought to an appropriate close. On the whole there was a marked improvement in the singing on this occasion as against previous years, and great credit is due to the Choir Master, Mr. W. T. Wood who spared no pains to make the festival a musical success. Special mention should be made of the excellent effect produced, more particularly in the processional hymn by the judicious use of a cornet. After the service, the united choirs were invited to the Parsonage where refreshments had been provided. On the following Sunday evening the Festival Music was (in part) repeated by a large choir.

"BETHANY" DEACONESS INSTITUTION.—A meeting of the Associates was held at the Deanery, on the 12th inst., when the Director, Rev. Marvyn Archdall presided, and the following were present:—Miss Snowdon Smith, Mrs. Rutter, Mrs. Kendall, Mrs. W. Cowper, Mrs. Batchlor, Mrs. Ward, Mrs. Sandy, the Misses Rutter, Moore, Kerring, Ward, Squire, Baker and Munro, also Miss Nickolls, Deaconess Superintendent, Mrs. Archdall proposed Mrs. Wright of Putney, Mrs. and Miss Armstrong, and Miss Murry, to be Associates which was carried unanimously. It was also proposed to have a harbour excursion on, or about, the 15th December, and several other important matters were discussed. The meeting closed with prayer.

ST. JOHN'S, BALMAIN.—The Annual Excursion took place on Friday, the 2nd inst. The steamer Lincoln conveyed the children and a large number of parents and friends to Correy's Gardens, Cabarita. A most enjoyable day was spent. The various committees are to be congratulated on the successful way in which they carried out their work, not a hitch occurring, order and discipline being very marked. The Incumbent, the Rev. W. A. Charlton, captained the forces. The return journey was pleasantly passed in singing choruses, and on approaching home, the Duxology from about 600 voices was sung.

ROOKWOOD.—On Thursday, the 8th inst., the Monthly Meeting of St. Stephen's Branch of C.E.T.S., was held, when a Lecture entitled "Father Matthew," was delivered to an appreciative audience by the Rev. F. B. Boyce. The Rev. R. Rook

occupied the chair; there were also on the platform the Rev. W. H. H. Yarrington of Maitland, and Mr. F. B. Swete, the local Secretary. The usual annual Flower Service in connection with St. Stephen's Sunday-school, Rookwood, was conducted on Sunday afternoon last, by the Rev. W. H. H. Yarrington, assisted by the Rev. R. Rook. The Church was packed, seats being provided in the porch. The flowers were afterwards sent to the Newington Asylum.

KANGAROO VALLEY.—A very successful Sale of Work, Picnic, and Days' Amusements was held here on Prince of Wales Birthday. During the last six months, the ladies of the Parish held Sewing Classes at the Parsonage, others who could not attend worked in their own homes, with the result that a large collection of useful and fancy goods was made up. These, together with others purchased and given, also with fruit, home-made lollies, flowers and toys made a very nice show when arranged artistic stalls. They also provided an excellent luncheon. A strong committee of gentlemen was responsible for the footpaths, etc. Altogether over 80 willing workers were rewarded by an attendance of over 400 people, and with £60 5s 11d in cash. Everything was carried out in good cheer and in good grace—the whole proceedings being kept perfectly clear of the "chance" element.

Diocese of Newcastle.

MORPETH.—A Confirmation Service was held on the afternoon of Sunday, 4th inst., at Morpeth, when 48 Candidates were confirmed from Morpeth, Hinton, and Woodville—18 males and 30 females.

SINGLETON.—Mrs. Shaw, wife of the Rev. Canon Shaw, will soon, it is hoped, be sufficiently recovered to be removed to Uralla for the mountain air. The good people of Singleton have presented her with a very handsome donation to defray the expenses of her removal thither, and express their earnest wishes for the recovery of this most estimable lady.

SCONE.—The Grammar School has been taken charge of by Mr. I. W. Fletcher, a graduate of Oxford, and recently admitted to the bar of New South Wales. Mr. Pulling, the late Master was the son of Dr. Pulling, Master of Corpus Christi College, Cambridge.

BRANXTON.—(Floral Service).—At St. John's Church, special Floral Services were held on Sunday morning and afternoon. The ladies of the congregation, assisted by Messrs. Brown, Long, and Russell, decorated the interior of the Church in a manner reflecting infinite credit on their taste and skill. Resting upon the Communion Table in the centre was a magnificent cross of the choicest white flowers, procured from Searles, of Sydney, and the gift of a lady member of the Church. Above the stained windows in the Chancel was a very fine anchor of evergreens and roses, while beneath it and on each side were prettily woven wreaths and stars. An exquisite floral arch was erected over the Communion rails. The letters I.H.S. were tastefully worked in white flowers on the lectern, and entrances to pews, window sills, and side walls of the Church were gay with festoons of beautiful flowers. Each service was largely attended.

CHURCH PARADE.—The Bishop of Newcastle preached to the soldiers of the Church of England in All Saint's Church, Singleton, on Sunday last.

Diocese of Bathurst.

MUDGEES.—(Visit of the Bishop).—The Bishop arrived at Mudgee on Friday, 9th inst., and attended in the afternoon of the same day, a Tea Festival in connection with the erection of a school church in the district of Pipe-clay. The occasion was of a very successful character, and the address delivered by his Lordship at the public meeting seemed to impress and stir all its members. The Concert which closed the proceedings of the day was greatly assisted by the attendance of amateurs from Mudgee, whose renderings were highly appreciated by a large audience. On Sunday, November 11th, the Bishop preached impressive sermons both at the morning and evening services to large congregations. A public welcome was tendered to the Bishop in the Town Hall on the following evening. The large room had been tastefully decorated by the Reception Committee, and was well filled by many friends of his Lordship. Some words of welcome were first addressed by Archdeacon Campbell to the guest of the evening, and after instrumental and vocal music, these were responded to in a telling address by the Bishop. Opportunity was then given to the people to converse with the Bishop, and light refreshments were supplied to all who were present. The National Anthem brought this very pleasant evening to a close. The Bishop who is staying at the Vicarage is to receive hospitality during the week from leading Churchmen, and intends to proceed to Rylstone on Saturday the 17th to hold confirmations.

Every time that a ship, especially a war vessel, has a new commission, with a new commander and a new station, all the crew, from admiral down to stoker or cabin boy, have to be taken afresh. They may join the same ship again if they like the vessel and its commander.

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CHURCH OF ENGLAND ASSOCIATION.

NINTH ANNUAL MEETING.

On Monday afternoon last the Ninth Annual Meeting of the Church Association of New South Wales was held at the Temperance Hall, under the chairmanship of Mr. Edmund Burton, in the absence of the President of the Association, Mr. Justice Foster. There was a good attendance. The proceedings were opened with prayer by Canon Taylor.

The Chairman expressed the regret that they all felt at the absence of their beloved President. In speaking of the Association, he said he regarded it as a valuable democratic Association, which not only maintained the rights of the Laity, but also upheld the principles of the Reformed Church of England. Its object was to preserve the Protestant Church of England as they received it from their forefathers.

The Secretary (Mr. C. I. K. Uhr) read a large number of apologies.

Mr. William Crane, J.P., one of the Honorary Secretaries, read the annual report for the year ended 30th September. It showed that the year had been somewhat uneventful, the Diocese of Sydney not having made any marked advance towards extreme ritualism, although the tide, it could not be denied, set in that direction, and public opinion was unfortunately lukewarm on the subject. The Committee acknowledged the debt of gratitude they owed to the President of the Association. They regretted to state that through illness, which had occasioned his temporary absence from the colony, he was unable to be present at this Annual Meeting.

On the motion of Mr. John Croker, seconded by Mr. W. J. Hodges, Jun., the report was unanimously adopted.

The election of Officers took place, with the following results: President, Mr. Justice Foster; Vice-Presidents, the Hon. Charles Moore, M.L.C., Mr. Burton Bradley, Dr. B. Kyngdon, Mr. R. W. Thompson, Hon. G. H. Cox, M.L.C., Messrs. Robert Chadwick, J.P., W. A. Hutchison, J.P., Isaac Ellis Ives, Thomas Hungerford, Edmund Burton, J. L. Lee, J.P., Dr. Chambers, Hon. P. L. C. Shepherd, M.L.C., Dr. A. B. Morgan, Messrs. E. J. H. Knapp, J.P., Henry Vickers; Honorary Secretaries, Messrs. Wm. Crane and F. B. Kyngdon; Honorary Treasurer, Mr. T. B. Walcott. A large general committee was also elected.

Mr. J. B. Durham urged all members of the Church of England in the next Easter Elections to return true men to represent them in the Synod—men who would be true to their Protestantism.

Mr. E. J. H. Knapp read a paper on "What is Ritualism?"

In the evening the members to the number of about 80 took tea together at Mr. Quong Tart's, King-street. Mr. J. T. Wiltshire, J.P., presided at the subsequent conference, which was opened by Mr. C. I. K. Uhr reading a paper on "What the Reformation did for England." Discussion followed. The Rev. J. Vaughan, referring to his visit to England, said he believed they would find the heart of the Laity of England sounder on Protestant lines than it ever was before, and there were more pulpits to-day from which evangelical truth was being preached in England than in any day since the Reformation. He warned parents to be very zealous in guarding their children against the influence of the teaching of the Kilburn Sisters. The Rev. E. D. Madgwick contended that what they wanted to realise was access to an infallible Saviour, not an infallible Church, because the latter was not to be found in the world. Mr. W. Stephen, M.L.A., gave some of his experiences in connection with a Public School Board, showing the danger that existed of the religious training of children being tampered with by the teachers. He urged Clergymen of the Church of England to take advantage of the provisions of the Education Act to give the children the proper kind of religious instruction. The Rev. F. B. Boyce pointed out that what was wanted from their Protestant pulpits was more direct teaching in regard to the Sacraments. Mr. E. J. Knapp said that in order to counteract the ritualistic teaching, it was proposed to have their rooms opened on Sundays for holding classes on the work of the Reformation and the principles of the Church of England. The Rev. J. H. Mullens said he believed that the great strength of the Protestant Church lay in the great spiritual life of their members. What they had to face now was the tremendously-increased activity of those who were formerly indifferent. He felt full of hope in one respect, because if they had a tremendous spread of infidelity and ritualism, they had also numbers who held to evangelical truth with a very great affection, and whose spiritual life was becoming deepened, intensified, and enlarged. The proceedings were closed with the benediction.—*Herald*.

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BOARD SCHOOL TEACHING IN BIRMINGHAM.

LETTER FROM THE BISHOP OF WORCESTER.

The Bishop of Worcester has had a difference of opinion with the *Birmingham Daily Post* in regard to the Board school teaching in that city. The following letter from his Lordship appeared in that journal recently:—"Good works have a way of hiding themselves, and good people, not being Pharisees, do not blow a trumpet before them, otherwise I should have been astonished that you knew nothing of that admirable institution the Mothers' Union, or that excellent and devoted lady Mrs. Phillip, who has been working so nobly, though unostentatiously, in Birmingham for the last ten years. You think that I build too much on her statements with regard to the degraded state of the poor girls among whom she has been labouring, and the lamentable effects arising from the absence of all religious teaching in the Board schools. But there is other testimony, not less explicit in the same direction. At the Folkestone Church Congress, two years ago, Lord Winchelsea read an extract from a letter written to him by a 'citizen' of Birmingham, whose experiences extend over thirty-six years as a Sunday-school teacher, and fifteen as a member of the School Board, in which the writer says: 'My view of the results of secular education is expressed in the one word "disaster." The moral (really religious) tone of some thirty to fifty years ago has almost gone. A vestige here and there remains. The present and rising generation are hopelessly ignorant of the fundamental matters of religion and the morals arising therefrom, and there are no teachers who care to band and set themselves against the national godless system which has almost destroyed all the sense of duty to God and to neighbours.' Lord Winchelsea adds: 'Testimony at least equally strong comes from the workers among our children in great towns, especially in the East End of London, who tell us that in the absence of definite religious instruction they can make no progress whatsoever towards their civilization. Placed too often amongst vicious surroundings, in homes where decency is difficult and privacy impossible, and constantly assailed by temptations to vice, no power short of religion is able to win them to a higher life. Secular education, then, is a failure, and the reason is not far to seek. If children were more thinking machines, it might answer. But they are living souls, formed in the image of God. If they are to be truly fed, it must be with the Bread which came down from Heaven; nor can they, any more than the Prodigal Son, be satisfied with husks.' This, I think, is sufficient reply to your question whether the low moral tone which undoubtedly exists in the classes to which Mrs. Phillip refers is traceable to the absence of religious teaching in the Board Schools. But you venture another question: 'What can the spiritual agencies (Church or other) at work amongst us have been doing?' I answer: All that it is possible to do with the little support they receive and with the enormous forces arrayed against them. When the eyes of the Birmingham Church Laymen are opened to the magnitude of the evil, and when they will come forward and help us to provide more Clergymen, Lay Readers, and Bible-women, and when, above all, they are determined that religious (not denominational) instruction shall be given in our Board Schools, then I believe a brighter day will dawn for Birmingham, and we shall not have to deplore the evil effects of the present lamentably deficient system.'—*Record*.

FACTS AND FIGURES.

The growth of girls is more irregular than that of boys. The annual production of beer for the whole of Europe is estimated at 3,036,000,000 gallons.

India has 27,000,000 acres in rice, 18,000,000 in wheat, 75,000 in other food grains, 1,600,000 in sugar cane, 251,000 in tea, 10,000,000 in cotton, 1,000,000 in indigo, 300,000 in tobacco.

It was noted as a curious fact by the late Sir Samuel Baker that a negro has never been known to tame an elephant or any wild animal. A person might travel all over Africa and never see a wild creature tamed and petted. It often struck Sir Samuel that the little negro children never had a pet animal.

The Chinese belong to the Mongolian race, but in them its harsher features, as represented in the genuine Tartars, are considerably softened. They are generally of low stature, have small hands and feet, a dark complexion, a wide forehead, black hair, eyes and eyebrows obliquely turned upwards at the outward extremities.

The educated Parsee declares that to him fire is the emblem of the power of God. Fire and light of every sort is regarded with reverence by the Parsees, and they always pray with the face turned toward the sun or some other source of light. They worship but one god, and worship him as devoutly as Christians do the God of the Bible.

The latest use for paper is in the construction of bags for the collection and removal of household waste. They are two and a-half feet long, made of heavy manilla paper, coated with oil and resin, and cost only a penny each. The waste is put in them day by day, and when the cart comes round, the bag is lifted into it and carried away for good. They are said to be waterproof, to give off little odour, and are recommended by the New York Board of Health.

THE UNIVERSITIES MISSION.

THE FAMINE IN THE BODE COUNTRY.

The Rev. Godfrey Dale, of the Universities Mission to Central Africa, has sent home some interesting facts concerning the famine in the Bode country. He says it will be necessary for the Mission to keep on providing food until the end of January—certainly until the end of December. That would mean 800 loads, or 64,000lb., for Mkuzi alone. He estimates the expenses connected with the famine at £500. But he says that there is no doubt that the action of the Missionaries in selling rice is warming the hearts of the people towards them. Classes are filling up and the Schools are increasing. "Everywhere now," Mr. Dale adds, "I find a heartier and a warmer welcome. Even the Mahomedans are coming round. A Mahomedan came the other day to buy rice, who had always kept the boys of his village from coming to the Mission School, though they had wanted to come, and he had taken one boy away from Kologwe by force on the ground that we were infidels. He bought his rice and then came to look at a kitchen I am building. I could not resist the impulse to indulge in a little good-natured pleasantry. So I said, 'I thought we were heathen folk, and that it was a sin to treat with us, and now you have come to buy our food. Well, you are quite welcome to it, but why do not some of your rich Mahomedans in Zanzibar, who know what true religion is, send you up some rice now?' 'Ah,' he said, 'you have pity, but they have no pity.' The famine has helped me to realise some of the goodness that there is in the African character. The family is a larger one, and the bonds that connect the members of it are closer than at home. The Bodeis help one another more generously when in distress within the limits of this wide family circle, including all relations by blood.

BLESSED AND A BLESSING.

It may be doubted whether our Church and Congregations fully grasp the deep significance of the beautiful old Jewish Canticle sung at Evening Service—not so often, perhaps, as might be desired—

"God be merciful unto us, and bless us; and show us the light of His countenance, and be merciful unto us:

"That Thy way may be known upon earth: Thy saving health among all nations.

"Let the people's praise Thee, O God: yea, let all the people's praise Thee.

"O let the nations rejoice and be glad: for Thou shalt judge the folk righteously, and govern the nations upon earth.

"Let the people's praise Thee, O God: yea, let all the people's praise Thee.

"Then shall the earth bring forth her increase: and God, even our own God, shall give us His blessing.

"God shall bless us: and all the ends of the world shall fear Him." (Prayer Book Version of Psalm lxxvii, commonly called the *Deus Misericordie*).

Whilst this Missionary Psalm may be regarded spiritually as a Prayer of the Church, it is literally in its primary sense a Prayer of Israel.

In order to bring out the contrast between Israel and the Gentile Nations, we have printed the pronouns relating to the former in small capitals, and the substantives referring to the latter in italics (see the Revised Version), and thus the grand lesson which this Psalm is doubtless designed to teach is apparent at a glance. Israel, blessed by God, is to become a blessing to the nations of the earth. All people are to be blessed by the God of Abraham, Isaac, and Jacob, through his seed, his literal seed, and his great descendant, "Jesus Christ, the Son of David, the Son of Abraham." (Matt. i. 1).

The blessing spoken of is, of course, the blessing of Salvation. God's "saving health," as it is called, "The blessing of the Lord which maketh rich, and He addeth no sorrow therewith."

This comes from God's mercy (verse 1), which is the foundation of Salvation. An old writer (John Boys) says, "Mark the sweet order of the Blessed Spirit: first, mercy; then, knowledge; last of all, praising of God. We cannot see His countenance except He be merciful to us; and we cannot praise Him except His way be known upon earth. His mercy breeds knowledge, His knowledge, praise."

We Christians, who have obtained mercy, are like John the Baptist, "to give knowledge of Salvation unto His people for the remission of their sins" (Luke i. 11), and then they will praise Him.

And when Israel has obtained mercy through *our* mercy—and rejoices in the knowledge of God and His Son Jesus Christ, and praises Him, the grand result, the great consummation, will be at hand—"all the ends of the world shall fear Him." Israel will be the great Missionary Nation.

We hope to return to the subject later on, and to give the substance of an excellent Lecture on this Psalm, called "God's Army of Missionaries," in Mr. Baring-Gould's admirable little work, "Outlines of Messiah's Kingdom."

Our duty is clear, our responsibility great, our privileges unpeakable. "To pray for the peace of Jerusalem"—"to tell the daughter of Zion, 'Thy King cometh,'"—"to gather out from Israel 'the remnant according to the election of grace.'"

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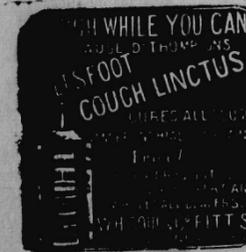
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