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NEW SERIES, No. 44.]

SYDNEY, NEW SOUTH WALES, SATURDAY, DECEMBER 1st, 1894.

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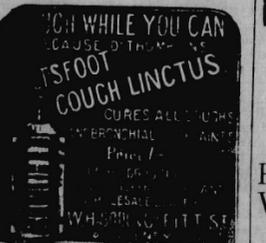
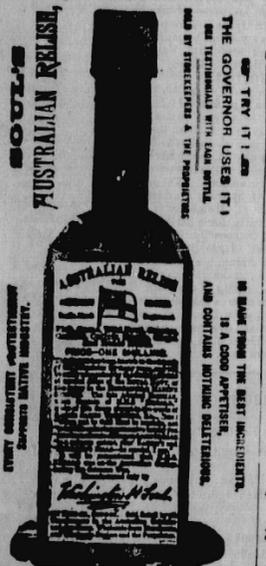
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The Australian Record.

SYDNEY, SATURDAY, DECEMBER 1, 1894.

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

NOTES AND COMMENTS.

Lectures in Hobart. It is proposed that a course of Lectures on the Clergy should be delivered in Hobart in the last week in January. The services of three gentlemen have been secured: Canon POTTER, of Melbourne, Dr. HARRIS, of Parramatta, and Archdeacon FRENCH, of Adelaide. The intention is to present to the Clergy something deep and scholarly, and at the same time to make it in part useful to the circumstances of the country Clergy. It is possible that the Clergy who are able to take a holiday at that time might be glad to know of this opportunity. The Exhibition will also be open, the Fleet will be present, and every effort will be made to please the visitors.

Rev. J. T. Evans. Immediately after going to press last week we received particulars with reference to a serious accident which had befallen the Rev. J. T. EVANS, of Wyalong, on the previous Sunday. Every effort seems to have been made by his medical attendants to save the injured limb, but it was found necessary on the following Wednesday to amputate below the knee. Mr. EVANS has been in a critical condition, in fact, is not yet out of danger, yet we are glad to hear, from recent advices that he is progressing favourably. We sympathise with Mr. EVANS in his severe affliction, and we are confident that there are many who remember him in their prayers, and ask that he may be sustained, strengthened and comforted in his time of suffering and trial. With the presence of CHRIST sorrow becomes a sacrament, and darkness gives place to light. We cannot tell the meaning of what is taking place around us, or why we are called to suffering and loss, but we do know that God is love, and that love lives to serve; that CHRIST is always thinking for us, caring for us, and going out in all the passion of His love to help us. If He hath loved, He will enrich, and may our brother in his sorrow and loss, have that faith and hope that shall see every step of the ascending and glorious way which leads to fuller life and larger realisation. "If any man love Me, I will manifest Myself unto him." To love is to know; to love is to have; to love is strength; to love is life. This is the day of cloud and gloom, the full brightness is not yet. Where we see confusion, He sees a plan, and is working it out. May that gentle light fall like morning hint on the troubled heart.

Conventions, etc. Conventions, Conferences, etc., etc., if they are to be taken as outward signs of active Church life, are greatly in evidence at the present time. This week we give an account of the first days Convention of the Brotherhood of St. Andrew held last week, and there is more to follow in our next issue. This week the Annual Convention for the deepening of the Spiritual Life, has been held at St. Paul's, Cleveland-street, under the presidency of the ARCHDEACON OF MELBOURNE, and to-day there is an Open Air Convention in connexion with our Open Air Mission. While all these things are going on, we read of large attendances at Missionary Meetings, etc. It is evident that a great deal of good work is being done, and that both Clergy and Laity are loyal to their Church and her glorious Head, JESUS CHRIST the LORD.

The Church and Labour. At the interval meeting held at St. Paul's on Wednesday, a remarkable address was delivered by Mr. J.S. MCGOWEN, M.L.A., in which he reviewed the attitude of the Church towards the Labour Problem. Mr. MCGOWEN said that the Working Classes had lost faith in the Church because of its indifference to their condition. "The Church went to them," he said, "and reproved them for their misdeeds, but did it ever help to relieve them of their trouble?" He answered No! But we on the other hand, Yes! Mr. MCGOWEN's contention was that the Church should be a little reformer going up and down the world patching up differences between employers and unemployed, and seeing that every man who could work, should have work to do. This we are bold enough to say is not the work of the Church; she is not an outside day labourer who goes out for eight hours spell at the delapidation of human life. The

miserly which meets us is not external, and Christianity must start from the innermost core and roots of things and work its way into all outlying relations and engagements. The fussy reformer presents a programme absolutely sparkling and dazzling, the fulfilment of which is to bring in the millennium but, alas, it does not, and it cannot until the heart is changed. That was the secret of failure at Paraguay. The ideal was a grand one, but they started from the wrong end, they took the old heart with them, and the result was disaster and disappointment.

Is the Church dumb? Is the Church dumb amid strikes and contentions? Is Christianity unable to cope with nineteenth century perplexities and problems? The Sermon on the Mount would settle everything within twenty-four hours St. Matthew xxii. 37-40, would reconcile capital and labour, laziness and greed. And yet we are told Christianity does nothing, and the masses turn away from her in consequence. Use your pulpits and treat social questions and try and solve social problems, and you will have your Churches crowded. Placard your Church walls with posters in large type to catch the eye. We should be ashamed of the House of God if it were blistered with such a brand. The Church does take up every quarrel, contention, difficulty and it would settle them under the Cross of Christ. That is the only spot where these questions can be satisfactorily answered.

What the religion of Christ has done and can do. Has Christianity done anything for the world? In spite of what Mr. McCOWEN said that it seemed powerless amid oppression and misery we say it has opened prison doors, broken down bad governments, aided all good causes, it has lifted up trampled honor and virtue, it has made selfish men benevolent, and harsh men heroic, it has blessed the cause of freedom and upheld the claims of peace. Judged by its fruits it is just what is wanted to put a crooked world straight. But it demands the heart's love and the life's service of those who would know its power of elevation. That demand is not unreasonable and in the face of facts it ought to be irresistible.

Wedding Presents. Mr. RICHARD LE GALLIENNE, in his enticing volume entitled "Prose Fancies," speaks a word to the newly-married thus:—"Be not over-solicitous of wedding presents. They carry a terrible rate of interest. A silver toast-rack will never leave you a Bank Holiday score, and a breakfast-service means at least a fortnight's 'change' to one or more irrelevant persons twice a year. They have been known to stay a month on the strength of an egg-boiler. So, be warned, I pray you. Wedding presents are but a form of loan, which you are expected to pay back, with compound interest at fifty per cent. in 'hospitality,' 'entertainment,' and your still more precious time. For the givers of wedding-presents there is no more profitable form of investment. But you, be wise, and buy your own."

Calmness. There are persons who pride themselves on concealing their feelings, when in truth there is little or nothing to conceal. Whether there is little or much, however, it is not concealment but control that is to be desired. Not by sudden or violent effort is this to be attained, but by long and constant habit. We can no more force ourselves to be truly calm than we can force ourselves to deep feeling. But, by habituating ourselves at once to respect our feelings, yet to hold them in check; to admit their power, yet to make them subservient to some higher good; to cherish our enthusiasm, yet to keep it within bounds and direct our surroundings so as to avoid as much as possible the troubled and anxious condition which confusion and hurry induce--by such means we may gradually acquire the real calmness and equanimity which is the source of much of the best work and the truest enjoyment of life.

The Food of European Nations. A French scientific journal gives some statistics of the annual cost of food per head of various European nations. The Englishman is at the head, and the Russian at the bottom of the list, and between them come in the following order, the French, the Germans, the Spaniards, and the Italians. In the consumption of flesh food the Englishman is at the top, and the Italian comes last. The Frenchman is second, and after him is the German, then the Russian, then the Spaniard.

OFFICIAL.

THE MOST REVEREND THE PRIMATE, with the advice of the Standing Committee, has made certain alterations with respect to the Rural Deaneries in the Diocese.

The Constitution of the Rural Deanery of Richmond has been revoked, and the Parishes formerly included in the Rural Deanery, together with some of the Parishes in the Rural Deanery of Perth, have been formed into a new District, under the designation of the Rural Deanery of Perth and Richmond.

The remaining Parishes in the Rural Deanery of Perth have been formed into a separate district under the designation of the Rural Deanery of the Blue Mountain District.

The Parishes of Districts included in the New Rural Deaneries are as follows:--

RURAL DEANERY OF PERTH AND RICHMOND. R.D.—REV. GEORGE BROWN.

St. Stephen's, Perth; St. Mary's, with Rooty Hill; St. Paul's, Emu, with Castlereagh; St. Thomas', Mulgoos, with Greendale and Laddenham; St. Stephen's, Kurrajong; St. Matthew's, Windsor, with Clydesdale; St. James', Pitt Town, with Wilberforce and Sackville Reach.

RURAL DEANERY OF THE BLUE MOUNTAIN DISTRICT. R.D.—REV. E. G. CRANSWICK.

Christchurch, Springwood, with Lawson; St. Hilda, Katoomba; St. Aidan's, Blackheath; St. John's, Hartley, with St. Peter's, Mount Victoria; St. Paul's, Lithgow; St. John's, Wallerawang.

THE SELF-DENIAL EFFORT.

Excellent work is being done in Melbourne: the organisation there is very complete. The Organizing Secretary, the Rev. C. Bice, has been assisting in Melbourne for some six weeks. In this Diocese 30,000 special envelopes have been issued, and more are expected to be asked for. If even an average of 2s is obtained in each the sum will be large. In the Goulburn Diocese we hear of an excellent spirit and much Missionary zeal. In Tasmania the envelope system has been adopted in the two cities, and the organisation is very complete. Many country Parishes have also resorted to the same methods, whilst others have been using collecting cards for some time.

At Hobart it has been arranged that a Tent should be pitched on the Cathedral Lawn for the Sale of Produce from the country Parishes during the week extending from December 2 to 9.

In New Zealand, the culmination of the movement has been postponed till January in consequence of the Wairarapa disaster. A desire has been expressed that nothing should clash with the fund for the widows and orphans of those who were drowned. Indeed the month of January will be excellent for the culminating point of the effort, inasmuch as at that time the General Synod will be in Session, and the "Southern Cross" will visit all the ports. We have no fresh news at hand from other Dioceses.

CORRESPONDENCE

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

Correspondence must be Brief.

THE CHURCH HOME

TO THE EDITOR OF THE AUSTRALIAN RECORD. DEAR SIR,—Miss Paige, of Tarpeian, Potts Point, is collecting for the Church Home by means of what is known as a "snow-ball," with the full knowledge and approval of the Secretaries of the Church Home. We found it necessary some months since to warn our subscribers of the fact that unauthorized persons were collecting in the name of our Institution:—but this warning does not apply to our honoured and valued friend Miss Paige.

By inserting this you will oblige, Yours truly, J. N. MANNING, Hon. Cler. Sec.

NEXT WEEK.

SUNDAY.

THE FIRST SUNDAY IN ADVENT.

Collect for 1st Sunday in Advent to be used daily, after Collect for the day, till Christmas Eve. Lessons: Morning—Isaiah 1.; 1 Peter 4 v. 7. Evening—Isaiah 2 or 4 v. 2; St. John 12 v. 20.

THE CATHEDRAL—11 a.m. THE PRIMATE. 3.15 p.m. Canon Moreton. 7 p.m. THE DEAN. Holy Communion, 8 and 11 a.m. St. THOMAS', BALMAIN.—8.30 p.m. Confirmation. THE PRIMATE. 7 p.m. Preacher.—THE PRIMATE.

MONDAY.

Lesson. Morning—Isaiah 24—1 Peter 5. Evening—Isaiah 25—St. John 13 v. 21.

COMMITTEE—Church Society 4 p.m. THE PRIMATE. The Kings' School, Parramatta, 7 p.m. Confirmation. THE PRIMATE.

TUESDAY.

Lessons: Morning—Isaiah 23 to v. 20—2 Peter 1. Evening—Isaiah 26 v. 20 and 27—John 13 to 21.

COMMITTEE—Lay Helper's Association 4.30 p.m. Sale of Work, St. Andrew's, Summer Hill to be opened by Miss Snowdon Smith and THE PRIMATE.

WEDNESDAY.

Lessons: Morning—Isaiah 28 to v. 14—2 Peter 2. Evening—Isaiah 28 v. 14—St. John 14.

St. STEPHEN'S, NEWTOWN, 7.30 p.m. Confirmation. THE PRIMATE.

THURSDAY.

Lessons: Morning—Isaiah 29 to v. 9—2 Peter 3. Evening—Isaiah 29 v. 9—St. John 15.

Council—The Kings School, 2.15 p.m. Cathedral Chapter 4 p.m. THE PRIMATE. St. Alban's Five Dock. Confirmation 7.30 p.m. THE PRIMATE.

FRIDAY.

Lessons: Morning—Isaiah 30 to v. 18—1 John 1. Evening—Isaiah 30 v. 18—St. John 16 to v. 16.

Executive Committee—Board of Missions, 3 p.m. THE PRIMATE. Diocesan Corresponding Committee Board of Missions, 4.30 p.m. THE PRIMATE.

SATURDAY.

Lessons: Morning—Isaiah 31—1 John 2 to v. 15. Evening—Isaiah 32—St. John 16 v. 16. Excursion Echo Farm 2 p.m. THE PRIMATE.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

The most eventful week in the history of the Church in Australia will have nearly run its course by the time these lines appear in print. On it depends not only the present success of our Missions, but also their future success. One might almost go so far as to say that it will supply a test of the present success of our Christian work at home in these Colonies and a prediction of our future success. Whether that test will prove satisfactory or otherwise is quite uncertain at the time when I pen these lines. May God grant that it may prove all that earnest Churchmen desire, and show not only to the world but to ourselves—to our doubting, hoping, fearing, half-despairing, half-sanguine, selves—that the Church of England in these lands means to be a Missionary Church. This effort ought to be, as the PRIMATE said the other day, a fresh start for more zealous work in future. And from the enthusiasm which gives its pennies now will come, pleasing God, the self-devotion which hereafter will give its life to the work. Many and many a parent will have heard this week, as I have, the words "I mean to be a Missionary when I grow up." In most cases, probably, the wish will pass away, but in many, I trust, it will grow till it becomes not the result of an outburst of enthusiasm, but a steady fixed resolve, which only waits for God to open out a way in order to be carried into action.

That action will, I hope, be carried into effect now by older people. If the self-denial effort is anything like what it ought to be, the Australian Board of Missions ought at once to be able to find places for many volunteers, and may even be able to have a Training Home for them such as the Marsden Home is for the C.M.A. And if we should be so happy as to have too many volunteers offering, the C.M.A. will gladly find work for them. But first let us have the heart-stirring that will produce the offers. Let us all think of what remains to be done: let us resolve to do it. If we

do, then, even if it be our lot to remain among those who "abide with the stuff" we shall be doing our share for we shall see plenty of work that ought to be done here at home, and we shall set to work in greater earnest to try to do it. May God grant that one result of this week may be greater zeal for the spread of Christ's Kingdom in our midst. It would not surprise me if one result of this week were to hasten the arrangement of a general Eight Days' Mission in one or more Dioceses. For increased zeal for Foreign Missions is sure to bring increased zeal for Home Evangelistic effort.

Sir John Madden, in his statement of some of the evil results of the new Divorce Laws, gives as his experience precisely the same results as were predicted by many of us, long before the Acts were passed, as likely to be the result. Our own Judges do not seem yet to have realised these evil results, and some of them have recently given forth quite opposite opinions. But the very numbers of the cases heard in the Divorce Court suffice to prove many of our contentions. It is absurd to think, when ten or a dozen divorces are decreed every day, for weeks at a time, that the general opinion of the abiding nature of the marriage tie will continue. Yet this alteration of public opinion on the question of marriage is a greater evil than can be compensated for by the lessening of the misery of hundreds of persons, just because it will in future lead to the misery of thousands, and to a lessening in the happiness of thousands more. And just as the thirsty man who tries to slake his thirst with whisky becomes ever more and more thirsty, so the greater the evil that results from relaxation of marriage, the louder will become the cry for more relaxation, and, as recently in the Woman's Voice in Sydney, for the ultimate goal of the "free love" of savages.

One may agree, or may not, with the action of the Christ-Church Synod in preferring the title of "Vicar" to that of "Incumbent" or "Curate-in-charge," but at all events it has one advantage—that it will simplify matters, if it is loyally obeyed by all the Clergy of the Diocese. Throughout New South Wales there seems to be no uniformity anywhere in this matter; the designation depends entirely upon the wish and preference of the Parson himself. And I am afraid that we are so imbued with enthusiasm for the "right of private judgment"—which in such matters is another name for anarchy—that if the Synod and Bishop of some Dioceses were to agree on anyone of the titles there would be refusal on the part of many to obey the decision. For people have "stiffer backbones" about names which signify nothing than about matters of real importance. So that we had better keep as we are, and leave it to the taste and fancy of the Clergyman, with the same equanimity with which Sam Weller left the arrangement of the letters of his name to the taste and fancy of the speller.

As one looks from one's verandah at the brown parched paddocks which a few weeks ago were so green and lovely, one cannot but think that we dwellers in the bush have before us a striking parable twice a year. The gradual decline of a man who falls away from Christ is typified now: the vivifying refreshing rain which formerly made the scene so glorious is a type of the work of the Holy Spirit, and when the summer is over we shall see, "if we are spared the calamity of a drought, an illustration of the glorious change He works in the hearts which welcome Him. The former is as saddening as the latter is cheering.

Since despatching the above paragraphs to the Editor, I have been looking through the programme of the Convention on Our Lord's Second Coming, and have been alarmed by a foot-note notifying that a balance of the Offerings, after paying expenses, will go the Board of Missions "for the work among the Chinese in Sydney." I do most earnestly beg and intreat my readers not to specialize any particular work for their contributions this week. Let the whole be divided fairly as the PRIMATE, or the governing body of the A.B.M., or the Bishops, or any other proper body may direct. But do not let us introduce division where all should be union and co-operation. It would be a fatal mistake, and a great hindrance to future combined work if any of us let our partiality for any particular Mission—and of course we all have our special favourite—overcome our loyalty to the whole work. Otherwise some popular mission will be deluged with money, while other less favoured ones are left as destitute as ever. Such a course would introduce disunion between Dioceses, between Missions, between schools of thought—division everywhere, and yet be of no real benefit to any special mission, because it at once would raise that jealousy and antagonism which are to be shunned like poison. In the meetings concerning the effort I observed no suggestion that there would be any such favoritism, and I trust that my alarm may be needless. But let me urge as strongly as I possibly can to all helpers—wherever their interests may chiefly be—that they should let no shadow of partiality darken this movement. It is for all the Missions that we give, not for one only, or for two or three only. It is for all that we all are praying, for all that we all are hoping, for all that we all are working—and that one which we especially love will thus be sure to get its full share of the blessings of sympathy, prayer, and help.

COLIN CLOUT.

CHURCH NEWS.

From Various Correspondents.

Diocese of Sydney.

FIVE DOCK.—The Annual Sunday School picnic of St. Alban's Five Dock with St. Beed's, Drummoynne was held last Wednesday the 21st at "Altho" Moesman. Over 500 were conveyed by the steamer "Telephone" to the grounds; where feasting and sports were indulged in until 6 p.m., when the gala party left the scene on their return trip for home. In the afternoon a large party of visitors were taken on a tour round the harbour by the way of Watson, Manly and the Heads. The whole gathering was delighted with the outing under the directorate of the Incumbent (Rev. J. Elkin), W. Wright-Anderson (Sup.), and assistants.

ST. SAVIOUR'S, REDFERN.—On Thursday evening last, after the usual week night service the lately confirmed Candidates, both male and female, presented the Rev. J. Howell Price with an address expressive of their appreciation of the manner in which he had prepared them for Confirmation and of their love and esteem, accompanied with a beautiful silver Pocket Communion Service, neatly enclosed in a velvet lined morocco case. The Fourteenth Anniversary of St. Saviour's Sunday-school was celebrated on Sunday last by special services. In the morning the Incumbent, the Rev. J. Howell Price, preached. In the afternoon a Flower Service was held when the Ven. Archdeacon Dunstan delivered an appropriate address to Parents, Teachers and Pupils. At the conclusion, all the flowers were gathered together, and subsequently forwarded to the Hospitals. In the evening the Rev. J. W. Gillett, B.A., preached. In addition to the usual Devotional Services the Choir rendered choruses appropriate to the occasion, and solos and quartettes were also rendered. Mr. Hookham presided at the organ and was assisted by an orchestra of stringed instruments under the conductorship of Mr. Palmer. The Church was decorated with flowers and evergreens. The attendance throughout the day were large, especially at the afternoon service, when extra sitting accommodation had to be supplied.

Diocese of Newcastle.

GUNDY.—The Bishop of Newcastle held a Confirmation at Gundy Church on Sunday, the 18th inst., when nineteen Candidates were confirmed.

WARATAH.—An Electro-lighted Concert Bazaar and Promenade was held recently for two or three nights in succession in the grounds of Mr. Arnott of Newcastle, who resides at Waratah. The proceeds were in aid of the Arnott Home and Benevolent Institution. On the first night Miss Lart gave some of her pleasing recitations.

SCONE.—The Bishop of Newcastle preached at Scone on the evening of Sunday the 18th, and remained there for a short time.

SEE OF RIVERINA.—It is freely stated in the Diocese of Newcastle that in the event of Archdeacon Gunther declining the offer of the See of Riverina, the next offer will be to the Rev. E. A. Anderson of St. Paul's, West Maitland.

RURIDECANAL SUNDAY SCHOOL ASSOCIATION, ST. PETER'S, EAST MAITLAND.—The Annual Meeting of the above was held on Wednesday, the 21st, at St. Peter's, under the Presidency of Archdeacon Tyrrell, the founder of the Association. About 40 teachers sat down to tea prepared and served by the Teachers and Ladies of St. Peter's. There were also present the Bishop of the Diocese and the Revs. Canon Goddard, W. Martin (Sydney), W. H. H. Yarrington, E. A. Anderson and J. Vosper. After tea, Divine Service was held in St. Peter's Church, the Rev. W. Martin preaching. The Public Meeting took place afterwards in the Hall of the Mechanics' Institute, which was well filled. The proceedings were enjoyable, but somewhat desultory, there being nothing specially calculated to advance Sunday School Teachers in the knowledge of their work.

ST. MARY'S, WEST MAITLAND.—A Deaconess is most probably about to be appointed to assist the Rev. W. H. H. Yarrington in the work of this extensive Parish.

PATERSON.—The Exchange of Services between the Incumbents of Lochinvar could not be carried out owing to the serious illness of Mrs. Tollis.

Diocese of Goulburn.

MARULAN.—An effort, which proved very successful, was made here on 9th November, to reduce the liabilities of the parish in a prayerful and Christian spirit. A Sale of Work, Bruce Auction, Tea-meeting, and Service of Song were held, and resulted in £36 being received, and after paying expenses, we had over £31 clear profit, which, considering the difficulties in the way, is thought very satisfactory. And a very enjoyable as well as profitable time was spent, and general appreciation was expressed.

JAMBEROO.—The Annual S.S. and Parochial Picnic took place on Wednesday, 14th, and was largely attended, over 135 children sat down to an abundant supply of good things, and everything passed off most pleasantly. The Annual Distribution of S.S. prizes took place on Wednesday, 21st inst. A free tea was provided for parents, friends

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.

Have I any last words of advice to suggest as suitable for the scholars as they sit down to attack their examination papers? I can only repeat my motto, "Keep cool and hit out straight from the shoulder." Calmness and directness of answering are the two main secrets of success on the day itself. Nothing can make up for want of knowledge. But a child who knows much may utterly spoil his papers by flurry, and by that "losing his head" which is evidenced by exceedingly long answers to the first questions and neglect of the last. "Keep cool" may be impossible to obey literally with the thermometer near 100°, but keeping cool metaphorically is necessary for success. And the answers must be direct. The questions need to be carefully read before the candidate begins to write the answers; otherwise the examiner will receive a whole lot of matter which he did not want and which he cannot give marks for. Happy is the examinee who does not know the misery of reading the examination papers after the examination is over and discovering that he has misunderstood the drift of some question and answered it in a roundabout unsatisfactory way. "Hit straight from the shoulder." Better short, sharp answers giving many facts in few words than diffuse dissertations on unimportant details. The facility of stringing words together is as fatal to the examinee as to the extempore speaker.

The following are Canon Diggle's suggestions as regards infants. They are fairly well observed, I think, in our city and suburban schools, but in small country schools the absence of proper accommodation often makes a class-room an impossible luxury:—"I am not sure whether it is a good thing for children under 7 years of age to come to Sunday School at all. I should greatly prefer that they should, in those earliest years, be taught upon their mothers and fathers' knee at home. But inasmuch as many parents are shamefully neglectful of these duties, and some parents (though, I hope, with all our improved apparatus of education, a fast diminishing number) are unable to fulfil their obligations, I should hesitate to exclude infants altogether from Sunday School influence. But when they come they should certainly be taught in a classroom by themselves; they should be seated on forms low enough to allow their feet to be planted on the floor, not dangling in the air and producing that uncomfortable sensation known as "pins and needles." Their instruction should be very simple and lively—the Lord's Prayer, the Commandments, the Creed, an abundance of pictures, stories illustrated by diagrams, and plenty of hymns. Their teaching should be more like a good, bright children's service than an ordinary lesson in an ordinary class."

As in New South Wales we have no questions or Christian Evidences set to teachers, it may be of service to remind my readers that prizes and certificates are annually awarded by the English Christian Evidence Society. Full particulars can be obtained from its Secretary, 18 Buckingham-street, Strand, London, W.C., but I cannot tell whether the prizes would be possible to be obtained by residents in the Colonies. J.W.D.

THE BROTHERHOOD OF ST. ANDREW IN AUSTRALIA.

THIRD ANNUAL CONVENTION.

HELD AT ST. PETER'S CHURCH, WOOLLOOMOOLOO, NOV. 22, 1894.

The Holy Communion was administered by the MOST REVEREND THE PRIMATE, assisted by the Lord Bishop of Newcastle, the Dean of Sydney, Archdeacon Langley (of Victoria) and Rev. J. H. Mullens. Amongst those present were the Revs. J. B. Armstrong (Hay), W. Swindlehurst (Wickham), F. W. Reeve, J. Lindott Taylor, J. Best, J. W. Gillett, Archdeacon Dunstan, Revs. G. E. Gibbs, Lambert Kay, K. Noake, J. G. Southby, F. A. Caddell, E. C. Beck, J. Dixon, Mervyn Archdall, M.A., W. A. Phillips, F. Kellert.

THE MOST REVEREND THE PRIMATE delivered the Charge to the Brotherhood of which the following is a summary: The PRIMATE, addressing the congregation as "Brothers in Christ, brothers in the fellowship of the Church, and members of the Brotherhood of St. Andrew," greeted them in Christ's Name, and said that, in accordance with a request made to him, he had undertaken to speak a few words of exhortation, warning and encouragement to them, in connexion with the Convention in which they were gathered for mutual counsel, as to the good work in which they were engaged.

He would connect with his remarks what might be regarded as an unfamiliar text, Tit. iii. 14. "And let our's ("our people" R.V.) also learn to maintain good works for necessary uses that they be not unfruitful."

This showed how St. Paul wished his Titus (one whom we should call a brother) to encourage the people that belonged to him or brotherhood, there, to be helpful in warding Christian work, and assisting in it.

Now the Brotherhood of St. Andrew had had in a large measure proved itself an organization of helpers, working with the "necessary want." This organization he wished to encourage.

He had, as he had said at first, a word of exhortation, word of warning, and a word of encouragement for them. He exhorted them to persevere in a good work; he warned them against ambition; he encouraged them, by reminding them that persistent prayer brought continual blessing.

(1.) Their contribution to the supply of the Church's need for sympathetic and maintained personal religious effort was sympathetic association in a special line of missionary work.

Each Brother desired to help, and to be helped, in what all recognized to be the common work of winning men for Christ, or of, at least, drawing them within reach of religious privileges. But no brother shrank from individual obligation; nay, it was the recognition of this which was the very commencement of their work. Having found Christ, or rather having been found of Him, having followed Him, and gone and seen where He dwelt,—each Brother went to try to bring some other Brother nearer to the Christ, the Saviour. But in this lay the very idea of fellowship, of a band of disciples, gathering, and gathered, round the loved Master, and becoming fellow-workers for Him in a world that sorely needed the Gospel of the Incarnate Word, and of the Lamb of God that taketh away the sin of the world.

The Brotherhood's special line of work was to influence young men, to bring them into personal contact with Church ordinances, and Church opportunities.

This needed much wisdom and tact, much persevering and patient labour of love: for, to win over the average young man, who either had not had the advantage of a Christian home training, or had forgotten or deserted his Christian position, was no easy task.

Let them think then what was implied in their fulfilment of their rule of "service."

It implied that they should foster, as well as inculcate, a manly tone of religion—vigorous, broad-minded, practical; that they should take a manly view of life, as removed from the two opposite extremes of the narrow "ascetic" life (which excluded sympathy with the common life of humanity), and of the self-indulgent "aesthetic" life (which viewed pleasure as the aim of life, and excluded serious aims and serious efforts); that they should have and try to diffuse, a manly abhorrence of anything in social intercourse, or social habits, which tended to deceive or to defile man and woman, in their mutual relations one to another; that they should hold in manly detestation all that was silly, flippant, and foolish in conversation; that they should have, and nourish, an intelligent grasp of religious principles, as well as a fervent force of religious sentiment.

He might sum up what he had been saying in the Apostolic exhortation, "Watch ye, stand fast in the faith, quit you like men, be strong;" not forgetting what is immediately added, "Let all that ye do, be done in love."

The work as intended to influence young men reminded them, too, of the need of keeping up the continuity of succession by constantly feeding the ranks of the Brotherhood with the addition of younger men than those who were daily growing older! It was from generation to generation that the service of seeking and finding men for Christ must be performed.

Such was their work,—so important, so difficult, so noble—uniting individual service with sympathetic fellowship in all they did. Let them persevere.

2. But there was a warning to be given, in reference to a danger which might not be ignored.

The object of the Brotherhood was to assist the spiritual work of the Minister of the Parish. The aim of the associated Brethren was (and the speaker hoped all present agreed with him in this) lay co-operation and not lay rivalry, or lay interference. There was a tendency in all auxiliary organizations to outgrow their subordinate position. Let there be an adherence to the simple aims, and the simple organization of the Brotherhood of St. Andrew. Do not let the officials of the Brotherhood foster a self-seeking, or an ambitious line of policy.

Affectionately would the speaker warn them against the danger of crystallizing into a separate body. Let them combine, and federate as much as may be, for mutual help, counsel, and encouragement; but do not let them complicate the regular and prior Church organization by multiplying rules and regulations which might hinder instead of help the regular Church work.

(3.) Briefly might the great encouragement be stated. It was simply always to remember that God answers prayer. The remarkable passage bearing upon this in Jerem. xxxiii. 1-3, often recurred to the speaker's mind, and was full of comfort, in hours of difficulty, perplexity, and disappointment.

The only thing that could warrant our expectation of success and sustain us in the midst of trials of faith and patience was that combination of prayer with work, and work with prayer, represented in their two-fold rule. Let them go on praying whilst they went on working; and although there might be much seeming delay in the answer

HENRY B. JOHNSTON,

Accountant, 39 Hunter Street, Sydney.

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DOWN THE NET.

PRIMATE SAID—

PRIMATE and Brothers of St. Andrew's... kind enough to ask me to take... night, the subject suggested... of the life and experience of St. Andrew... occurred to him when our Lord... things very largely from the class of... something else in view than their sym-... receptivity of heart.

So then we have our day of organisation—Missionary Societies operating upon a large scale; gigantic proportions in our Sunday Schools; in the commercial world companies and syndicates. And so in the service of the Lord Jesus Christ, the time has come, shall we say, not so much the day of small things as the day of large things, and we must go into the Lord's business wholesale as well as retail.

I say again a man's character is largely known by his occupation. When it comes to Christian work, whatever be the secular department from whence he springs, he generally brings with it certain means, methods and ways, which at once indicated from whence he came.

While of course I am not prepared to enter into anything at all like an exposition of the circumstances under which these words were spoken, at the same time it is worthy of our notice that, on both occasions, that reported in 5th chapter of St. Luke and the other in the 21st chapter of St. John, on both these occasions the time of success of letting down the net was preceded by a night of toil and catching nothing.

There is this about it too: we must let it down in likely places. I suppose our Lord said "put the net down on the right side of the ship" because He knew there was a shoal of fishes there. That teaches us that the Gospel net must look out for the shoals of young men. Fish are gregarious. They mob together about the evening.

Yes, I think we must see to letting the net down gently, that is to say we must study these young men, and just as the fishermen do—they never cross the current, so we must, to a large extent, enter systematically into the life of young men. Interest ourselves in what they are interested in, and so we get their attention and their heart, that the Gospel net does not offend their prejudices—and by that means we are more likely to gather in. For instance—in London the Y.M.C.A. was doing a vast amount of good, but at the same time it was found that there were a large number of young men who seemed to fight shy of the very name Y.M.C.A., and yet they were young men whom it was desirable to get—not young men living off the lines, by no means that—but they had that spirit of shrinking from making a profession of religion.

When we get the fish we must keep them. The trawlers are out for days together, but the fish are safe and sound in the well waiting for the destination, so it must be with our net. Let it down gently, let it be the best net. Let us take care we have the arrangements on board—the meetings—the Bible Class, etc.—provided always they are kept there and utilised for the Kingdom of God.

When men set themselves to ascertain what may be expected from some new invention, or scientific discovery, they will institute a close inquiry into its fundamental principles, and reason therefrom whether it is capable of producing the effects claimed for, or expected of it. So, in like manner, I deem it wise for us to follow the same plan on the question presented in this address.

Mr. J. McKern read a paper on WHAT MAY THE CLERGY EXPECT OF THE BROTHERHOOD. When men set themselves to ascertain what may be expected from some new invention, or scientific discovery, they will institute a close inquiry into its fundamental principles, and reason therefrom whether it is capable of producing the effects claimed for, or expected of it. So, in like manner, I deem it wise for us to follow the same plan on the question presented in this address.

That we may enter at once upon this inquiry, let me quote the first words of our Handbook—The Brotherhood was formed in recognition of the fact that every Christian man is pledged to devote his life to the extension of the Kingdom of Christ on earth. It is composed of young men who are understood to have acknowledged this responsibility as resting upon themselves, and who are ready, like St. Andrew, to bring their brothers to the knowledge of Jesus Christ. Personal allegiance to Him, loyalty to His Kingdom, belief that there is work to be done for the spread of the Kingdom among young men, a conviction of individual responsibility for entire consecration to that work, and the spirit of Christian fraternity—these are the fundamental principles on which the Brotherhood has been established and developed.

And yet simple as this machinery of ours is, you will have already begun to find out that it is intensely practical in results. Besides the inner effect on your own spirits of prayer for the Brotherhood of the effort to work for the Master. Here are certain other results that spring naturally out of the simplicity of our rules. One of them—perhaps the first we Clergy notice, is the fact, that by a process so easy that you never suspect till it is all over, you are put in confessed alliance with the ordained Ministry of Christ, and while thankfully admitting that this is good for us, I claim that it is good for you as well. It helps your parish and its work, it finds new fields, it subdivides labour; but for you, too, may I not say it for you—some of you—it has shown your Clergymen to you in a new light. It has brought you into contact with him, and you—the first thing you found out was that he is a man after all. You were, perhaps, a little surprised to discover how much more willing he is to understand you, your needs, difficulties, doubts, shynesses, than you thought; and this new sense of sympathy at once discloses to you a way over and above the daily prayer, over and above the Bible Class and the bringing to Church, of making the alliance effective. Your Clergymen is in contact with you, and you are in contact with others who never show him their real selves. Watch, then, for him: translate for him the moods of those who do not understand him yet; find out for him the needs they will not bring, and he cannot reach. Do not misunderstand me: if this work is to do good, there must be in it nothing of the nature of tale bearing; no names should be mentioned; but only in the most general way as much from what you know in yourselves from your own past deeds as from what you perceive in others—help your Clergymen by secularising his ideas. Do not fear to suggest to him where he may help, how he may meet some of the needs of the weak in what he says on the Sunday. Be, while you shun the fussiness—that would be fatal to your usefulness, as much as you shrink from self-righteously showing him up, be in this your brother's keeper: freshen the matter of your Vicar's sermon by telling him the wants you know of, and which are hidden from him. You will, perhaps, here and there break in on the smoothness of a well-established groove; but believe me, most of us will thank you even if you do without much tact, and none will altogether be ungrateful.

And the Kingdom spreads in another way through the simplicity of our Rules. "It is only the first step that costs the effort," as some French cynic said; but it is true of the path to heaven as well as of the path to hell: and by-and-by answering that desire which perhaps you remember was once astray usefully in you—the desire to do something definite for Christ, and by offering, to satisfy it, means that are so simple, the Brotherhood attracts scores of men who will go on to better things, to more daring work for Christ, as you, my brothers no doubt are going on. They will say, as perhaps you once said "I cannot rest the way I am: I cannot offer myself as a teacher: I should be ashamed to take a service: but here is something I can try that does not daunt me by asking too much, and I shall no longer always be hearing that accusing question "Why stand ye here all the day idle?" And so they come and presently begin to find that they cannot stand still. The yoke of Christ has touched their shoulders, and they rise from its stroke knight's errand for the Lord. The minimum soon becomes too little: As they grow in grace by using their spiritual muscles, the growing strength longs for an outlet. You understand this feeling, my brothers: it is only the first step that costs the effort; and the question in your minds now, because it is the desire of your hearts constantly,—what next? How am I to do more? What new kind of work can I find? and so far as I am concerned the answer I would give is "seek ye first the Kingdom of God and His righteousness" for yourselves—and methods shall be added unto you." Seek to grow in grace, and it will be strange indeed if new doors are not opened to you. For that reason I have not attempted to bring together for you the different kinds of work the Brotherhood is already engaged in—you will find them readily enough in the Cross or in our own reports. This is a campaign in which we must feel as they did of whom Thucydides tells in describing the greatest crisis in the history of the Athenian State; when the interest was so intense that each man, he says, felt that the whole war was at a standstill,

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Think, then, what blessing a Clergyman may expect in his parish in answer to such "effective fervent prayer," and what must be the happy result of such a continuous chain of loving service.

Various methods are adopted by Chapters to fulfil their pledge of service. One of the most general and most prominent of concerted work is the Men's Bible Class, conducted where it can be done with advantage by a member of the Brotherhood under the direction or sanction of the Clergyman. Later on this evening there will be a separate address on this, and I note it merely to show what may be expected of a Chapter.

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Our daily avocations take us men of the Brotherhood into the companionship and acquaintance of men of all occupations, all sorts of belief, and all kinds of temperaments and dispositions—and we are privileged in a manner that the Clergy, as Clergy, cannot be, in knowing their trials and temptations, of seeing their weaknesses and failings, as well as knowing the better qualities of their inner natures; and it is our bounden duty to shew them by consistent Christian bearing in all our transactions of everyday life and by the word in season also to win them over to the religion which we profess. Many an opportunity is thus placed before a young man wishing to spread the Kingdom of Christ, and the Clergy may expect surely that we will do this work, spreading the leaven which they distribute to us in their ministrations.

If time permitted, I could name a dozen other things which the Clergy may expect. Let me but touch on some. Here in this and several other parishes the Clergy expect their Chapters to visit the ships in port and bring the young sailors to Church, and they do it with success. Another Clergyman expects his Chapter to parcel out his parish and visit men in their homes, and they do it faithfully, removing misunderstandings and gathering men to the Lord's House. I am acquainted with another who expects his Chapter to go out into the highways and compel men to come under the sound of the Gospel by preaching it to them as they pass by or loiter at the corner's, and these men so love their Pastor and their Pastor's Lord that they go several times a week to this work. I know Clergy that expect some of their Brotherhood men to conduct services either in the Parish Church or in outlying districts, and I have seen them braving the winds and rain and frosts of winter on long journeys in this service. Other Clergymen have expected Chapter men to organise the boys of the Parish in the work of God and His Church, and already they are gathering blessed fruit. Let it be known to the Clergy in a score of places I could name, North, South and West, that a Brotherhood man is spending a Sunday in his Parish, and it will be shown in a manner more eloquent than any words of mine what the Clergy expect of the Brotherhood of St. Andrew. An address to an expectant congregation in one of his districts at a few moments notice; the reading of Morning or Evening Service in the Parish Church; addressing the Sunday-school; presiding at the weekly

prayer or devotional meeting; a Missionary address; conducting the Men's Bible Class; filling the place of an absent teacher; participating at open-air meetings, these and many other things do the Clergy expect of us—and rightly too may they expect such service from men who are pledged to the extension of the Kingdom of Christ. But let it never be forgotten that while we are prepared to do all these things as Christian men, the one great object of our being banded together in a Brotherhood is to spread that Kingdom among young men.

Fifteen minutes had been allotted for discussion, but it was evident the meeting would be too protracted if this intention was carried out, so with the exception of a few remarks from the Rev. J. H. Mullens who said he believed that if our spiritual life was thoroughly vigorous in all respects we should have no cause for any fault-finding between either Laity or Clergy.

The Rev. J. Brodie Armstrong spoke as follows on:— THE SPREAD OF CHRIST'S KINGDOM IN CONNECTION WITH THE BROTHERHOOD OF ST. ANDREW.

I am thankful that I haven't a text, but a subject. It is good to stand and feel that I am not preaching to you, but just trying to voice for you something of what you yourselves are vibrating to. I think it is correct to say that it was from Australia that England learned to give a greater share to the Laity in Church affairs: certainly it has been from an offshoot of England that the movement has come which bids fair to do more than any other to end the reproach that our beloved Church has failed to seize and utilize spiritual forces as they arose within her. Why is it that, at last after two centuries of division, there has grown amongst the Clergy the resolve that God willing, there shall be no more schism, and what is so noticeable in the literature of our Brotherhood and amongst the Laity, that profoundly significant leaning towards discipline and subordination to the Historic Episcopate and the Great Church idea are questions which no thoughtful Christian can notice without a hopeful wonder: even though it would be rash to predict what the result will be: but although on the one hand the words "fui de siècle" are held enough to account for social wariness, hollowness, cynicism and sham, yet on the other hand this at least seems to be promised, (and its realisation depends largely on such men as yourselves) that "the end of the century" will be marked as the epoch of such an aggressive enthusiasm for Christianity as would almost declare itself a new fulfilment of the prophecy, "And it shall come to pass, saith the Lord, that afterwards I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy." And He has poured forth His spirit afresh! We see it when we realise that now when the budding predictions of one hundred years ago should have found Christianity little else than a memory, there is instead of a departed glory, a soberly vigorous confidence in revelation that, laughing to scorn the 19th century religious quakeries, demands for itself the highest reaches of the supernatural, that triumphantly claims the right to believe in the Word made flesh, born, rose again from the dead, and ascended into Heaven, to His place at God's right hand. We see it when we behold faith, apparently so weak a thing, than which nothing is more intangible, not only holding its own against, but winning homage from the intellectually and materially mighty. We see it when, while the very foundations of our stronghold have seemed to be rocking under the assault of a "Higher Criticism" and the unscientific dogmatism of science itself, there has sprung up a new realisation, almost a re-discovery of the Personal Being of the Lord Jesus Christ, breaking forth into a new enthusiasm for the spread of Christ's Kingdom into all the world, and calling to its aid for this and an army of organisations amongst which this our Brotherhood of St. Andrew is like to win a foremost place. By these and many other signs, we see it, and thinking of them all, what better can we do than echo the hymn the Virgin sang for the Church she personified—"My soul doth magnify the Lord—for He that is mighty hath magnified me." You at least, my brothers, will not be inclined to accuse me of exaggeration. I give a place amongst these marvellous things which the Lord hath done for His Church to the beginning and growth of the Brotherhood of St. Andrew. You who read the "Cross" and who therefore know what is being done in the States and Canada, can only agree that the movement has been phenomenal: you who know perhaps more what is being done here in Sydney, in parish organisation, in men's classes,—on the wharves, in houses, in offices, in streets, and lanes and on shipboard—you will not dissent; and you, who with myself, know more of its up-country manifestation, how when it has been offered, it has caught on, and you found yourself shoulder to shoulder in the Kingdom of Christ, with men you had only known before as good comrades in the saddle, or at the practice net, or between the goal posts, you, too, will say with me it is right to claim for it a place among God-begun work in us and to prophesy good things of it: but if we are to fulfil our own prophecies, if we are to repeat here what has been done across the Pacific, we must not make too much of mere admiration. Nothing is more striking than that although it is God's will to evangelise the world, He has committed the work to men: His fullness of time and the outcome of our spiritual energies are apparently interdependent; He seems content to say "When My servants are there the work will be done;" and it always happens that the Kingdom of Christ is spread most when some body of men say "Here we are, send us, use us!" Therefore I do not doubt my brothers, that you are fully and solemnly

conscious that, at this point of our anxiety about good methods than good question touching the spread of Christ, the Brotherhood is not to be but by whom. The question "how" is settled for us by our exquisitely simple Rules of Prayer and of Service; and which is to my mind the very soul of the Brotherhood shows us at once that our basis is meant to be not of new, but earnestness. No perfunctory of organisation ever avail without it, any more than a locomotive without the steam to drive it. Just because our mental rules are so simple, consecration to their true meaning stands out so clear a need, so obviously the doctrine of the Brotherhood: and when we face this question as addressed to ourselves (and that is the way it must be faced), if its discussion is to be useful, "the spread of Christ's Kingdom in connection with the Brotherhood"—how am I to help to spread it? the answer, and it is an answer that is a call, is "By my earnestness." My brothers, remember that I am not preaching to you, but only trying to say out something of what you are thinking, and I know you are thinking this.

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Fifteen minutes had been allotted for discussion, but it was evident the meeting would be too protracted if this intention was carried out, so with the exception of a few remarks from the Rev. J. H. Mullens who said he believed that if our spiritual life was thoroughly vigorous in all respects we should have no cause for any fault-finding between either Laity or Clergy.

The Rev. J. Brodie Armstrong spoke as follows on:— THE SPREAD OF CHRIST'S KINGDOM IN CONNECTION WITH THE BROTHERHOOD OF ST. ANDREW.

I am thankful that I haven't a text, but a subject. It is good to stand and feel that I am not preaching to you, but just trying to voice for you something of what you yourselves are vibrating to. I think it is correct to say that it was from Australia that England learned to give a greater share to the Laity in Church affairs: certainly it has been from an offshoot of England that the movement has come which bids fair to do more than any other to end the reproach that our beloved Church has failed to seize and utilize spiritual forces as they arose within her. Why is it that, at last after two centuries of division, there has grown amongst the Clergy the resolve that God willing, there shall be no more schism, and what is so noticeable in the literature of our Brotherhood and amongst the Laity, that profoundly significant leaning towards discipline and subordination to the Historic Episcopate and the Great Church idea are questions which no thoughtful Christian can notice without a hopeful wonder: even though it would be rash to predict what the result will be: but although on the one hand the words "fui de siècle" are held enough to account for social wariness, hollowness, cynicism and sham, yet on the other hand this at least seems to be promised, (and its realisation depends largely on such men as yourselves) that "the end of the century" will be marked as the epoch of such an aggressive enthusiasm for Christianity as would almost declare itself a new fulfilment of the prophecy, "And it shall come to pass, saith the Lord, that afterwards I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy." And He has poured forth His spirit afresh! We see it when we realise that now when the budding predictions of one hundred years ago should have found Christianity little else than a memory, there is instead of a departed glory, a soberly vigorous confidence in revelation that, laughing to scorn the 19th century religious quakeries, demands for itself the highest reaches of the supernatural, that triumphantly claims the right to believe in the Word made flesh, born, rose again from the dead, and ascended into Heaven, to His place at God's right hand. We see it when we behold faith, apparently so weak a thing, than which nothing is more intangible, not only holding its own against, but winning homage from the intellectually and materially mighty. We see it when, while the very foundations of our stronghold have seemed to be rocking under the assault of a "Higher Criticism" and the unscientific dogmatism of science itself, there has sprung up a new realisation, almost a re-discovery of the Personal Being of the Lord Jesus Christ, breaking forth into a new enthusiasm for the spread of Christ's Kingdom into all the world, and calling to its aid for this and an army of organisations amongst which this our Brotherhood of St. Andrew is like to win a foremost place. By these and many other signs, we see it, and thinking of them all, what better can we do than echo the hymn the Virgin sang for the Church she personified—"My soul doth magnify the Lord—for He that is mighty hath magnified me." You at least, my brothers, will not be inclined to accuse me of exaggeration. I give a place amongst these marvellous things which the Lord hath done for His Church to the beginning and growth of the Brotherhood of St. Andrew. You who read the "Cross" and who therefore know what is being done in the States and Canada, can only agree that the movement has been phenomenal: you who know perhaps more what is being done here in Sydney, in parish organisation, in men's classes,—on the wharves, in houses, in offices, in streets, and lanes and on shipboard—you will not dissent; and you, who with myself, know more of its up-country manifestation, how when it has been offered, it has caught on, and you found yourself shoulder to shoulder in the Kingdom of Christ, with men you had only known before as good comrades in the saddle, or at the practice net, or between the goal posts, you, too, will say with me it is right to claim for it a place among God-begun work in us and to prophesy good things of it: but if we are to fulfil our own prophecies, if we are to repeat here what has been done across the Pacific, we must not make too much of mere admiration. Nothing is more striking than that although it is God's will to evangelise the world, He has committed the work to men: His fullness of time and the outcome of our spiritual energies are apparently interdependent; He seems content to say "When My servants are there the work will be done;" and it always happens that the Kingdom of Christ is spread most when some body of men say "Here we are, send us, use us!" Therefore I do not doubt my brothers, that you are fully and solemnly

conscious that, at this point of our anxiety about good methods than good question touching the spread of Christ, the Brotherhood is not to be but by whom. The question "how" is settled for us by our exquisitely simple Rules of Prayer and of Service; and which is to my mind the very soul of the Brotherhood shows us at once that our basis is meant to be not of new, but earnestness. No perfunctory of organisation ever avail without it, any more than a locomotive without the steam to drive it. Just because our mental rules are so simple, consecration to their true meaning stands out so clear a need, so obviously the doctrine of the Brotherhood: and when we face this question as addressed to ourselves (and that is the way it must be faced), if its discussion is to be useful, "the spread of Christ's Kingdom in connection with the Brotherhood"—how am I to help to spread it? the answer, and it is an answer that is a call, is "By my earnestness." My brothers, remember that I am not preaching to you, but only trying to say out something of what you are thinking, and I know you are thinking this.

And yet simple as this machinery of ours is, you will have already begun to find out that it is intensely practical in results. Besides the inner effect on your own spirits of prayer for the Brotherhood of the effort to work for the Master. Here are certain other results that spring naturally out of the simplicity of our rules. One of them—perhaps the first we Clergy notice, is the fact, that by a process so easy that you never suspect till it is all over, you are put in confessed alliance with the ordained Ministry of Christ, and while thankfully admitting that this is good for us, I claim that it is good for you as well. It helps your parish and its work, it finds new fields, it subdivides labour; but for you, too, may I not say it for you—some of you—it has shown your Clergymen to you in a new light. It has brought you into contact with him, and you—the first thing you found out was that he is a man after all. You were, perhaps, a little surprised to discover how much more willing he is to understand you, your needs, difficulties, doubts, shynesses, than you thought; and this new sense of sympathy at once discloses to you a way over and above the daily prayer, over and above the Bible Class and the bringing to Church, of making the alliance effective. Your Clergymen is in contact with you, and you are in contact with others who never show him their real selves. Watch, then, for him: translate for him the moods of those who do not understand him yet; find out for him the needs they will not bring, and he cannot reach. Do not misunderstand me: if this work is to do good, there must be in it nothing of the nature of tale bearing; no names should be mentioned; but only in the most general way as much from what you know in yourselves from your own past deeds as from what you perceive in others—help your Clergymen by secularising his ideas. Do not fear to suggest to him where he may help, how he may meet some of the needs of the weak in what he says on the Sunday. Be, while you shun the fussiness—that would be fatal to your usefulness, as much as you shrink from self-righteously showing him up, be in this your brother's keeper: freshen the matter of your Vicar's sermon by telling him the wants you know of, and which are hidden from him. You will, perhaps, here and there break in on the smoothness of a well-established groove; but believe me, most of us will thank you even if you do without much tact, and none will altogether be ungrateful.

And the Kingdom spreads in another way through the simplicity of our Rules. "It is only the first step that costs the effort," as some French cynic said; but it is true of the path to heaven as well as of the path to hell: and by-and-by answering that desire which perhaps you remember was once astray usefully in you—the desire to do something definite for Christ, and by offering, to satisfy it, means that are so simple, the Brotherhood attracts scores of men who will go on to better things, to more daring work for Christ, as you, my brothers no doubt are going on. They will say, as perhaps you once said "I cannot rest the way I am: I cannot offer myself as a teacher: I should be ashamed to take a service: but here is something I can try that does not daunt me by asking too much, and I shall no longer always be hearing that accusing question "Why stand ye here all the day idle?" And so they come and presently begin to find that they cannot stand still. The yoke of Christ has touched their shoulders, and they rise from its stroke knight's errand for the Lord. The minimum soon becomes too little: As they grow in grace by using their spiritual muscles, the growing strength longs for an outlet. You understand this feeling, my brothers: it is only the first step that costs the effort; and the question in your minds now, because it is the desire of your hearts constantly,—what next? How am I to do more? What new kind of work can I find? and so far as I am concerned the answer I would give is "seek ye first the Kingdom of God and His righteousness" for yourselves—and methods shall be added unto you." Seek to grow in grace, and it will be strange indeed if new doors are not opened to you. For that reason I have not attempted to bring together for you the different kinds of work the Brotherhood is already engaged in—you will find them readily enough in the Cross or in our own reports. This is a campaign in which we must feel as they did of whom Thucydides tells in describing the greatest crisis in the history of the Athenian State; when the interest was so intense that each man, he says, felt that the whole war was at a standstill,

I might end here, but I know I am expected to indicate this process of focusing. Our rules define two ways of accomplishing this, viz., Prayer and Service of which we will hear later on in separate addresses. The rules provide no set forms of prayer, and indicate no particular method of service, but they pledge to daily prayer for the spread of Christ's Kingdom among young men, and a missionary service of an effort at least once a week to gather in one young man to the Church. So, then, what may the Clergyman expect of his Chapter? He may at any one of them, to offer up "the effectual fervent prayer of a righteous man, which availeth much"; he may expect every faithful member to "stretch out his hand each day, and by prayer take hold of the power of God to wield it in the fight against the enemy." He may expect his Chapter members to go individually to men, and by loving sympathy in the spirit of our Elder Brother, "win over from the enemy of mankind his dupes, to free his slaves, rescue those he has wounded, and to cheer those whom he has disheartened in the battle of life."

Yes, I say it here deliberately on behalf

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brought together not to be a Mutual Admiration Society but for a definite work and that work is to be fitness of men. I am in entire sympathy with what he said but there is another part of the work which I desire to mention. It must be individual, to single out young men individually and endeavour to help them to the Lord Jesus Christ and bring them to a realization of the truth as it is in Jesus.

How important is this for you brothers; that is the very intent of your work to influence them by personal dealing—to come in a straightforward manly way and lead them to a personal knowledge of Christ. We want to get rid of everything nobby-pamby about it. I go about a good deal and preach to congregations not my own and I do lament to see the large proportion of women in our congregations.

And after our study we must have clear positive views. Uncertainties are fatal to all true progress and are utterly destructive of comfort or peace. And yet it has become the fashion among Christians to encourage uncertainties in the Spiritual life, as being an indication of the truest piety.

I think if there is one thing more than another, the Church requires to wake up to it is the need of dealing with that section of the community who are getting away from our Church services. Are we trying to bring into them our Church Organisation? We want to bring some influence on them that will touch them and not yield to that Gospel of despair which says "It cannot be done."

The country requires to remember many common places—such as Let him that stole steal no more—and others—not business is business, and we must do the same as other people. No, the message which a man carries bears upon his character. Better not preach unless you are content to practice.

There is a famous vine at Hampton Court, renowned for its great productiveness. Thousands of people visit it in the autumn, when it may be seen in all its beauty heavily laden with its magnificent grapes. It is not very long since the secret of its remarkable fruitfulness was known.

One feels it a great privilege to have anything to do or say with what many of us hope will be one of the greatest works which the Church has done in this age in which we live. We see no reason why the Brotherhood of St. Andrew should not be as successful here as in the United States and Canada.

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he himself actually was. We well-being of our Chapter depends on our devotion, our consistency; and we must always be true to it. But there is a danger that they are to you in the room at Pentecost where the Holy Spirit is promised. Keep them devotional, nothing but spiritual things; but never allow into them to break down more and more your mutual love with a secular trend. The Debating Club idea, the Parish Club idea, is not the Brotherhood idea.

Remember, too, the danger of haste. Remember that while the aim of the Chapter-meeting is progress, nothing is as a rule so harmful as the rush that courts reaction. Foster rather than strain, and if my words were likely to weigh with those who may be joining Chapters, I would add, start as Provisional Chapters: the wedding of probation is of the highest good.

There are other things to use in all your work. Remember that you are definitely commissioned. "Late in time" (and surely this is not for nothing) the Apostolic idea of the Priesthood of the Laity is being once more generally understood. As in the earliest days each man knew himself blest with gifts of the Holy Ghost to carry on the work of an evangelist; so you may know and rejoice in the fact that by the laying on of hands you, too, have been ordained to your Ministry as Laymen. Your work, taken up of choice, has always been a call: you have less of option in it than perhaps you thought; you have an authority for the work of your Ministry; for you too have made to be a kingdom, to be priests unto His God and Father. But my brothers in the bond of this Brotherhood of St. Andrew, my brothers in the bond of our common Priesthood for each other, and for the Kingdom, my Brothers in the all inclusive bond of the mystical Body of Christ beyond all else, let us pray to be earnest.

BROTHERHOOD BIBLE CLASSES.

What our Lord Jesus accomplished here on earth as man He owed greatly to His use of the Scriptures. He found in them the way marked in which He had to walk, the food and the strength on which He could work, the weapon by which He could overcome every enemy. The Scriptures were indeed indispensable to Him through all His life and passion: from beginning to end His life was the fulfilment of what had been written of Him in the volume of the book.

True life is found only in God. But that life cannot be imparted to us unless set before us in some shape in which we know and apprehend it. It is in the Word of God that the Invisible Divine life takes shape, and brings itself within our reach and becomes communicable. The life, the thoughts, the sentiments, the power of God are embodied in His words. And it is only through His Word that the life of God can really enter into us. His Word is the seed of the Heavenly life. Some one has remarked that in the Bible every where, if only we dig deep enough, we find "Do right" at the bottom. "Therefore" to use the quaint words of the first Homily, "forsaking the corrupt judgment of fleshly men, which care not but for their carcase, let us reverently hear and read Holy Scripture, which is the food of the soul; let us diligently search for the well of life in the Books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination for our justification and salvation."

And if we "reverently hear and read Holy Scripture, which is the food of the soul;" we shall assuredly find the "well of life." For what is the first object of our search? Is it not to find Christ? He Himself says (John v. 39) "Search the Scriptures, for in them ye think ye have Eternal life; and they are they which testify of Me." We must search the Scriptures as our great end; "For in them ye think ye have eternal life." The Scriptures assure us of an eternal state set before us and offer to us an eternal life in that state; they contain the chart that describes it; the charter that conveys it; the direction in the way that leads to it; and the foundation upon which the hope of it is built; and this is found searching for—there where we are sure to find it. We must search the Scriptures for Christ, as the new and living way that leads to this end. Those are they, the great and principal witnesses that testify of me.

Again in St. Luke xxiv 27, our Lord "beginning at Moses and all the prophets expounded unto them in all the Scriptures the things concerning Himself." You cannot go far in any part of Scripture, but you meet with something that has reference to Christ, some prophecy, some promise, some prayer, some type or other; for He is the True Treasure hid in the field of the Old Testament. A golden thread of Gospel grace runs through the whole web of the Old Testament. Christ, then, must be the chief object of our search and study in our Bible Classes, and it is essential, in order to fulfil our "high calling of God in Christ Jesus," that we "know Him." We must "look upon" and our "hands handle" our Master. We must study the historic Christ, who is "the same yesterday, to-day and for ever," with attentive and ever recurring gaze, till he is thoroughly familiar to us. No mere Catechetical acquaintance with knowledge about Christ will ever impress our characters with a reproduced and influential image of Him; but we must know Him by the prayerful gaze of devout contempla-

tion and intercourse. We cannot do this merely by hearing a sermon about Him once or twice a week, nor even by a slight perusal of a portion of Holy Scripture every day; but by that constantly recurring gaze of love that is ever striving to realise what He was, and to live as it were in His society. "Search the Scriptures, for they are they that testify of Me." In order that our Bible Classes may be successful in this matter, then, it is necessary that our men should give the same attention in the matter of study, attendance, earnestness, and general interest as the Leader. They should do themselves all that they ask others to do. But the question may be asked, "How can I spare time from my duties to Class to do it? And yet you expect the Leader of your Bible Class to do it. How can he, if he be a busy man, spare the time?"

Let me answer in the words of Andrew Murray—"The day's portion for its day was given to Israel in the morning very early. The portion was for use and nourishment during the whole day, but the giving and the getting of it was the morning's work. This suggests how greedy the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. If the first fruits be holy, the lump is holy. During the day there come hours of intense occupation in the rush of business or the throng of men, when only the Father's keeping can maintain the connection with Jesus unbroken. The morning manna fed all the day; it is only when the believer in the morning secures his quiet time in secret to distinctly and effectually renew loving fellowship with his Saviour, that the abiding can be kept up all the day. But what cause for thankfulness that it may be done! In the morning, with its freshness and quiet, the believer can look out upon the day. He can consider its duties and its temptations, and pass them through beforehand, as it were with his Saviour, throwing all upon Him who has undertaken to be everything to him. Christ is his manna, his nourishment, his strength, his life; he can take the day's portion for the day, Christ is his for all the needs the day may bring, and go on in the assurance that the day will be one of blessing and growth." A writer in the "Life of Faith" says, "I get up at 4.30 to 5 o'clock every morning to study the Word of God. This is a most precious time to me, and what I read then I give in lessons." Most of you have read the testimony of our own beloved Dean, as to the secret of his father's life, how he was in his study each morning by six o'clock, no matter how much he had been disturbed the night before. Need I remind you that it was a custom of our Blessed Master to rise up a great while before day, and depart into a solitary place to pray. Will you imitate Him in this, and give the first hour in your day to Him? The next object of our search and study in our Bible Classes is that we may have life by the Word. In St. Peter i, 23, we read "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

The Bible Class Leader who would have real success in bringing others to Christ must himself be a thoroughly converted person, Jesus said to St. Peter, "When thou art converted strengthen thy brethren." If we would bring others to Christ we must turn away from all sin, and worldliness and selfishness with our whole heart, yielding over our thoughts, purposes and actions. If there is any direction in which we are seeking to have our own way and not letting Him have His own way in our lives, our power will be crippled, and men lost that we might have saved. We, too, must have a love for souls. If we have no love for souls, our efforts will be mechanical and powerless. In all our teaching we should aim at the salvation of souls. It is the design of the word of God to make us wise unto salvation. We should come to the Word of God as those who know it is "the power of God unto salvation to every one that believeth." The word of God is the great means of regeneration.

We search and study the Word in our own Bible Classes that there may be growth. Common sense tells us that our souls need food just as much as our bodies. If it is a law in physical life that we must eat to live, it is also equally a law in spiritual life. "Give us this day our daily bread" is a prayer that includes the soul as well as the body, and unless the Religion of Christ contains the necessary food for our lives, it is a grievous failure. But this it does. It is full of principles that fit into human life, and the soul that would grow strong must feed itself on these, as well as on the more dainty fare of sermons and Bible Classes and services and weekly administration. But it is of vital importance that we choose the right sort of spiritual food upon which to feed. If unwholesome physical food injures the physical health, so must also unwholesome mental food injure the spiritual health. There is such a thing as spiritual indigestion, just as there is physical indigestion. More and more the most skilful physicians are urging the fact that the state of our health is largely dependant upon the food we eat; and gradually mankind are learning that to secure good health for our bodies we must eat only health-giving food. This is equally true on the spiritual plane, although it is not so generally recognized. The laws of spiritual hygiene are as real and as inexorable as the laws of physical hygiene and it is of vital importance to our souls that we should realize this.

The Word of God is the Sword of the Spirit, and if you, Brothers of St. Andrew want to be used of God, you must feed on His Word. Your experience may be very good and very profitable, and you may help others by telling it to them; but if you keep on doing nothing else but telling your experience, it will soon become stale and unprofitable, and people will weary of hearing the same thing over and over again. But when you have told how you have been converted, the next thing to do is to feed on the Word. We are not fountains ourselves, but the Word of God is the fountain. And if we feed on the Word, it will be so easy then to speak to others, so tell it out in our Bible Classes, and in our meetings, and not only that, but we shall be growing all the while in grace, and others will take notice of our walk and conversation. Did you ever see a useful Christian who was not a student of the Bible? If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make use of him, for there is not much for the Holy Ghost to work upon. We must have the Word itself, which is sharper than any two-edged sword.

Another object of our study in our Bible Classes is that we may have power. The Word of God is the Sword of the Spirit. It is the instrument God uses to convict of sin, to reveal Christ, and to regenerate men. If we would work together with God, the Bible is the instrument upon which we must rely, and which we must use in bringing men to Christ. We must know, how to use the Bible so as to show men their need of a Saviour, to show them Jesus as the Saviour they need, to show them how to make this Saviour their Saviour, and to meet the difficulties that stand in the way of their accepting Christ.

We must study in entire dependance on the Holy Spirit. He is most willing to reveal to us the glories the Holy Scriptures contain. It is His Office, it is His delight to be our teacher. He will not be behind us in willingness. It is of the utmost moment that we should remember this lest we should grieve and rebel Him by our distrust. Keep in mind that, in teaching us, He is honouring His own Word, and glorifying Christ. He who gave us the Word will interpret it for us. He does not stand aloof from us or from His own Word as if He needed to be persuaded, or bribed by our deeds and prayers, to unfold the heavenly truth to us. Trust Him for teaching. Taste and see that He is good.

The ARCHDEACON of MELBOURNE said:— One feels it a great privilege to have anything to do or say with what many of us hope will be one of the greatest works which the Church has done in this age in which we live. We see no reason why the Brotherhood of St. Andrew should not be as successful here as in the United States and Canada. If so we can only feel the deepest thankfulness to God who put it into the hearts of those who first brought it into existence in these Colonies. The first thought has been brought before me by the words of the Lord Bishop of Newcastle, that we are

Do Thou Like

When one sets a candle in a dark night he never can tell how bewildered travellers it may be. I once knew a dear old lady truly did it on every dark night. This that passed her house was always forsaken as innocuous enough, and houses were far apart. So, on the general principle of good will to men, she placed her candle in a sort of projecting window, where it would shine both ways and do the most good. She is dead and gone now, but let us hope that her family keeps up the custom. To be sure it brought her many a strange guest, yet she did what she could for them, and never grumbled—pay or no pay.

A year or two ago a little book was printed, containing an account by Mr. John Hodson, of Warboys, Hunts, of the way he was cured of a wasting disease by Mother Seigel's Curative Syrup—a complaint contracted in India, where Mr. Hodson was once a soldier in the British Army.

This candle of Hodson's beamed hopefully in all directions, and among others, its rays fell upon the eyes of a woman who needed light at that particular time. How it came to pass she tells in a letter, from which we quote the following:—"I was," she says, "always healthy up to May, 1884, when I had an attack of gastric fever, which left me with the low and feeble. I had a bad taste in the mouth, and after everything I ate I had great pain in the chest and sides, and also dreadful pain at the back and between the shoulder-blades, and a sinking feeling at the pit of the stomach. My legs trembled and shook under me, so I could not walk out. Indeed, it was as much as I could do to get across the floor. A dry, hanking cough set in and shook me very much, and I lost a deal of sleep.

"As I grew weaker I was confined to my bed more and more, and my daughter was obliged to take my place in doing the housework. A doctor attended me for over a year. He tried first one kind of medicine and then another, but none of them helped me. At the end of the year the doctor said he could do no more for me, and recommended me as a last resort to try a change of air.

"I had got to despair of ever getting better when a book was sent to me full of statements from different people, telling how they had been made well of various complaints by using Mother Seigel's Curative Syrup, and I read of a young man living at Warboys, near me, having been cured in a marvellous manner by this medicine. I got a bottle from Messrs. Palmer and Sons, Chemists, Ramsey, and after I had taken it a week I felt relief and gained strength. All my pain left me, and I have never looked behind me since. I take an occasional dose of the Syrup and keep in excellent health. I give you full permission to use this letter as you think fit. Yours truly, (signed) Sarah Mason, Ramsey Heights, Hunts, January 27th, 1892."

What better use could we possibly put this lady's letter to than to publish it? In this way it has fallen into the present reader's hands, and may turn out to be a candle in the window to show him refuge and shelter beside some long and gloomy path. A word more on this very point. It is not a matter of choice whether we use to help one another. We are obliged and bound to do so, by every consideration of morality and utility. Humanity is like the body of one man; if a single part is neglected the rest must pay the penalty. Therefore set candles in windows. If, for instance, Mother Seigel's Curative Syrup has done you good, say so, publish it, make it known. Others near you may be groping in darkness. And it is all the more a subject of rejoicing that this remedy, as in the above case, conquers indigestion and dyspepsia, because that complaint it is which clouds the sun for millions on Life's hard road.

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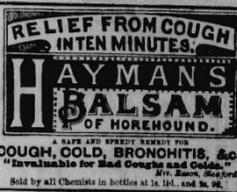
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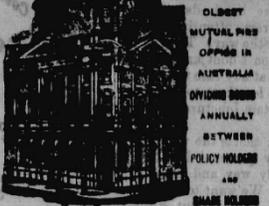
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